

# הַפִּחַזוֹר לְרֹאשׁ הַשָּׁנָה וְיוֹם כְּפֹר

מִתְרַגֵּם וּמְסַדֵּר

עַל יְדֵי

בֶּן צִיּוֹן בּוֹקְסֵר

הֵיכְרוּ פּוֹבְלִי שִׁינֶנְג קוֹמְפּוֹנִי

נְיוֹ-יֹרְק

# THE HIGH HOLYDAY PRAYER BOOK

ROSH HASHANAH  
and YOM KIPPUR

*Translated and arranged*

*by*

BEN ZION BOKSER

HEBREW PUBLISHING COMPANY

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# THE HIGH HOLYDAY PRAYER BOOK

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סדר במסדרה של היברו פובלישינג קומפני, ניו יורק

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לכבוד אמי מורתי  
רייזע ניטעל בת ר' בן ציון הכהן  
תנו לה מפרי ידיה ויהללוה בשערים מעשיה



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BEN ZION BOKSER



## INTRODUCTION

The High Holyday prayers share the general characteristic of all Jewish prayer—they are outpourings of the spirit, stirred by the awareness of God. They are expressions of gratitude for God's countless blessings or entreaties for help in meeting the commitments of living. But the High Holyday prayers have characteristics of their own, born of the meanings to which Rosh Hashanah and Yom Kippur are dedicated.

Both Rosh Hashanah and Yom Kippur deal with man on the plane of universality. It is not so much as the citizen of a community, but as a child of God that man faces his Creator on these days.

Man is endowed with a twofold nature. He is a little lower than the angels, a being upon whom is stamped the divine image, a being who surges restlessly toward the heights. But he is also a creature of earth, torn by baser hungers. He knows the will to possess, to dominate, to seek ease and to gratify a variety of bodily pleasures at the expense of his higher good.

The days of Rosh Hashanah and Yom Kippur summon man to the vision that his real self is the divine image within him, that the meaning of his life be measured in the victory he has achieved in disciplining his baser self and bending it to serve his higher purposes. These days summon him to continue his quest toward the highest, and to that end to renounce his sins, his deficiencies. It is because every man can be better than he is, that every man needs to renounce deficiency, to overcome sin.

Man's sin is his clinging to the lower rather than the higher self. His sin may express itself in deeds done or deeds not done. But every deficiency, every sin has also a relationship to his Creator. It is a withdrawal from God, from the God whose image he bears. On the other hand, every step forward in his quest for perfection is a return to God. The Hebrew term for this return is *teshuvah*, and *teshuvah* is the continued call of the High Holyday season.

The need for *teshuvah* is grounded in one sense on the claim which God has upon man. God is the Father, the Provider, the gracious Giver, of all we have and all we prize. He yearns for our love not because our love adds anything to His perfection, but because our love for Him is an indication that we have understood our true relationship to Him.

But the need for *teshuvah* is also grounded on the consequences which derive from the alienation of man from God. Man is free, if he will, to turn his back upon his Creator, but he pays a price for this. For our lives are constantly under God's judgment. Life without God is a life beset by the misery of loneliness and frustration. Sin is a kind of sickness, a sickness of the spirit, and the only therapy open to us is to renounce sin, to return to God. *Teshuvah* is the road to the healing of the spirit.

The High Holyday prayers are inspired by these grand conceptions. But our understanding of these prayers is often obscured by the idiom in which they are expressed. The Hebrew language abounds in metaphors and figurative expressions. The language of prayer, especially, because it is a language of poetry, tends to draw on various figures of speech, on literary and historic allusions.

Many are the pitfalls to a proper understanding of our liturgy. Its meaning may be lost because it employs words and phrases in a special sense, defined only by the context in which the expression occurs. The allusion to idioms found in Biblical and Talmudic literature may be unfamiliar; the allusions to historical events and personalities are often conveyed by hints, which the uninformed cannot recognize. And one may always confuse symbol with fact, and assume a figure of speech to be a literal truth. Then we suffer a twofold loss; we miss the truth which the symbol sought to convey, and we read a meaning into the passage which was never intended.

The classic editions of the *Mahzor* were accompanied by one or more commentaries as indispensable aids to comprehension. The running commentary, whether in Hebrew or Yiddish, lifted the text of the liturgy from vagueness and obscurity; it removed

possibilities of misunderstanding; and it made explicit the meanings which were implied or only hinted at in the words of the prayers themselves.

Our edition of the High Holyday Prayer Book attempts to deal with this problem in a similar manner. We have added a commentary to the main text, to elucidate especially obscure points. But a commentary cannot take the place of the text, and we cannot expect the worshiper continually to refer to discussions in footnotes in order to comprehend his prayer. A commentary is helpful in clarifying special problems, but it cannot replace a smoothly running text. Frequent references to the commentary would make of the service an intellectual exercise rather than a devotional experience. We have, therefore, tried to make the translation itself lucid and comprehensible, so as to obviate an undue dependence on the commentary.

It may be helpful to specify some of the general concepts that guided us in the translation. Whenever a literal translation of words might obscure the meaning of a text, we disregarded the literal translation in favor of a freer rendering. *Vatarem kirem karni* in *Psalm 92*, is in the Hebrew a powerful metaphor. It expresses the Psalmist's conviction that God would sustain his honor, and protect him against his enemies. But its literal translation, "My horn hast Thou exalted like that of the wild ox," conveys little meaning. This metaphor arose among our forefathers for whom the wild ox was a familiar sight. The horn was the animal's principal weapon of defense and attack; it therefore became a potent symbol of strength generally. But we have no experience with the wild ox, and, in its literal translation, this verse creates not clarity but confusion. Our own translation of this verse sacrifices the imagery of the metaphor in favor of a less graphic but a more comprehensible idiom: "Thou wilt sustain my honor." The Rabbis were aware of the need for avoiding literalisms in translation, as is evidenced by their admonition: "He who translates a verse literally has perpetrated a fraud."

The Bible and the Prayer Book are more than literature; they are the testaments of our faith. Literalism in translation has occu-



sionally produced serious misinterpretations of the teachings of Judaism. A good case in point is the common translation of ה' איש שמו מלחמה, ה' in *Exodus* 15:3. This verse is part of the Song of Moses at the Red Sea, which is incorporated in the daily morning service. It has generally been translated: "The Lord is a man of war, the Lord is His name." So translated, this verse implies that God delights in war, that He engenders strife. Modern man, who has learnt the horrors of war, shrinks from such a conception of God. He desires to associate God with the quest for harmony and peace. Some of our prayer books have, therefore, omitted this song, or have left this verse untranslated!

The true meaning of this verse becomes clear when we see it in its context, as N. D. Cassuto explains, in his commentary on the Bible (*Exodus* 15:3, 3:14). Earlier in the narrative, Moses had been assured that God is not indifferent to oppression, that He will take the part of the Israelite against Pharaoh. Indeed, God revealed to him that this characterization of His nature was conveyed by the name יהוה.

God, in other words, is here declared to be a Being who ultimately brings the tyrant down to defeat. He wars against the tyrant, however, because He is just and merciful and will not bear with indifference the oppressions wrought by tyranny. We have, accordingly, translated the verse thus: "The Lord fought against our adversaries; He is a God of justice."

Our translation of Biblical passages quoted in the Prayer Book, as well as the original liturgical compositions, is in this spirit. It is not a recasting of words or phrases from Hebrew to English. It seeks to convey the meaning underlying the Hebrew idiom. It follows the pattern of the classic translation of the Hebrew Bible, the Targum. It is part translation and part commentary.

Some figures of speech are basic to our liturgy and cannot be disregarded without emasculating the text. We cite the more important of these figures of speech which pervade the liturgy.

The theme of man's judgment before God is expressed in terms analogous to those of the judicial procedure operative on the human

level. God is pictured as sitting on a throne of judgment, reviewing the deeds of all His creatures. He consults a Book of Remembrance which preserves a faithful record of every person's life. He reaches His verdict after a due consideration of the relevant facts, and He enters His decree in a book. The decree remains tentative until the final hour of Yom Kippur, the time of *Neilah*, when the gates of the heavenly tribunal are shut. Until then, a person may, through a change of his ways, win a reprieve from a harsh decree. Then the verdict is made final through the imposition of God's seal upon it.

The conception of a book of life helps to give vividness to the doctrine of human responsibility. It is clear, however, that it must not be taken literally, that it is only a figure of speech. As Maimonides put it (*Guide* II 47): "All these phrases are figurative, and we must not assume that God has a book in which He writes, or from which He blots out, as those generally believe who do not find figurative speech in such passages."

The reference to angels is frequent in these prayers. One of the favorite themes of the liturgical poets, the *paytanim*, in their compositions for these days, is the portrayal of man on the one hand and the angelic hosts on the other, each offering his own token of adoration of God. Following the elaborate imagery of Ezekiel, the angels described in these hymns are fantastic, fiery creatures, material in appearance, with wings to aid them in their flight through the universe.

It was Maimonides again who called attention to the figurative nature of these characterizations. Angels, he showed on the basis of his analysis of Scripture, are the cosmic forces through which nature is directed on her course, in conformity with the divine plan at work in the world. They are what the Hebrew name *malaḥ* implies, emissaries, ministering forces, imbedded in the structure of all existing things, through which God governs His world. They are, of course, immaterial and invisible. These references to angels in the *piyutim*, then, are to be taken as coupling the world of man and the world of nature in the adoration of God.

God is adored when any of His creatures fulfills the purpose of its being. Figuratively, then, we may say, as the Psalmist does, that the heavens, the sky, the day, the night, proclaim God's glory. They proclaim it without words. It is only in man that life rises to consciousness, self-consciousness as well as God-consciousness, and man's praise, whether in word, in thought, or through the symbol of some special rite, therefore, becomes an act of conscious adoration. It is in this sense that we have interpreted those *piyutim*.

The Yom Kippur liturgy includes a verbal reënactment of the Temple rites performed by the High Priest on that day, which centered in the offering of *korbanot* or sacrifices, and this recitation ends with the plea for the restoration of the Temple and the renewal of its rites. Other portions of the liturgy voice the same hope for the restoration of the Temple and the renewal of the service upon its altars.

These prayers do not imply for us the expected restoration of animal sacrifices. The cult of sacrifices, Maimonides maintained, found its place in Judaism only because this institution was widely prevalent in Biblical times, and the Israelites only reflected the realities of the civilization in vogue during their day. As a means of communion with God, he held the offering of sacrifices inferior to prayer and meditation.

We interpret the term *korbanot* as we have come to interpret the term *avodah*. The latter was originally a technical term referring to the cult of animal sacrifices in the Temple. It was later extended to any form of divine service, including prayer. *Korban* invites a similiar treatment. Literally it means "what is brought before God." Originally it referred to the animal sacrificed. But the animal sacrificed was only a particularization of a more general objective, the expression of devotion to God. The *korban*, in other words, was, in its essential character, a token of devotion to God.

In a metaphoric sense this term is applicable to any other act expressing our devotion to God. Metaphorically, prayer may, therefore, be equated with *korban*. Such technical terms taken from the cult of sacrifices as *Minḥah*, *Musaph*, *Olah* and *Tamid*, have been employed as metaphors for prayer. The technical terms



for various sacrifices have even been drawn on as titles for Prayer Books. These include *Korban Minhah*, *Olat Tamid*, *Olat Reayah* and *Seder Avodah*.

The metaphoric use of the terms for sacrifices clearly appears in the Bible, in such sentences as **ובחו ובחי צדק, ובחי אלהים רוח** **ושברה, ונשלמה פרים שפתינו** (*Psalms* 4:6, 51:19; *Hosea* 14:3). The most dramatic identification of sacrifices with prayer appears in the Talmud, in *Berahot*, Yerushalmi, 4:4: **זה שעובר לפני התיבה אין אומר לו בא והתפלל, אלא בא וקרב, עשה קרבנינו**.

Animal sacrifices were not ends in themselves, nor is prayer. Both are only tokens. We serve God in deeds taken from the context of life itself, deeds in which we deny ourselves in order to perform God's will. The rites of worship are a symbolic enactment of the values we cherish, and an affirmation of our commitment to them. The animal sacrifice was such a symbol, and, at the heart of it, so is prayer.

The prayers for the restoration of the Temple express our yearning for that consummation which the prophets portrayed in their visions of the Messianic Age. Included in this vision was always the hope for the rebirth of the Temple in Zion, to be, as Isaiah described it, "a House of Prayer for all peoples." It was to be a religious center for a regenerated Israel and a regenerated humanity from which the word of God would go forth to all mankind.

We cannot know precisely all the elements that will figure in a restored Temple service. We may presume that these services will certainly include prayer and song, since these had already figured as accompaniments to the Temple services even in the days when sacrifices were offered; the act of study may well form part of it; and there may be elements which we cannot envision now but which the creative inspiration of those who will lead our people will fashion in ways altogether novel but expressive of the new realities in their day. And we may presume that as an expression of the continuity of tradition, the renewed Temple service will follow the old, based on the *Tamid* and *Musaph*, the former expressing our gratitude to God for His daily blessing, and the latter the

gratitude for the unique manifestations of His providence that we discern on special occasions.

The Scriptural citation of the sacrifices due on the respective days of the Sabbath and the holy days we deem significant as indications that our tokens of devotion must not proceed with uniform sameness, but must reflect the uniqueness of the particular occasion on which they occur.

Man's need to come before God in prayer does not derive from the shifting facts of his social history. It is a phase of his permanent condition as a man. Nevertheless, social facts create needs with which we must reckon in our prayers. For long centuries the Jewish people cried for redemption. The yearning for redemption which inspires our prayers calls for more than the restoration of the Holy Land and the return of its exiles. It calls for a return of the *Sheḥinah*, God's presence, which languishes in its own exile through the alienation between God and His children. This is the redemption which will usher in the Messianic age. We must still wait—and work—for this consummation. But is it not the rebirth of the people of Israel in the Holy Land part of the divine promise, and its realization part of its fulfillment? We have reckoned with this great fact. We have included, for instance, the prayer on behalf of the State of Israel, composed by Israel's Chief Rabbinate. It voices gratitude for the restoration and invokes God's providence on behalf of the Jewish state.

The Yom Kippur liturgy includes a reference to the theme of martyrdom. The *Eleh Ezkera* is a stirring *midrash* on the ten sages who died in the sanctification of God's name during the persecutions under the Roman emperor, Hadrian. Certainly the purpose of such a reference is fulfilled when a classic instance of martyrdom is cited. All martyrs are in a sense included in the heroic faith of the ten. Nevertheless, a generation that suffered six million martyrs needs to give voice to the meaning of its ordeal. It needs this for the sake of its own soul, and it needs it so that this supreme act of martyrdom shall find its sanctification through our bringing its remembrance before God. The *Eleh Ezkera* follows the recitation of the *Avodah*, which reënacts the service of sacrifice per-



## INTRODUCTION

formed by the High Priest in the Temple of old. The highest offering brought to God is the life of a martyr, but it is we, by our understanding, who can make of the six million the sublime offering. We can do so if the remembrance of those events stirs us to lives worthy of the faith which alone can give meaning to death as well as life. We have, therefore, included the remembrance of the six million in the martyrology section of the Yom Kippur service.

The Hebrew text in this *Mahzor* deviates in a number of instances from the generally current text of the service. Some hymns and prayers generally omitted in modern congregations were not included in this *Mahzor*. On the other hand, we included a number of new prayers and readings, some taken from the Sephardic *Mahzor* and some, the work of contemporary religious poets. In a number of instances we modified the text to conform to alternate versions which seemed more authentic.

The present edition of the *Mahzor* is directed to the home as well as the synagogue, and it seeks to cover the total liturgical requirement of the High Holyday season. We have, therefore, included the various rituals which take place in the home during this season of the year, and we have also added the *Selihot* service, recited on Saturday midnight preceding Rosh Hashanah.

The transliterations adopted in this *Mahzor* follow general usage. No distinction has been drawn between the ם and the ס since they are identical in sound; both are transliterated as h. In the transliteration of the prayers we followed the Ashkenazic pronunciation, while titles and notes are transliterated according to the Sephardic pronunciation.

May this edition of the *Mahzor* help the modern Jew to heed more earnestly the call to penitence proclaimed by the Days of Awe.

BEN ZION BOKSER

*Forest Hills, N.Y. September 1959.*

## THE SEASON OF JUDGMENT

1. The forty days from the beginning of the month of Elul until Yom Kippur are days of special grace in Jewish tradition. On those forty days Moses remained on Mount Sinai to receive the second tablets with the Ten Commandments. The children of Israel repented during those days for the sin of worshiping the golden calf, and Moses interceded for them with God. When Moses returned with the tablets of the Law on the tenth day of Tishri, it was a sign that forgiveness had been granted, and this day remains open to serve all men as the Day of Atonement.
2. Elul is a month calling us to penitence, prayer and benevolent deeds, in preparation for Rosh Hashanah and Yom Kippur. Allusions to this function of the month of Elul have been found in various Biblical verses.
3. The *shofar* is sounded during the month of Elul at the morning service in the synagogue to stir the people to turn from their wrongdoings and to prepare themselves for the great demands of Rosh Hashanah and Yom Kippur. On the day before Rosh Hashanah the *shofar* is not sounded, so that there may be a greater distinctiveness to the rite of sounding the *shofar* on the holy day.
4. Rosh Hashanah and Yom Kippur are known as Days of Awe, because on these days mankind stands in judgment before God. The songs in praise of God, the *Hallel*, which is recited on other festivals, is omitted on Rosh Hashanah and Yom Kippur, because songs of praise and exultation are not becoming on days when we face the uncertainty of our destiny under God's Judgment.
5. The *shofar* is a ram's horn, reminiscent of the ram sacrificed by Abraham, at God's command, instead of his son Isaac. It is a reminder of the ultimate sacrifice to which our com-

mitment to God may summon us. Abraham was ready to serve God with the life of Isaac, his beloved son. Isaac, who shared his father's faith, concurred, and willingly ascended the altar of sacrifice.

6. Many people observe the custom of going to a river or a pond of water on the first day of Rosh Hashanah, or on the second, if the first is a Sabbath, and they recite various Scriptural passages, the most important of which is: "And Thou wilt cast their sins into the depths of the sea." The sight of water, with its power of cleansing, is a vivid reminder that man can clear himself of the taint of sin, and attain forgiveness. It is also a symbol of reassurance that God will accept our penitence and clear us of the stain of guilt. This rite is known as *Tashliḥ*.
7. The ten days from Rosh Hashanah through Yom Kippur are called Ten Days of Penitence, because they continue the call initiated on Rosh Hashanah, summoning man to repent his wrongdoings and to return in love to his fellow-man, as well as to his Creator. The Sabbath between Rosh Hashanah and Yom Kippur is known as *Shabbat Shuvah*, or the Sabbath of Return, because the Haftarah for the day begins with the call, *Shuvah Yisrael*: "Return, O Israel."
8. On Saturday midnight, before Rosh Hashanah, special prayers of penitence, called *Seliḥot*, are recited in the synagogue. If, however, Rosh Hashanah occurs on a Monday or a Tuesday, so that less than four days remain from the beginning of the *Seliḥot* season to Rosh Hashanah, the *Seliḥot* service is set a week earlier. Some congregations conduct additional *Seliḥot* services on the days following that Saturday midnight, until Yom Kippur. The text of the *Seliḥot* service is the same for all days, except for variations in a number of interpolated hymns. The *Seliḥot* prayers dwell on the need for God's mercy and forgiveness. Their aim is to attune the human heart for the experience of the High Holydays.

## תפלה קודם התפלה

מה שבו אהל־יך יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב  
חֲסִידֶיךָ אָבֹא בִּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל הַיְּבֹל קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ,  
אֶהְבֶּתִי מְעֹון בִּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲוֶה  
וְאֶבְרָעָה, אֶבְרָכָה לִפְנֵי יְיָ עָשִׂי. וְאֲנִי תַפְלִיתִי לְךָ, יְיָ, עַת רְצוֹן;  
אֱלֹהִים, בְּרַב־חֲסִידֶיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ.

שַׁחַר אֲבַקֶּשֶׁךָ צוּרִי וּמִשְׁגָּבִי  
אֶעֱרֹךְ לִפְנֶיךָ שַׁחְרִי וְגַם עֶרְבִי.  
לִפְנֵי נִדְרֹתֶיךָ אֶעֱמֹד וְאֶבְהֵל  
כִּי עֵינֶיךָ תִּרְאֶה כָּל מַחֲשָׁבוֹת לִבִּי.  
מִה־זֶה אֲשֶׁר יוֹבֵל חֵלֶב וְהֶלֶשׁוֹן  
לְעִשּׂוֹת וּמִה־כֶּת רֹוחִי בְּתוֹךְ קֶרְבִּי.  
הִנֵּה לְךָ תִּיטֵב זְמַרְתִּי אֲנוּשׁ עַל־כֵּן  
אוֹדֶיךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֵלֹהִים בִּי.

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שַׁחַר אֲבַקֶּשֶׁךָ and מִה טֹבו both express the sense of privilege in coming before God to commune with Him.

מִה טֹבו is woven together from the following verses in Scripture: *Numbers* 24:5, *Psalms* 5:8, 26: 8, 69:14 and 95:6, which is here changed from the plural to the singular form. The Talmud applies אהל־יך "your tents" to the houses of worship, and משכנ־יך "your dwelling places," to the schools which teach the knowledge of the Torah.



## THE OPENING PRAYER

How goodly are your tents, O Jacob, your dwelling places,  
O Israel. O God, in the abundance of Thy mercy do I come into  
Thy House, to bow down in Thy holy Temple in awe of Thee.  
O Lord, how I love to linger in Thy House, the place where Thy glory  
dwells. Here I will bow down and humbly speak praises unto  
the Lord, my Maker. Attune my heart unto Thee in this hour of  
my meditation, and in Thine abundant kindness do Thou answer  
me with Thine unfailing help.

Morn and night I seek Thee,

Refuge, Rock divine,

Bring to Thee the stirrings

Of this heart of mine.

Trembling in awe I stand

At Thy august throne,

My inward, hidden thoughts

Before Thee are known.

Feeble is heart and speech

To give Thee due praise,

Feeble also my mind

To fathom Thy ways.

Yet may a mortal's song

Seem pleasing to Thee,

So shall I sing Thy songs

While breath is in me.

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שחר אבקשך was composed by Solomon ibn Gabirol (1022-1058), the well known poet and philosopher of the Jewish Golden Age in Spain. In this hymn, as in many of his poetical compositions, his name is spelled out by the initial letters of each alternate line.

## MEDITATION BEFORE SELIHOT

We are assembled at the midnight hour to meditate on the meaning of our lives. We have come to confess our failings and to pray for forgiveness from the throne of God's mercy.

We have come in a spirit of humility and expectant hope. The glory of human life is its unending capacity to grow, to improve, to become better. But we cannot grow better unless we are aware of our deficiencies.

What have we made of our lives? What have we done with the gifts that the bountiful hand of God has planted in our beings? Have we allowed them to flower, or have we permitted them to be dissipated and to wither away? What have we done with the love which we have received from those dear to us? Have we cherished it duly, and have we returned love for love? Have we set an example to our children of virtues that will inspire them to emulate us? Have we made the world better because we have been in it, or has our life been concerned only with our own ambitions, with acquiring more possessions and spending them on our own petty pleasures?

We are the children of a people that has always idealized the life of the spirit, that has taught man to seek his happiness in the service of God, the pursuit of truth, and the performance of acts of lovingkindness toward his fellow creatures.

Have we been worthy sons and daughters of our people? Has a brother's need been our need too? In times of crisis, were we counted with those who helped our community and our people meet its tasks with honor? Have we borne the name of the Jew with dignity? Have our actions brought honor or embarrassment to our people? Does the eternal light of our faith shine brightly in our hearts, in our homes?

O may the call to penitence stir us to a searching of our ways, that we may get us a new heart and a new spirit. As it is written:

"Seek ye the Lord while He may be found, call ye upon Him while He is near."

## PRAYER BEFORE SELIHOT

### 1.

In the stillness of the night have we come to pour out our hearts to Thee, O God, in prayerful devotion. Our failures are many. Our strivings after righteousness are often thwarted by vain and false desires. O Lord, do Thou disturb our complacency with the knowledge of our errors in act, in word, and in thought. Purify our hearts with the cleansing power of Thy truth, and make firm in us the will to love Thee, our Creator, and to love all Thy children everywhere, whom Thou didst fashion in Thine image. Make us strong, O Lord, in the shunning of evil, and guide us to seek Thy forgiveness and Thy love. Amen.

### 2.

O Lord, many are the failings that have marred our lives from earliest days. Our spirits envision what is good, but so often we find ourselves too weak to pursue it. Pride and envy have blinded us to the blessings Thou hast bestowed on us. The very gifts which Thou hast given us have often made us proud and arrogant. We have boasted of the powers of our own hands, forgetting that our whole being exists only because Thou hast given us life. We have sought momentary pleasures, and have forsaken Thy Torah and Thy commandments, through which we may find enduring happiness. And now we have come to ask Thy forgiveness. Help us, O Lord, to face our shortcomings with candor and without evasiveness. Enable us to know our deficiency, without despairing of our powers to grow more acceptable in Thy sight. Teach us that through our stumblings we may learn to walk with firmer steps, and that in repenting our sins we may become more perfect before Thee. O may these days open our hearts to the light of Thy truth, for only by cleaving to Thy truth shall we be cleansed from our sins. Amen.

# סליחות

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לָךְ סֶלָה.  
אֲשֶׁרִי הָעַם שֶׁבָכָה לָּךְ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֶלְהִיו.

Psalm 145

## תהלה לך

אֶרֹמְמֶךָ, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגֵדֶתוֹ אֵין חֶקֶר.  
דֹּר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ וְגִדּוֹ.  
הֵדָר כְּבוֹד הוֹדְךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וַעֲזוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלֶתְךָ אִסְפְּרֶנָּה.  
זָכַר רַב טוֹבְךָ יִבְרִיעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אֲפִים וְגִדְּל־חֶסֶד.  
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִדְּוֶךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יְדַבְּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הֵדָר מַלְכוּתוֹ.

The early editions of the Selihot do not have the *Ashre*. Because the Selihot prayers are not integrated with any of the formal services, Shaḥrit, Minhah, or Maariv, the *Ashre* was added as an introduction, even as this Psalm appears as the introductory reading to the Minhah service, which strictly speaking begins with the Amidah.

This Psalm is especially appropriate for Selihot. It affirms God's concern for all His creatures, and it declares that He hears all who call on Him in truth.



Happy are they that dwell in Thy House;  
 They will ever praise Thee.  
 Happy is the people that is thus blessed;  
 Happy is the people whose God is the Lord.

*Psalm 145*

## A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
 And I will praise Thy name forever and ever.  
 Every day will I praise Thee,  
 And I will extol Thy name forever and ever.  
 Great is the Lord, and highly to be praised;  
 His greatness is unsearchable.  
 One generation shall laud Thy works to another,  
 And shall declare Thy mighty acts.  
 On the majestic glory of Thy splendor,  
 And on Thy wondrous deeds will I meditate.  
 And men shall proclaim the might of Thy tremendous acts;  
 And I will recount Thy greatness.  
 They shall make known the fame of Thy great goodness,  
 And shall exult in Thy righteousness.  
 The Lord is gracious and full of compassion,  
 Long forbearing, and abundant in kindness.  
 The Lord is good to all,  
 And His tender mercies are over all His works.  
 All Thy works shall extol Thee, O Lord,  
 And Thy faithful ones shall praise Thee.  
 They shall declare the glory of Thy kingdom,  
 And talk of Thy might;  
 To make known to the sons of men His mighty acts,  
 And the glorious majesty of His kingdom.

מלכותך מלכות כל עַלְמִים, וּמִמְשִׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.  
 סוּמָךְ יי לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכּוֹפִים.  
 עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
 פֹּתַח אֶת יָדְךָ, וּמִשְׁפִּיעַ לְכָל חַי רִצּוֹן.  
 צִדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.  
 קָרֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
 רִצּוֹן וְרֵאיוֹ יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמֹד.  
 תַּהֲלֵת יי יִדְבָּר־פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.  
 Reader וְאַנְחֵנוּ נִבְרָךְ יְיָ מֵעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ.

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ;  
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֻלְמָא וּבְיוֹמֵי קָרִיב, וְאַמְרוּ אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִידָא הוּא, לְעֻלְמָא מִן כָּל  
 בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאַמִּירָן בְּעֻלְמָא,  
 וְאַמְרוּ אָמֵן.

This is the only Psalm introduced by the Hebrew title תהלה. The title of the book, תהלים, is derived from this term. This Psalm is characteristic of this entire book in its praise of God for His grandeur and merey, which

Thy kingdom is an everlasting kingdom,  
And Thy dominion will endure throughout all generations.

The Lord upholds all who fall,  
And raises up all who are bowed down.

The eyes of all look hopefully to Thee,  
And Thou givest them their food in due season.

Thou openest Thy hand,  
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,  
And gracious in all His works.

The Lord is near unto all who call upon Him,  
To all who call upon Him in truth.

He will fulfill the desire of those that revere Him;  
He will also hear their cry, and will save them.

The Lord preserves all those that love Him;  
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;  
Let all men praise His holy name forever and ever.

We will praise the Lord from this time forth and forever.  
Praise the Lord.

*Reader:*

Glorified and hallowed be the great name of God throughout  
the world which He created according to His will.

May His kingdom of peace be established speedily in our time,  
unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name  
of the Holy One, praised be He. Yea, He is beyond the praises  
and hymns of glory which mortals offer Him throughout the  
world. Amen.

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are manifested by the entire order of creation, and its assurance that He will  
finally put an end to the power of evildoers.

לָךְ יי הַצְדָּקָה, וְלָנוּ בִשְׁתַּת הַפָּנִים. מַה נִּתְאוּנָן וּמַה נֹּאמֵר,  
 מַה נִּדְבָּר וּמַה נִּצְטָדֵק. נַחֲפָשָׁה דְרָכֵינוּ וְנַחֲקָרְתָּ, וְנִשְׁוֹבָה  
 אֵלֶיךָ; כִּי יִמְיִנֶה פְּשׁוּטָה לְקַבֵּל שָׁבִים. לֹא בַחֲסֹד וְלֹא  
 בְּמַעֲשִׂים בָּאנוּ לְפָנֶיךָ; בְּדָלִים וּבְכָרָשִׁים דִּפְקָנוּ דְלָתֶיךָ.  
 דְלָתֶיךָ דִּפְקָנוּ, רַחוּם וְחַנוּן; נָא אַל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.  
 מִלְּפָנֶיךָ, מִלְּכָנוּ, רִיקָם אַל תִּשְׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפִּלָּתָה.  
 שֹׁמֵעַ תַּפִּלָּתָה, עֲדִידָה כָּל בָּשָׂר יָבֹאוּ. יָבֹוא כָּל בָּשָׂר  
 לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי. יָבֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ  
 לְשִׁמְךָ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִכְרַכָּה לְפָנֶיךָ יי עוֹשֵׁנוּ. בָּאוּ  
 שְׁעָרָיו בְּתוֹדָה, חֲצִרֹתָיו בְּתַהֲלָה; הוֹדוּ לוֹ בָּרְכוּ שְׁמוֹ. הִנֵּה  
 בָּרְכוּ אֶת יי כָּל עַבְדֵי יי, הַעֲמָדִים בְּבֵית יי בְּלִילֹת. שָׂאוּ  
 יָדֵיהֶם קֹדֶשׁ וּבָרְכוּ אֶת יי. נִבְּוֶאָה לְמִשְׁכַּנּוֹתָיו, נִשְׁתַּחֲוֶה לְהֵדָם  
 רִגְלָיו. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהֵדָם רִגְלָיו, קְדוֹשׁ הוּא.  
 רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהֵר קְדֻשָּׁה, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.  
 הִשְׁתַּחֲווּ לֵי בְּהִדְרַת קְדֻשָּׁה, חִילּוֹ מִפְּנֵי כָּל הָאָרֶץ. וְאַנְחֵנוּ,  
 בְּרַב חֲסִדֶּךָ נִבְּוֶא בֵּיתְךָ, נִשְׁתַּחֲוֶה אֶל חֵיבֵל קְדֻשָּׁה בִּירְאָתְךָ.  
 נִשְׁתַּחֲוֶה אֶל חֵיבֵל קְדֻשָּׁה וְנוֹדָה אֶת שְׁמֶךָ, עַל חֲסִדֶּךָ וְעַל  
 אֲמִתְּךָ, כִּי הִגִּדְלָתָה עַל כָּל שְׁמֶךָ אֲמִרְתְּךָ.

יי אֱלֹהֵי צְבָאוֹת, מִי כְמוֹדָה חֲסִין יְהִי, וְאַמוּנָתְךָ סְבִיבוֹתֶיךָ.  
 כִּי מִי בִשְׁחָק יַעֲרֹד לִי, יִדְמָה לִי בְּבִנֵי אֱלִים. כִּי גִדּוֹל אַתָּה  
 וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבָרְכָה. כִּי גִדּוֹל מֵעַל שָׁמַיִם



O Lord, Thou art wholly righteous, but we—we are ashamed because of our wrongdoing. How can we complain? What can we say? What excuse can we offer? How can we justify ourselves? Let us search our ways and probe deeply into our actions, that we may return to Thee. For Thou art ever ready to receive those who come in penitence.

We have come to ask not because of our virtuous deeds. We knock at Thy doors as suppliants, pleading for mercy. At Thy doors have we knocked, O merciful and gracious God, dismiss us not empty-handed from Thy presence, for Thou dost heed prayer.

O Lord, who hearest prayer, all creatures shall come before Thee. All creatures shall come to worship before Thee, O Lord. They shall come and worship Thee and render homage to Thy name.

Come, let us worship and bow down, let us kneel before the Lord, our Creator. Let us enter His gates with thanksgiving, His courts with songs of praise. Let us thank Him, let us praise His name.

Come, praise the Lord all you servants of the Lord who stand in the House of the Lord in the night. Raise your hands toward the sanctuary and praise the Lord.

Let us come into His dwelling-place, and prostrate ourselves before the foot of His throne. Exalt the Lord our God and prostrate yourselves before the foot of His throne, for He is holy.

Worship the Lord in the beauty of holiness. Tremble before Him all the earth.

Because of Thy great lovingkindness will we come into Thy House, to bow down in Thy holy Temple in awe of Thee. We will worship in Thy holy Temple and give thanks for Thy mercy and Thy truth. For Thy promise of forgiveness exceeds all the wonders for which Thy name is renowned.

Lord, God of hosts, who is like unto Thee in might and in faithfulness? There is none in heaven who may be compared to Thee, and none among the mighty. Thou art great, Thou performest wondrous deeds, Thou alone art God.

חֲסִידָךָ, וְעַד שְׁתָּקִים אֲמִתָּךְ. גָּדוֹל יְיָ וּמֹהֲלָל מְאֹד, וְלֹגֵדֶתוֹ  
 אֵין חֶקֶר. כִּי גָדוֹל יְיָ וּמֹהֲלָל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים.  
 כִּי אֵל גָּדוֹל יְיָ, וּמְלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר מִי אֵל  
 בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֵׂיךָ וּכְגִבּוּרְתֶּיךָ. מִי לֹא  
 יֵרָאֶה מְלֶכֶךְ הַגּוֹיִם, כִּי לֹךְ יֵאָתֶה, כִּי בָבֶל חֲכָמֵי הַגּוֹיִם וּבְבָבֶל  
 מִלְּכוּתָם מֵאִין כָּמוֹךָ. מֵאִין כָּמוֹךָ יְיָ, גָּדוֹל אַתָּה וְגָדוֹל שְׁמוֹךָ  
 בְּגִבּוּרָה. לֹךְ זְרוּעַ עִם גִּבּוּרָה, תַּעֲזֹז יָדְךָ תְּרוֹם יְמִינֶךָ. לֹךְ  
 יוֹם, אַף לֹךְ לַיְלָה, אַתָּה הַכִּינֹת מְאֹד וְשָׁמַשׁ. אֲשֶׁר בִּידוֹ  
 מַחְקְרֵי אֶרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ. מִי יִמְלֹל גִּבּוּרֹת יְיָ, וְשִׁמְיֶע  
 כָּל תְּהִלָּתוֹ.

לֹךְ יְיָ הַגָּדֹל וְהַגִּבּוּר, וְהַתְּפֹאֶרֶת וְהַנֶּצֶחַ וְהַהוֹד, כִּי כָל  
 בְּשָׁמַיִם וּבָאָרֶץ; לֹךְ יְיָ הַמְּלֹכָה, וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.  
 לֹךְ שָׁמַיִם, אַף לֹךְ אֶרֶץ, תִּבֵּל וּמְלֹאָה אַתָּה יְסֻדָּתָם. אַתָּה  
 הַצִּבְתָּ כָּל גִּבּוּרֹת אֶרֶץ, קִיץ וְחֶרֶף אַתָּה יְצַרְתָּם. אַתָּה  
 בָּקַעַת מַעֲיָן וְנַחַל, אַתָּה הוֹבִשְׁתָּ נְהָרוֹת אֵיתָן. אַתָּה מוֹשֵׁל,  
 בְּגִאוֹת הַיָּם, בְּשׂוֹא גָלְיוֹ אַתָּה תִּשְׁבְּחָם, גָּדוֹל יְיָ וּמֹהֲלָל מְאֹד  
 בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ. יְיָ צְבָאוֹת, אֱלֹהֵי יִשְׂרָאֵל, יוֹשֵׁב  
 הַכְּרִבִּים, אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ. אֵל גֶּעְרָץ בְּסוֹד  
 קְדוּשִׁים רַבָּה, וְנוֹרָא עַל כָּל סִבִּיבָיו. וְיִוְדוּ שָׁמַיִם פִּלְאֶךָ יְיָ,

The Selihot begins with an introduction contrasting the greatness and perfection of God with the lowly nature of man. God is portrayed as the Creator of heaven and earth, who continues to direct all things in accordance with His will. But God is not only mighty; He is also merciful and He will therefore prove responsive to man's plea for forgiveness, which is the burden of this service. This introduction consists for the most part of verses culled from various books of the Bible. It begins with **ה' הצדקה** on page 4, and concludes with **הנשמה** on page 10.

Thy mercy is proclaimed throughout the heavens, Thy truth reaches to the very ends of the earth. Great is the Lord, and greatly to be praised, His greatness is beyond understanding.

Great is the Lord, and greatly to be praised. He is to be revered above all things which men worship as gods. The Lord is a great God, a King greater than all the gods. For there is no divine power in heaven or on earth to do works like Thine, to perform mighty acts like Thine.

Who is without need of revering Thee, O King of nations? It is fitting to give Thee reverence. Among all the wise men of the nations, in all their kingdoms, there is none like Thee.

Thou art without comparison, O Lord. Thou art great, and Thy name is renowned for might. Power is Thine, Thy hand is mighty and exalted.

Thine is the day, and Thine is the night. Thou didst fashion the radiance of the sun. In Thy hand are the depths of the earth, and the heights of the mountains are Thine also. Who can describe the might of the Lord? Who can recount all His praises?

Thine, O Lord, is the greatness, the power, the glory, the victory, and the majesty. All that is in heaven and on earth is Thine. Thine is the sovereignty, and Thou art supreme above all things.

The heavens are Thine, and the earth is Thine. Thou didst establish the world and the fulness thereof.

Thou didst establish the boundaries of the earth. Thou hast set summer and winter.

Thou dost open springs and brooks. Thou dost dry up the mighty streams. Thou rulest over the majestic ocean. When the waves rise, Thou stillest them.

The Lord is acclaimed; His praises resound mightily in the city of our God, on His holy mountain. Lord of all creation, Holy One of Israel, enthroned among the heavenly hosts, Thou alone art God. The Lord is revered by the great assembly of angelic beings, His awe is cast over all things.



אף אַמוּנָתְךָ בְּקֹהֶל קְדוּשִׁים. לָבוּ נִרְנְנָה לַיְי, נִרְיַעָה לְצוּר  
 יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיַע לֹא. צִדִּיק וּמִשְׁפָּט  
 מְבוֹן בְּסֵאֶךָ, חֶסֶד וְאַמֶּת יִקְדְּמוּ פָּנֶיךָ. אֲשֶׁר יַחֲדוּ נִמְתִּיק  
 סוּד, בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ. אֲשֶׁר לֹא תָם וְחַוָּא עֲשָׂהוּ,  
 וּבִבְשֵׁת יָדָיו יִצְרוּ. אֲשֶׁר בִּידוֹ נִפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

הַנִּשְׁמָה לָךְ וְחַגּוּף פְּעֻלָּתְךָ,

חֹסֶה עַל עֲמָלְךָ.

הַנִּשְׁמָה לָךְ וְחַגּוּף שְׁלָךְ,

יְי, עֲשֵׂה לִמְעַן שְׁמֹךְ.

אֶתָּאֲנוּ עַל שְׁמֹךְ,

יְי, עֲשֵׂה לִמְעַן שְׁמֹךְ.

בְּעִבּוּר כְּבוֹד שְׁמֹךְ,

כִּי אַל חֲנוּן וְרַחוּם שְׁמֹךְ.

לִמְעַן שְׁמֹךְ יְי,

וּסְלִחָתְךָ לַעֲוֹנֵנוּ, כִּי רַב הוּא.

סִלַּח לָנוּ אָבִינוּ, כִּי בָרַב אֲוִלְתָּנוּ שָׁגִינוּ.

מַחֵל לָנוּ מִלִּבֵּנוּ, כִּי רַבּוּ עֲוֹנֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ

אֵיךְ נִפְתַּח פֶּה לְפָנֶיךָ דֵּר מְתוּחִים, בְּאֵילֵנוּ פָּנִים נִשְׁפּוּךְ  
 שִׁיחִים. נַעֲלָנוּ נְתִיבוֹתֶיךָ הַיְשָׁרִים וְהַנְּכוּחִים, דְּבִקְנוּ בְּתוֹעֵבוֹת  
 וּבְמַעֲשִׂים זְנוּחִים. הִלָּכְנוּ אַחֲרֵי מִשְׁאוֹת שָׂוָא וּמִדּוּחִים,  
 וְהִקְשִׁינוּ עֲרָף וְהַעֲזִינוּ מִצָּחִים. זַעֲמַת בְּשָׁלָנוּ בֵּית מִשְׁכְּנוֹת



The heavens witness to Thy glory, the multitudes of angelic hosts declare Thy faithfulness.

Come let us sing to the Lord, let us joyfully acclaim our mighty Deliverer. Let us approach Him with thanksgiving, and acclaim Him with songs of praise.

Mercy and justice are the foundations of Thy throne, kindness and truth are Thy faithful emissaries.

In His hand is the life of every creature and the destiny of all mankind.

## HANESHAMA LAḤ

The soul is Thine,  
The body is Thy creation,  
O spare Thy handiwork.

The soul is Thine,  
And the body is Thine,  
Forgive for Thy name's sake.

We have come because Thou art gracious,  
Respond because of Thy graciousness;  
Establish the honor of Thy name.

Thy name declares Thee merciful and compassionate,  
Forgive us, our Father, for in our great folly have we erred,  
Pardon us, our King, for numerous are our transgressions.

## EYḤ NIFTAḤ PEḤ

Our God and God of our fathers, whose majesty reigns in the heavens, how can we speak to Thee, how can we bring to Thee our entreaty? We have spurned the upright path, we have followed evil and have done what Thou didst forbid. False visions led us astray and we turned our back in insolence to Thee. Through our sins, has our Holy Temple, where we found peace, been laid

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The *piyyut* איך נפתח פה לפניך was written by R. Benjamin ben Zerah (1050). It continues the theme of the introduction, declaring that man is unworthy to make any claims before God, but that he may lean on God's mercy. The initial letters in each line follow the alphabet, and the author's name בנימין appears in the last sentence.

מִבְטָחִים, חָרַב וּפַס קִיַּת נִיחֻחִים. טָרְדוּ וְטָלְטְלוּ בְּהָנִים  
 מְשֻׁחִים, יוֹדְעֵי עֶרְךָ עוֹלֹת וּזְבָחִים. בָּמָה יִסְרְתָנוּ עַל יְדֵי  
 צִירִים וְשָׁלוּחִים, לֹא הִקְשָׁבְנוּ לַמּוֹרִים לְשִׁמוּעַ לַמּוֹכִיחִים.  
 מֵאֵז וְעַד עַתָּה אָנוּ נִדְחִים, נִהְרָגִים וְנִשְׁחָטִים וְנִטְבָּחִים. שָׁרְדְנוּ  
 מִתִּי מַעֲט בֵּין קוֹצִים כְּסוּחִים, עֵינֵינוּ כְּלוֹת לַמָּצָא רְוָחִים.  
 פּוֹרְכֵי עֲמֻדָּה אֲשֶׁר לִבֵּל שׁוֹחֲחִים, צָפָר וָעָרַב לָמָּה מִצְלִיחִים.  
 קָמִים לְמוֹלָךְ נֶאֱצוֹת שׁוֹחֲחִים, רְעוּצִים וּרְצוּצִים בָּמָה אַתָּם  
 בּוֹטְחִים. שׁוֹבֵן עַד וְקָדוֹשׁ צָפָה בְּעֶלְבוֹן אֲנוּחִים, תְּמוּכִים  
 עָלֶיךָ וּבָךְ מִתְאַחִים. בְּנוֹרָאוֹת יְמִינְךָ נוֹשָׁע לִנְצָחִים, כִּי עַל  
 רַחֲמֶיךָ הָרַבִּים אָנוּ בְּטוֹחִים.

כִּי עַל רַחֲמֶיךָ הָרַבִּים אָנוּ בְּטוֹחִים; וְעַל צְדָקוֹתֶיךָ אָנוּ  
 נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקִיִּים, וְלִישׁוּעָתְךָ אָנוּ מְצַפִּים.  
 אַתָּה הוּא יְיָ מֹלָךְ אוֹהֵב צְדָקוֹת מְקַדֵּם, מַעֲבִיר עֲוֹנוֹת עֲמוֹ  
 וּמְסִיר חַטָּאת יִרְאִיו, בּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקִיִּים שְׁבוּעָה  
 לְאַחֲרוֹנִים. אַתָּה הוּא שִׁיַּרְדְּתָּ בַעֲנַן כְּבוֹדְךָ עַל הַר סִינִי,  
 וְהִרְאִיתָ דֶּרֶךְ טוֹבָךָ לְמֹשֶׁה עַבְדְּךָ. וְאַרְחוֹת חֲסִדֶיךָ נִלְקִיתָ לָו.  
 וְהוֹדַעְתָּ כִּי אַתָּה אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפִּים, וְרַב חֲסֵד,  
 וּמִרְבֵּה לְהִיטִיב, וּמִנְחִיג אֶת כָּל הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים.  
 וְבֵן כְּתוּב: וַיֹּאמֶר, אֲנִי אֶעֱבִיר כָּל טוֹבִי עַל פָּנֶיךָ, וְקָרָאתִי  
 בְּשֵׁם יְיָ לְפָנֶיךָ, וְחַנְתִּי אֶת אֲשֶׁר אֲחֹן, וְרַחֲמִתִּי אֶת אֲשֶׁר אֲרַחֵם.

Human existence reveals God's mercies, but man can never know precisely when and to what extent God will invoke mercy, to overrule the sterner

in ruins; the service banished from its altars; the priests driven into exile.

We did not heed the admonitions of Thy seers whom Thou didst send to instruct and to reprove. We brought upon us homelessness and persecution, and we were exposed to slaughter at the hand of cruel foes. We have survived—a few out of many.

We long for Thy deliverance. The godless who persecute us—why do they continue to prosper? They defy Thy people with mocking words. “You,” they say to us, “who are broken and harassed, wherein do you place your trust?”

O Thou Holy and Eternal God, see Thy people in distress, exposed to shame. They lean on Thee and they cleave to Thee.

In Thy wondrous might shall we ever find deliverance. We trust in Thine abounding mercies.

#### KI AL RAḤAMEḤA

We trust in Thine abounding mercies, we lean upon Thy kindness, we hope for Thy pardon, we await Thy deliverance.

Thou, our divine King, hast ever favored mercy, removing the transgressions of Thy people, and the trespasses of Thy faithful.

Thou didst make a covenant with our ancestors and hast fulfilled it to their descendants.

Thou didst reveal Thyself at Mount Sinai where Thou didst instruct Thy servant, Moses, in the ways of Thy goodness and the paths of Thy mercy.

Thou didst teach him that Thou art a merciful and gracious God, slow to anger, abounding in mercy, and bestowing good, and governing the whole world by the attribute of compassion.

As it is written: I will cause all My goodness to pass before you, and I will teach you the name of the Lord. And I will be gracious to whom I will choose to be gracious, I will be merciful to whom I will choose to be merciful.

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demands of justice. This remains God's free decision. This is conveyed in the statement that God will be merciful to whom He will “choose to be merciful.”

אל אֶרֶךְ אַפַּיִם אַתָּה, וּבָעַל הַרְחָמִים נִקְרָאת, וּדְרֹךְ  
תְּשׁוּבָה הוֹקִיָּת. גִּדְּלַת רַחֲמֶיךָ וְחַסְדֶּיךָ תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם  
לְזֶרַע יִדְיָיִךָ. תִּפְּנֵן אֲלֵינוּ בְּרַחֲמִים, כִּי אַתָּה הוּא בָּעַל  
הַרְחָמִים. בְּתַחֲנוּן וּבִתְפִלָּה פָּנִיךָ נִקְדֵּם, בַּחוּדָעַת לָעֵנוּ  
מִקְדָּם. מִחֲרוֹן אַפֶּךָ שׁוּב, כִּמּוֹ בְּתוֹרַתְךָ כְּתוּב. וּבָצַל כְּנַפְיֶךָ  
נִחֲסָה וְנִתְלֹנָן, כִּיּוֹם וַיֵּרֶד יְיָ בָּעָנָן. תַּעֲבוֹר עַל פֶּשַׁע וְתִמְחָה  
אָשָׁם, כִּיּוֹם וַיִּתְּצַב עִמּוֹ שֵׁם. תִּאֲזִין שְׁוַעֲתֵנוּ וְתִקְשִׁיב מְנוּ  
מֵאֲמַר, כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְיָ. וְשֵׁם נֶאֱמַר:

וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

יְיָ, אל רחום וחנון, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נָצַר  
חֶסֶד לְאֲלֹפִים, נָשָׂא עוֹן וּפְשָׁע וְחַטָּאת, וְנָקָה.  
וְסָלַחַת לַעֲוֹנֵינוּ וּלְחַטֹּאתֵנוּ וְנִחַלְתָּנוּ.

סָלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מָחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ.  
כִּי אַתָּה, אֲדֹנֵי, טוֹב וְסָלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.  
בְּרַחֵם אֵב עַל בָּנִים, בֶּן תִּרְחַם יְיָ עַלְיָנוּ. לִי הִישׁוּעָה; עַל  
עַמֶּךָ בְּרַכְתָּךְ סָלַח. יְיָ צְבָאוֹת עֲמָנוּ, מְשַׁנֵּב לָנוּ אֱלֹהֵי יַעֲקֹב,  
סָלַח. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בְּטִיחַ בָּךְ. יְיָ הוֹשִׁיעָה; הַמְלִיךְ  
יַעֲנֵנוּ כִּיּוֹם קְרָאנוּ.

The basis of the plea for forgiveness is the doctrine proclaimed in Scripture that God is merciful and forgiving, as specified in the well-known recitation of the thirteen attributes of His providence, revealed by God to Moses. In the liturgy, the thirteen attributes of God's providence conclude with the word *נוקה*, which means "and giving pardon." In the Bible, *Exodus 34:7*,



Thou, O God, art slow to anger and abundant in kindness. Thou hast shown us the way of penitence. On this day, and every day, bestow Thy abundant mercies and Thy lovingkindness upon us. Remember unto us the merits of our ancestors who were faithful unto Thee. Turn unto us in mercy, for Thou art the source of all mercy.

With earnest prayer have we come to seek Thee, as Thou didst instruct us through Thy humble servant, Moses. Relent from stern anger, as it is promised in Thy Torah. Under the wings of Thy protecting presence will we find shelter and rest. Forgive our transgressions and erase our trespasses.

Give heed to our cry and attend to our plea, in accordance with Thy promise. As it is written (Exodus 34:4): The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent.

O pardon our iniquity and our sin, and make us again Thine own possession. Our Father, forgive us, for we have sinned. Pardon us, our King, for we have transgressed. For Thou, O Lord, art good and forgiving, and abounding in kindness for those that seek Thee.

O Lord, we are ashamed because of our wrongdoings and we are embarrassed because of our sins.

As a father is compassionate with his children, so be Thou, O Lord, compassionate with us. Deliverance is of the Lord. Mayest Thou bestow Thy blessing upon Thy people.

The Lord of hosts is with us. The God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in Thee. Lord, save us. May the Lord heed our prayer when we call to Him.

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the concluding phrase is **וְנָקָה לֹא יִנָּקָה** which means "and not giving pardon." The Talmudic interpretation is that He gives pardon to the penitent but not to the unrepentant (*Yoma* 87a).



## אַלְהֵינוּ וְאַל־הֵי אֲבוֹתֵינוּ

תָּבֵא לְפָנֶיךָ שְׁעַת חַנוּךְ, תְּהִי נָא אֲזַנְךָ בְּשִׁבְתְּ תַּחֲנוּן; שְׁמַעַת  
 יי צֶדֶק הַקְּשִׁיבָה רִנּוֹן, שָׁר מִיִּשְׁרָיִם וּמַעֲלִים מִרְנוֹן.

רֹאשׁ לְהָרִים נִבְלָמְנוּ בְּוִשְׁנוֹ, רִיחַ נִרְדְּנוּ כִּי הִבְאִשְׁנוּ;  
 קִלְקַלְנוּ יִשְׁרָיִם וְתוֹרוֹת שִׁבְשֵׁנוּ, בְּרַקַּע פָּנֵינוּ בְּכֹן כְּבִשְׁנוּ.  
 צָר וּמִצּוֹק מִכָּל צָר, צָאן נִדְחָה מֵאִין מִצָּד; פָּנָה לְיָמִין  
 וַיִּנְזֹר מֵעֶצֶד, פָּחַד מִשְׁמָאל וְצִיד הַצָּד.

עֵינֶיךָ רֹאוֹת תַּהְיֶינָה פְּקוּחוֹת, עֲנִי וְעַנְיֵי מִצָּרוֹת הַמִּתְוַחוֹת;  
 סִפְדַּ לְרִנָּה וְלִרְצוֹי תוֹכְחוֹת, סִבּוֹת וְהַפּוֹךְ בְּדֶרֶךְךָ הַנְּכוֹחוֹת.  
 נִתְּנוּ בַּעֲוֹנוֹנוּ לְשָׁבִי וְלִבְזָה, נִחְנוּ מִלְּכֵינוּ כְּהִנֵּנוּ לְבוֹזָה;  
 מֵרוּם נִכְבְּדוֹת וְאַהֲבָה עֲזָה, מִנֶּרֶת לְאָרֶץ וּלְשָׁמָיָה וְלַעֲזָזָה.  
 לֹא חֲלִינוּ פָּנֶיךָ לְהַפִּיל תַּחֲנוּנָה, לְהַשְׁכִּיל בְּאַמְתְּךָ מַעֲלֹת  
 צַחֲנוּהָ; בָּלִינוּ בְּסִדּוֹם בְּשֹׁפֵל קוֹל הַטַּחֲנוּנָה, בְּמַעַט רָגַע לוֹלֵי  
 תַּחֲנוּנָה.

יְתֵד הַפְּלִיטָה לְהַשְׁאִיר חֲסֵתָּ, יְתֵד וְגֵדֵר תַּתָּה וּבִנְסֵתָּ;  
 טְלַטְלָנוּ בְּנִגְדֵךְ שְׁלֹשׁ מְאֻסֵּתָּ, טִירַת כֶּסֶף בְּגִלְלָנוּ רְמֻסֵּתָּ.  
 חִבַּל חֲבָלָנוּ מֵעַל לְמַעַל, חֲבָלָנוּ מֵעַל אֶל עַל; זְכוּר צִוִּיתָ  
 בְּלִי לִנְעַל, זְרוּיִם לְקַבֵּץ וּבָם לְבַעַל.

וְאַתָּה אַחֲרֵי כָל הַבָּא, וְדַאי תִּצְדִּיק וְלָנוּ הַדָּבָה; הַיּוֹם  
 בְּמֵאֵז בְּלִי סִבָּה, הִנֵּנוּ לְפָנֶיךָ בְּאַשְׁמָה רַבָּה.

The hymn תָּבֵא לְפָנֶיךָ שְׁעַת חַנוּךְ was composed by Solomon ben Judah ha-

## TAVO LEFANEHA SHAVAT HINUN

Our God and God of our fathers, do Thou hearken to our entreaty. Consider, O Lord, the righteous cause; heed our prayer. Thou dost ever consider the right and ignore the wrong.

We are embarrassed to raise our heads before Thee. We, to whom Thou didst reveal Thy truth, have strayed from the righteous path.

We have spurned the teachings of Thy Torah. We have not fulfilled its precepts.

We are greatly distressed, and we do not know where to turn. Thy judgments face us on all sides.

O change our grief to song, convert chastisement to the joy of love's renewal. For Thou art gracious and merciful.

Our sins served to bring us the grief of exile. Our princes were for a prey, our priests who led us in Thy service were dispersed in strange lands. Jerusalem which had been graced by Thy love, became a wilderness.

We did not retrace our steps, but continued to stray in alien paths. Yet Thou didst spare our remnant. Thou didst set a fence against our destruction.

We confess the sins wherein we rebelled against Thee. We defiled ourselves in impurities of speech and action. We were often indifferent to the poor and the needy. We served other gods.

Thou didst promise our rebirth in Thy grace. In Thy graciousness, make an end of exile and oppression.

Absolve our sins and grant us atonement. Renew us with Thy quickening love, as in ancient days.

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Bavli in the tenth century It is a double reverse acrostic—each sentence begins its clauses with two letters of the alphabet, beginning with the last (ת) and ending with the first (א). The concluding sentence spells the author's name שלמה הקטן.

וְלֵת עִם לְקַלְס וְחֲרוּת, וְחֻפִּים סְחוּפִים נְתוּנִים לְטֵרוֹף;  
 נָלוּת וְשִׁעְבוֹד בְּנִסְיוֹן וְצָרוֹת, נִלְגַּל בְּחֶסֶד לְסִלִּיחָה וְתֵרוּת.  
 בְּרַחֲמֶיךָ עוֹד בְּרַבּוּת עֲתִים, בְּךָ נִוְשָׁע קַיִם וְחוֹשְׁעִים;  
 אֵלֶּה מִרְחוֹק יָבֹאוּ בָתִּים, וְאֵלֶּה מִצָּפוֹן וּמִצֵּים וּבָתִּים.  
 שְׁלֵךְ הֵם עֲבָרֶיךָ וְעִמָּךְ, לִבִּב בֵּימֵי קֶדֶם נְעִימָךְ; מְשִׁכְנוּ  
 אַחֲרֶיךָ שִׁימְנוּ בְּרִשּׁוֹמָךְ, הִכֵּל תַּפְצִים לִירְאָה אֶת שְׁמָךְ.  
 הִקְטֵן לְאֵלֶיךָ נִדְלַח רְחוּמֵנוּ, וְהִצְעִיר לָנוּי לְחַעֲצִים בְּתַחוּמֵנוּ;  
 יַחַד בְּכֶל צְדָקוֹתֶיךָ לְרַחֲמֵנוּ, יֵשֶׁב אִפְּךָ וְתַנְחֵמֵנוּ.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת, מוֹחֵל  
 עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְּבֵה מַחִילָה לְחַטָּאִים,  
 וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׁר וְרוּחַ, לֹא  
 בִּרְעָתָם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֶשְׂרֵה, זְכַר-לָנוּ  
 הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שְׁחֹדְעָתָ לָעָנוּ מִקֶּדֶם, כְּמוֹ  
 שִׁכְתוֹב: וַיֵּרֶד יי בְּעָנָן, וַיִּתְּצֵב עַמּוֹ שֵׁם, וַיִּקְרָא בְּשֵׁם יי.  
 וַיַּעֲבֵר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת. נִצֵּר  
 חֶסֶד לְאֵלֶּפִים, נִשְׂא עוֹן וּפֹשַׁע וְחַטָּאָה, וְנִקָּה.  
 וְסִלַּחַת לְעֹנְיוֹ וּלְחַטָּאתָנוּ וְנִחַלְתָּנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חַטָּאֵנוּ, מִחַל לָנוּ מִלִּבֵּנוּ בִּי פֶשַׁעֵנוּ.  
 בִּי אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

Let Thy dispersed children be gathered in from the far places of the earth. Let them return to be Thine, to serve Thee and to be Thy people. Pour Thy spirit upon them that they may sing again the song of Thy adoration.

Draw us unto Thee, among Thy faithful. In all of us there is a longing for Thy love.

Prosper our remnant. Let the little one be unto a thousand, and the youthful one for a mighty host.

In Thy graciousness, show us mercy. Let there be an end to the time of wrath. Let the time of comfort dawn for us.

### EL MELEH

Almighty King, Thy throne rests on mercy, Thou rulest Thy world with lovingkindness.

Thou pardonest Thy people, causing their sins to pass away, one by one.

Sinners and transgressors may ever find pardon with Thee, for Thou dealest mercifully with all creatures, and not according to the evil of their ways.

O Lord, Thou didst teach us the thirteen attributes of Thy divine providence. Remember unto us the covenant of these attributes of Thy providence, as taught to us by the humble man, Moses. As it is written: The Lord revealed Himself in a cloud, and He was with him there, and he (Moses) invoked the name of the Lord. And the Lord passed before him and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent.

O Lord, fulfill unto us the covenant of Thy mercy. Pardon our iniquity and our sin and make us again Thine own possession.

Our Father, forgive us, for we have sinned, pardon us, our King, for we have transgressed. For Thou, O Lord, art good and forgiving, and abounding in kindness for all who seek Thee.



בְּמוֹצָאֵי מְנוּחָה קִדְּמוּךָ תְּחַלֶּה,  
הֵט אֲזֻנֶךָ מִמָּרוֹם יוֹשֵׁב תְּחַלֶּה,  
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.  
אֵת יָמִין עֹז עֲזָרְךָ לַעֲשׂוֹת חֵיל,  
בְּצִדְקַת נִעְקָד וּנְשַׁחֲט תִּמְּוֹרוֹ אֵיל,  
וְנִגְרָא נִזְעוּ בְּזַעֲקָם בְּעוֹד לֵיל,  
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.  
דְּרַשְׁנָא רוּחְשִׁיךָ בְּדִרְשָׁם פְּנִיךָ,  
הִדְרִשְׁלֵמוֹ מִשְׁמֵי מְעוֹנֶךָ,  
וּלְשׁוֹנֵת חֲנוּנִם אֶל תַּעֲלֵם אֲזֻנֶךָ,  
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.  
זוֹחֲלִים וְרוֹעֲדִים מִיּוֹם בּוֹאֶךָ,  
חָלִים כְּמִכְבִּירָה מַעֲבֶרֶת מִשְׁאֲךָ,  
טְנוּפִם מִחַת נָא וַיּוֹדוּ פִּלְאִיךָ,  
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.  
יוֹצֵר אֶתְּהָ לְכָל יָצִיר נוֹצֵר,  
בוֹנֵנֶת מְאֹד תִּרְרֵי לְחִלָּצָם מִמָּצָר,  
לְחַנּוּנִם חֲנֻם מְאוֹצֵר הַמְּנַצֵּר,  
לְשִׁמְעֵ אֶל הָרְנָה וְאֶל הַתְּפִלָּה.

## BEMOTZAE MENUHA

Eternal God, forever praised,  
At Sabbath's end we come to Thee;  
We seek Thy grace in penitence,  
In mercy heed our song and plea.

Invoke the grace of Isaac's faith,  
And show his seed Thy saving might;  
Forgive them, Lord, their trespasses,  
In penitence they cry tonight.

Accept Thy people's earnest quest,  
Their need for Thee they now declare;  
Thy love alone can make them strong,  
Reject not, Lord, their fervent prayer.

They stand in awe before Thy throne,  
They know they trod the evil way;  
Forgive, O Lord, Thy erring sons,  
Their anxious hearts do Thou allay.

O Father of all living things,  
Forgiveness is Thy choicest grace;  
We merit little by our deeds,  
Thy mercy grant and sins erase.

Exalted God, relieve Thy flock,  
Our peace can come from Thee alone;  
We bare to Thee our troubled hearts,  
We plead for grace before Thy throne.

מָרוֹם אִם עָצְמוֹ פִּשְׁעֵי קִהְלֶךָ,  
נָא שִׁנֵּבם מֵאוֹצַר הַמּוֹכֵן בְּזִבְלֶךָ,  
עֲדִיף לֶחֶן חֲנֻם בָּאִים אֵלֶיךָ,  
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.  
פָּנֵה נָא אֶל הַתְּלָאוֹת וְאֶל לְחַטָּאוֹת,  
צִדֵּק צוֹעֵקֶיךָ מִפְּלִיא פְלָאוֹת,  
קָשֶׁב־נָא חֲנוּנִים אֱלֹהִים יְיָ צָבָאוֹת,  
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.  
רָצָה עֲתִירְתָּם בְּעַמְדָם בְּלִילוֹת,  
שָׁעָה בְּרָצוֹן בְּקֶרֶב בְּלִיל וְעוֹלוֹת,  
תִּרְאֵם נִסִּיךָ עוֹשֶׂה גְדוֹלוֹת,  
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

אֵל מְלֶכֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוֹת, מוֹחֵל  
עוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מְחִילָה לְחַטָּאִים,  
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא  
בִּרְעֻתָם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לֹמַר שְׁלֹשׁ עֶשְׂרֵה, זְכַר־לָנוּ  
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, בָּמוֹ שֶׁהוֹדַעְתָּ לָעָנִי מִקֶּדֶם, בָּמוֹ  
שֶׁכָּתוּב: וַיִּרְדּוּ יְיָ בָּעָנָן, וַיִּתְּצֵב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.  
וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא:

Behold Thy grieving, pining sons,  
In mercy hear and grant their plea;  
Forbear, O Lord, from judgment's wrath,  
Annul their sins and make them free.

The wonders of Thy saving acts  
In gratefulness we shall proclaim;  
Our words shall serve as incense rare,  
Our hearts an altar to Thy name.

Eternal God, forever praised,  
At Sabbath's end we come to Thee;  
We seek Thy grace in penitence,  
In mercy heed our song and plea.

EL MELEH

Almighty King, Thy throne rests on mercy, Thou rulest Thy world with lovingkindness.

Thou pardonest Thy people, causing their sins to pass away, one by one.

Sinners and transgressors may ever find pardon with Thee, for Thou dealest mercifully with all creatures, and not according to the evil of their ways.

O Lord, Thou didst teach us the thirteen attributes of Thy divine providence. Remember unto us the covenant of these attributes of Thy providence, as taught to us by the humble man, Moses. As it is written: The Lord revealed Himself in a cloud, and He was with him there, and he (Moses) invoked the name of the Lord. And the Lord passed before him and proclaimed:

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The author of the hymn **במוצאי מנוחה** is unknown. The refrain following each stanza **לשמוע אל הרנה ואל התפלה** is taken from I *Kings* 8:28. Beginning with the second stanza it is an acrostic—each line begins with a successive letter of the alphabet, starting with (א) and ending with (ת).



יְיָ אֱלֹהֵי רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת. נֹצֵר  
חֶסֶד לְאַלְפִים, נִשְׂא עֹון וּפְשָׁע וְחַטָּאת, וְנִקָּה.

וּסְלַחַת לְעֹונֵנוּ וּלְחַטֹּאתֵנוּ וּנְחַלֵּתֵנוּ.

סְלַח לָנוּ אֲבִינוּ בִּי חַטָּאנוּ, מִחַל לָנוּ מִלִּבֵּנוּ בִּי פֶשְׁעֵנוּ.

בִּי אַתָּה, אֲדֹנֵי, טוֹב וְסֻלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

זְכֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, בִּי מֵעוֹלָם הַמָּחָה. זְכָרְנוּ יְיָ בְּרִצּוֹן  
עַמּוּךָ, פָּקֵדְנוּ בִּישׁוּעָתְךָ. זְכֹר עֲדַתְךָ קְנִיַת קָדֶם, נִאֲלַת שְׁבֹט  
נִחְלַתְךָ, הֵר צִיּוֹן זֶה שְׁכֻנַּת בּוֹ. זְכֹר יְיָ חֶבֶת יְרוּשָׁלַיִם, אֶהְבֵּת  
צִיּוֹן אֶל תִּשְׁבַּח לְנִצָּחַת. זְכֹר יְיָ לִבְנֵי אָדָם אֶת יוֹם יְרוּשָׁלַיִם,  
הָאֲמֵרִים עָרוֹ עָרוֹ עַד הַיּוֹם בָּהּ. אַתָּה תָקוּם תִּרְחַם צִיּוֹן,  
בִּי עַת לְחַנּוּנָהּ, בִּי בָא מוֹעֵד. זְכֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל  
עַבְדֶּיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ, וַתְּדַבֵּר אֲלֵהֶם: אֲרָבָה אֶת  
זֶרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי  
אֵתָּן לְזֶרְעֶכֶם, וְנִחַלְוּ לְעוֹלָם. זְכֹר לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק  
וּלְיַעֲקֹב, אֵל תִּפְּן אֵל קָשִׁי הָעַם הַזֶּה וְאֵל רַשָּׁעוֹ וְאֵל חַטָּאתוֹ.

זְכֹר-לָנוּ בְרִית אֲבוֹת בְּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי אֶת בְּרִיתִי  
יַעֲקֹב, וְאָף אֶת בְּרִיתִי יִצְחָק וְאָף אֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר,  
וְהָאָרֶץ אֲזָכֹר. זְכֹר-לָנוּ בְרִית רֵאשׁוֹנִים בְּאֲשֶׁר אָמַרְתָּ:  
וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֶתְּךָ מֵאֶרֶץ  
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. עֲשֵׂה עִמָּנוּ

The Edomites, according to tradition, were descendants of Jacob's brother, Esau; they were thus a kindred people to Judah. Moreover, they had an alliance with Judah in the last days of her independence. But when the Babylonians struck at Jerusalem in 586 B.C.E., the Edomites showed their hatred by encouraging the enemy.

The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent.

O Lord, fulfill unto us the covenant of Thy mercy. Pardon our iniquity and our sin and make us again Thine own possession.

Our Father, forgive us, for we have sinned, pardon us, our King, for we have transgressed. For Thou, O Lord, art good and forgiving, and abounding in kindness for all who seek Thee.

#### ZEHOR RAHAMEHA

Invoke Thy mercy, O Lord, and Thy kindness, for they are everlasting.

Remember us with the love Thou hast ever shown Thy people, grant us Thy deliverance. Remember the people Thou didst redeem from bondage, and Mount Zion, the site of Thy presence.

Remember, O Lord, Thy devotion to Jerusalem, and forget not Thy love for Zion. Remember, O Lord, the affliction we endured when Jerusalem fell, and the Edomites shouted: Destroy, destroy it, to its very foundation.

Arise now and show compassion to Zion, for it is time to be gracious to her; the day of her deliverance has arrived.

Remember the promise made to Thy servants Abraham, Isaac and Israel: I will multiply your children as the stars of the heavens, and this entire land of which I spoke, I shall give to your children, and they will possess it forever.

Remember the virtuous deeds of Abraham, Isaac, and Jacob. Consider not the stubbornness of this people, nor their wrongdoings, nor their sin.

Remember the covenant made with our ancestors, as Thou didst promise: And I will remember in their favor the covenant with their ancestors when I freed them from Egypt in the sight of all the nations that I might be acknowledged as their God. I am the Lord.

בְּמָה שֶׁהִבְטַחְתָּנוּ: וְאֵךְ גַּם זֹאת, בְּהִיּוֹתָם בְּאֶרֶץ אֲבוֹתֵיהֶם לֹא  
מֵאֲסִיתִים וְלֹא גַעְלָתִים לְכַלָּתָם, לְהַפִּיר בְּרִיתִי אִתָּם, כִּי אֲנִי  
יְיָ אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ, בְּמָה שֶׁכָּתוּב: כִּי אֵל  
רַחוּם יְיָ אֱלֹהֵינוּ, לֹא יִרְפֶּה וְלֹא יִשְׁחִיתֵךְ, וְלֹא יִשְׁפַח אֶת בְּרִית  
אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹלֵךְ אֶת לְבָבֵנו לְאַהֲבָה וּלְיִרְאָה  
אֶת שְׁמֹךְ, בְּכָתוּב בְּתוֹרָתֶךָ: וּמֹלֵךְ יְיָ אֱלֹהֵינוּ אֶת לְבָבֵךְ, וְאֶת  
לִבִּי זֶרַעֲךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֵינוּ בְּכָל לְבָבֵךְ וּבְכָל נַפְשֶׁךָ  
לְמַעַן חַיֶּיךָ. הֲשִׁב שְׁבוּתֵנוּ וּרְחַמְנוּ, בְּמָה שֶׁכָּתוּב: וְשִׁב יְיָ אֱלֹהֵינוּ  
אֶת שְׁבוּתֶךָ וּרְחַמְךָ, וְשִׁב וּקְבֹצֵךְ מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצֶךָ  
יְיָ אֱלֹהֵינוּ שְׁמָה. קִבֵּץ נִדְחֵנוּ, בְּמָה שֶׁכָּתוּב: אִם יִהְיֶה נִדְחֶךָ  
בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְיָ אֱלֹהֵינוּ, וּמִשָּׁם יִקְחֶךָ. הַמְצֵא  
לָנוּ בְּבִקְשָׁתֵנוּ, בְּמָה שֶׁכָּתוּב: וּבִקְשָׁתֶם מִשָּׁם אֶת יְיָ אֱלֹהֵינוּ  
וּמְצָאתָ, כִּי תִדְרָשְׁנוּ בְּכָל לְבָבֵךְ וּבְכָל נַפְשֶׁךָ.

מַחֲה פִשְׁעֵינוּ לְמַעַנְךָ, בְּאֲשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מַחֲה  
פִשְׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא אֲזַכֵּר. מַחֲה פִשְׁעֵינוּ כְּעַב  
וְכַעֲנוּ, בְּאֲשֶׁר אָמַרְתָּ: מַחֲוִיתִי כְּעַב פִּשְׁעֶיךָ, וְכַעֲנוּ חַטָּאתֶיךָ,  
שׁוּבָה אֵלַי כִּי גָאֻלְתֶּיךָ. הִלָּבֵן חַטָּאֵינוּ בַּשָּׁלֵג וּבַצֶּמֶר, בְּמָה  
שֶׁכָּתוּב: לָכֵן גָּא וְנִוְבַּחְהָ, יֹאמֵר יְיָ: אִם יִהְיוּ חַטָּאֵיכֶם בַּשָּׁנִים,  
בַּשָּׁלֵג יִלְבִּינוּ; אִם יֹאדִימוּ בְּתוֹלַעַ, בַּצֶּמֶר יִהְיוּ. זְרוּק עָלֵינוּ  
מַיִם טְהוֹרִים וְטַהַרְנוּ, בְּמָה שֶׁכָּתוּב: וְזָרַקְתִּי עָלֵיכֶם מַיִם  
טְהוֹרִים, וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם, וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר  
אֶתְכֶם. הִבִּיאֵנוּ אֵל הַר קְדֻשָּׁךְ, וְשִׁמְחֵנוּ בְּבֵית תִּפְלִיתֶךָ,



Fulfill unto us Thy promise: Even when they are in the land of their enemies, I will not spurn them nor cast them away to make an end of them, thus putting an end to My covenant with them, for I am the Lord their God.

Bestow upon us Thy mercy and destroy us not, as it is written: For the Lord your God is merciful, He will not forsake you nor destroy you, nor will He forget the pledge He made to your ancestors.

Purify our hearts that we may love and revere Thy name, as is promised in Thy Torah: The Lord your God will purify your hearts and the hearts of your children, to love the Lord your God with all your heart and all your soul, that you may live.

Restore the homeless of our people, as it is promised: The Lord your God will return your captives and be merciful with you, and restore you from among all the peoples among whom you have been dispersed. And if your captives should be in the remotest parts of the world, from there will the Lord your God gather them and restore them to freedom.

Be near us when we call unto Thee, as it is written: And when you seek the Lord your God, wherever you may be, you will find Him, if you seek Him with all your heart and all your soul.

Cause our transgressions to vanish as a cloud and as a mist, as Thou didst promise: I will erase your transgressions as a cloud and your sins as a mist. Return unto Me for I have made you free.

Pour waters of cleansing upon us and cleanse us, as it is written: I will pour clean waters upon you and you will be cleansed from all your sins. Of every defilement will I cleanse you.

Pardon our sins on this day and make us pure, as it is written: On this day will He pardon you to make you pure. Of all your sins shall you be purified before your God.

O bring us to Thy holy mountain and cause us to rejoice in Thy House of Prayer, as it is written: And I will bring them to My holy mountain, and I will cause them to rejoice in My House



בְּמָה שְׁכָתוּב: וְהִבְיָאוּתִים אֶל הַר קָדְשִׁי, וְשִׁמְחָתִים בְּבֵית  
תִּפְלָתִי, עוֹלֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי  
בֵּית תִּפְלָה יִקְרָא לְכָל הָעַמִּים.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תִּפְלָתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶבֶה, חֲדָשׁ יָמֵינוּ בְּקָדְשׁ.  
אֲמַרְנוּ הָאֵינִה יְיָ, בֵּינָה הִגִּינוּ. יְהִי לְרָצוֹן אֲמַרְי פִּינוּ  
וְהִגִּיוֹן לָבֵנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קָדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.  
אֵל תִּשְׁלִיכֵנוּ לָעֵת זְקָנָה, בְּכָלוֹת כֹּחֵנוּ אֵל תַּעֲזֹבֵנוּ.  
אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת  
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ, כִּי אַתָּה יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ.  
כִּי לֹךְ יְיָ הוֹחֵלָנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תִּפְלָתֵנוּ, וְאֵל תַּתְּעַלֵּם  
מִתַּחַנְתָּנוּ; שְׂאִין אֲנַחְנוּ עַיִי פָּנִים וְקָשִׁי עֶרְף לֹאמַר לְפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ; אָבֵל  
אֲנַחְנוּ חַטָּאנוּ.

אֲשַׁמְנוּ, בָּגַדְנוּ, נִזְלָנוּ, דִּבַּרְנוּ דָּבִי;  
הִעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמְסָנוּ, טָפְלָנוּ שָׁקַר;  
יַעֲצֹנוּ רָע, כִּזְבָּנוּ, לָצָנוּ, מָרְדְּנוּ, נֶאֱצָנוּ,  
סָרְדְנוּ, עָוִינוּ, פִּשְׁעָנוּ, צָרְדְנוּ, קִשְׁינוּ עֶרְף;  
רִשְׁעָנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעֵנוּ.

of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples.

O Lord our God, we raise to Thee  
Our anguished hearts in prayer,  
We come to Thee in penitence,  
Thy wayward children spare.

We strayed so far from Thee, O God,  
Thy grace bestow once more,  
Restore to us our innocence,  
Renew us as of yore.

Receive, O Lord, the words we bring,  
Our hearts' unspoken plea,  
O Rock divine, Redeemer, Lord,  
We hunger but for Thee.

Forsake us not nor take from us  
Thy spirit's holy light,  
When youth has waned and we are old,  
Protect us in the night.

Refuse not, Lord, our penitence,  
And be not far away,  
When foes assail, deliver us,  
Our trust confirm today.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counseled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁנָה לָנוּ. וְאַתָּה  
צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.  
הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָדָךְ  
רָשָׁע, וְחִישׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָה: יַעֲזֹב רָשָׁע  
דְּרָכּוֹ, וְאִישׁ אֲנוֹן מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ  
כִּי יִרְבֶּה לְסִלּוֹחַ.

מִשִּׁיחַ צִדְקָה אָמַר לְפָנֶיךָ: שְׁנִיאוֹת מִי יִבִּין, מִנִּסְתָּרוֹת נִקְנִי.  
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פֶּשַׁעֵינוּ, וְטַהֲרֵנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזִרוֹק  
עֲלֵינוּ מִיָּם טְהוֹרִים וְטַהֲרֵנוּ, בְּכַתוּב עַל יַד נְבִיאָה: וְזִרְקָתִי  
עֲלֵיכֶם מִיָּם טְהוֹרִים, וְטַהֲרֶתֶם מִכָּל טְמֵאוֹתֵיכֶם, וּמִכָּל  
גִּדּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

עֲמֹד וְנִחַלְתָּהּ, רַעֲבִי טוֹבָהּ, צָמְאִי חֲסָדָהּ, תֹּאבִי יִשְׁעָהּ,  
יִכִּירוּ וַיִּדְעוּ כִּי לִי אֱלֹהֵינוּ הֶרְחַמִּים וְהַסְלִיחוֹת.

*Some congregations recite the following until the end of page 23 in silent devotion:*

אֵל רַחוּם שְׁמֶךָ, אֵל חַנוּן שְׁמֶךָ,

בָּנוּ נִקְרָא שְׁמֶךָ, יְיָ עֲשֵׂה לָמַעַן שְׁמֶךָ.

עֲשֵׂה לָמַעַן אֲמַתָּהּ. עֲשֵׂה לָמַעַן בְּרִיתָהּ.

עֲשֵׂה לָמַעַן גִּדְלָךְ וְתִפְאַרְתָּךְ. עֲשֵׂה לָמַעַן דָּתָךְ.

עֲשֵׂה לָמַעַן הוֹדָךְ. עֲשֵׂה לָמַעַן וְעוֹדָךְ.

עֲשֵׂה לָמַעַן זִכְרָךְ. עֲשֵׂה לָמַעַן חֲסָדָךְ.

עֲשֵׂה לָמַעַן טוֹבָךְ. עֲשֵׂה לָמַעַן יְחִידָךְ.

עֲשֵׂה לָמַעַן כְּבוֹדָךְ. עֲשֵׂה לָמַעַן לְמוֹדָךְ.

עֲשֵׂה לָמַעַן מַלְכוּתָךְ. עֲשֵׂה לָמַעַן נִצָּחָךְ.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

We have done wrong and have defied Thy will; therefore has deliverance not come our way. Help us abandon the evil way and grant us speedy help. As it is promised in the writings of the prophets: Let the wicked man forsake his way and the unrighteous man his designs; and let him return to the Lord and He will be compassionate toward him, and to our God, for He will abundantly pardon.

The righteous David said to Thee: Who can discern innocent errors? Clear Thou me of hidden faults. Clear us, O Lord, of our transgressions, and cleanse us of our impurities. Pour upon us clean waters and make us pure. As Thou didst promise by Thy prophet: I shall pour clean waters upon you, and you will be cleansed of all your impurities. Of all your defilements will I cleanse you.

Thy people, Thine inheritance, are hungry for Thy goodness; they are thirsty for Thy kindness; they yearn for Thy deliverance. Grant them to know that in the Lord, our God, is mercy and forgiveness.

*Some congregations recite the following until the end of page 23 in silent devotion:*

Thou art a merciful God, Thou art a gracious God. Thy name is linked with us, act for Thy name's sake, O God.

Act for the sake of Thy truth and Thy covenant,  
 Act for the sake of Thy greatness and Thy splendor,  
 Act for the sake of Thy Law and Thy glory,  
 Act for the sake of Thy promise and Thy renown,  
 Act for the sake of Thy kindness and Thy goodness,  
 Act for the sake of Thy oneness and Thy honor,  
 Act for the sake of Thy teaching and Thy sovereignty,



עֲשֵׂה לְמַעַן סוּדָּךְ. עֲשֵׂה לְמַעַן עֲזָדְךָ.  
 עֲשֵׂה לְמַעַן פֶּאֶרְךָ. עֲשֵׂה לְמַעַן צְדָקָתְךָ.  
 עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.  
 עֲשֵׂה לְמַעַן שְׁכִינָתְךָ. עֲשֵׂה לְמַעַן תַּהֲלִיתְךָ.

עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עָפָר.  
 עֲשֵׂה לְמַעַן אֲבֹרָהֶם יִצְחָק וַיַּעֲקֹב.  
 עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן.  
 עֲשֵׂה לְמַעַן דָּוִד וּשְׁלֹמֹה.  
 עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ.  
 עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ.  
 עֲשֵׂה לְמַעַן שׁוֹמְמוֹת הַיְכָלְךָ.  
 עֲשֵׂה לְמַעַן הַרִיסוֹת מִזְבְּחֶךָ.  
 עֲשֵׂה לְמַעַן דָּם עֲבָרֶיךָ הַשָּׁפוּךְ.  
 עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.  
 עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.  
 עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַכֶּמֶס עַל קְדוּשַׁת שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן תִּינֹקוֹת שֶׁל בֵּית רַבֵּן.  
 עֲשֵׂה לְמַעַן יוֹנְקֵי שָׂדִים שֶׁלֹּא חָטְאוּ.  
 עֲשֵׂה לְמַעַן גְּמוּלֵי חָלָב שֶׁלֹּא פָּשְׁעוּ.  
 עֲשֵׂה לְמַעַן יְתוּמִים וְאַלְמָנוֹת.  
 עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
 עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

Act for the sake of Thine eternity and Thy mystery,  
 Act for the sake of Thy might and Thy fame,  
 Act for the sake of Thy righteousness and Thy holiness,  
 Act for the sake of Thy great mercy and Thy holy Presence,  
 Act for the sake of Thine everlasting praise.

Act for the sake of Thy faithful who repose in the dust,  
 Act for the sake of Abraham, Isaac and Jacob,  
 Act for the sake of Moses and Aaron,  
 Act for the sake of David and Solomon,  
 Act for the sake of Jerusalem Thy holy city,  
 Act for the sake of Zion where Thou didst reveal Thy glory.  
 Act for the sake of Thy Temple that is in ruins,  
 Act for the sake of Thy Altar that is in devastation,  
 Act for the sake of the blood of Thy faithful shed by tyrants,  
 Act for the sake of those killed in sanctification of Thy name,  
 Act for the sake of those slain in affirmation of Thy unity,  
 Act for the sake of those who braved fire and water to hallow  
     Thy name,  
 Act for the sake of the school-children,  
 Act for the sake of the infants free from sin;  
 Act for the sake of orphans and widows,  
 Act for Thine own sake, if not for ours;  
 Act for Thine own sake, and help us.

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One of the considerations we depend on in our quest for God's favor is the "merit of our ancestors." The life of a parent is not completely ended at the time of death. The virtuous deeds of one generation release a force in history that becomes part of the assets by which the following generations are sustained. The life of Abraham, Isaac, and Jacob, Moses, Aaron, David, and Solomon are here invoked as a support for our entreaty for deliverance. But the liturgist also invokes the sufferings endured which have purged the people of Israel and expiated their wrong-doings. His final citation is God's own mercy, which is granted to man even when he does not deserve it. This is the meaning of the concluding line: "Act for Thine own sake, if not for ours; act for Thine own sake, and help us."

עֲנֵנוּ יי עֲנֵנוּ.

עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ.

עֲנֵנוּ אֲבִינוּ עֲנֵנוּ.

עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ.

עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ.

עֲנֵנוּ דּוֹרְשָׁנוּ עֲנֵנוּ.

עֲנֵנוּ הָאֵל הַנֶּאֱמָן עֲנֵנוּ.

עֲנֵנוּ וְהִיךְ וְחָסִיד עֲנֵנוּ.

עֲנֵנוּ זֶךְ וְיֵשֶׁר עֲנֵנוּ.

עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ.

עֲנֵנוּ טוֹב וּמַטִּיב עֲנֵנוּ.

עֲנֵנוּ יוֹדֵעַ יָצָר עֲנֵנוּ.

עֲנֵנוּ בּוֹבֵשׁ בְּעָסִים עֲנֵנוּ.

עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ.

עֲנֵנוּ מְלֶכֶד מַלְכֵי הַמַּלְכִּים עֲנֵנוּ.

עֲנֵנוּ נוֹרָא וְנִשְׁגָּב עֲנֵנוּ.

עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ.

עֲנֵנוּ עוֹנֶה בְּעֵת רְצוֹן עֲנֵנוּ.

עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ.

עֲנֵנוּ צַדִּיק וְיֵשֶׁר עֲנֵנוּ.

עֲנֵנוּ קָרוֹב לְקוֹרְאָיו עֲנֵנוּ.

עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ.

עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹנִים עֲנֵנוּ.

עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ.

עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ.

עֲנֵנוּ אֱלֹהֵי אֲבֹרָהֵם עֲנֵנוּ.

עֲנֵנוּ פֶחֶד יִצְחָק עֲנֵנוּ.

עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ.

עֲנֵנוּ מְשֻׁבַּ אֲמָחוֹת עֲנֵנוּ.

עֲנֵנוּ עֲזָרַת הַשְּׂבָטִים עֲנֵנוּ.

עֲנֵנוּ קָשָׁה לְבָעוֹס עֲנֵנוּ.

עֲנֵנוּ רֵךְ לְרַצוֹת עֲנֵנוּ.

עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ.

עֲנֵנוּ אֲבִי יְתוּמִים עֲנֵנוּ.

עֲנֵנוּ דִין אֱלֹמֹנוֹת עֲנֵנוּ.

Answer us, O Lord, answer us,

Our God,

Our Father,

Our Creator,

Our Redeemer,

Our Guardian,

Our faithful God,

'Thou who art ever kind, pure, and just,

Thou who bestowest good,

Thou who knowest our frailty,

Thou who vanquishest anger,

Thou robed in righteousness,

King of kings,

Thou awesome and exalted,

Thou who pardonest and forgivest our sins,

Thou who answerest prayer,

Thou who rescuest and deliverest,

Thou who heedest the needy,

Thou upright and just,

Thou who supportest the innocent,

God of our fathers Abraham, Isaac and Jacob,

Stronghold of our mothers,

Aid of our tribes,

Thou slow to anger,

Thou ready for reconciliation,

Thou who respondest in a time of need,

Father of orphans,

Protector of widows,

Answer us,

Answer us.



מי שֶׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמִּזְרִית      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְיִצְחָק בְּנוֹ בְּשָׁנָיִם עַל גְּבִי הַמִּזְבֵּחַ      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְאַבְרָהָם עַל יַם סוּף      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְמֹשֶׁה בְּחֹרֵב      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְאַהֲרֹן בְּמַחֲתָה      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְפִנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָל      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְשִׁמְשׁוֹן בְּמַצָּפָה      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְאַלְיָהוּ בְּהַר הַכְּרִמָּל      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְאַלְיָשָׁע בִּירִיחוֹ      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְחִזְקִיָּהוּ בְּחָלָיו      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְחַנְּנִיָּה מִיִּשְׂרָאֵל וְעֲזָרְיָה בְּתוֹךְ כְּבֹשׁ הָאֵשׁ      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְדָנְיָאֵל בְּגוֹב הָאֲרִיּוֹת      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְמָרְדָּכַי וְאַסְתֵּר בְּשׁוֹשׁן הַבִּירָה      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְעֲזָרָא בְּגִלָּה      הוּא יַעֲנֵנוּ.  
 מי שֶׁעָנָה לְכָל הַצַּדִּיקִים וְהַתְּסִידִים      הוּא יַעֲנֵנוּ.  
 וְהַתְּמִימִים וְהַיִּשְׁרִים

He who answered

Abraham at Mount Moriah,  
 Isaac when he was bound on the altar of sacrifice,  
 Jacob at Beth El,  
 Joseph in prison,  
 Our ancestors at the Red Sea,  
 Moses in the wilderness of Horeb,  
 Aaron when confronting Korah's rebellion,  
 Phineas when confronting Zimri's rebellion,  
 Joshua in Gilgal,  
 Samuel in Mizpah,  
 David and Solomon in Jerusalem,  
 Elijah on Mount Carmel,  
 Elisha in Jericho,  
 Jonah inside the fish,  
 Hezekiah in illness,  
 Hananiah, Mishaël and Azariah in the fiery furnace,  
 Daniel in the lion's den,  
 Mordecai and Esther in Shushan,  
 Ezra in Babylonia,  
 The righteous, the saintly, the innocent and the upright,

He will answer us.

He will answer us.

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God is not only the Creator of the world; He is also the Lord of History. The reference to various historical events in which God delivered our people helps to strengthen the faith in our future deliverance. It helped inspire the optimism which characterizes the Jewish conception of history. The Jewish view of history does not negate the efficacy of human effort, under the direction of great leaders. Man works with God as a collaborator, and his exertions help shape events. But man is only an instrument in God's design and our deliverance is based ultimately not on the "accidental" presence of great leaders and the exertions inspired by them. It rests on God's will which can not be thwarted.

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא. רַחֲמָנָא דְעָנִי לְמַכִּיכִי רוּחָא  
 עֲנִינָא. רַחֲמָנָא דְעָנִי לְתַבִּירִי לָבָא עֲנִינָא. רַחֲמָנָא עֲנִינָא,  
 רַחֲמָנָא חוּס, רַחֲמָנָא פֶּרֶק, רַחֲמָנָא שׁוּב, רַחֲמָנָא רַחֵם עָלָן,  
 הַשְׁתָּא בַּעֲגָלָא וּבְזִמְן קָרִיב.

רַחוּם וְחַנוּן, תְּטַאֲתִי לְפָנֶיךָ; יְיָ מַלְא רַחֲמִים, רַחֵם עָלַי  
 וּקְבֵל תַּחֲנוּנִי.

## Psalm 6

יְיָ, אֵל בְּאִפְדָּה תוֹכִיחֵנִי, וְאַל בַּחֲמַתְךָ תִּסְרְנֵנִי. חָנּוּנִי, יְיָ, כִּי  
 אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יְיָ, כִּי נִבְהָלֹו עַצְמִי. וְנַפְשִׁי נִבְהָלָה מְאֹד;  
 וְאַתָּה, יְיָ, עַד מָתִי. שׁוּבָה, יְיָ, חֲלָצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן  
 חֲסִדְךָ. כִּי אֵין בַּמּוֹת זְכָרְךָ; בִּשְׁאוּל מִי יוֹדֶה לָּךְ. יַגִּיעֲתִי  
 בְּאַנְחָתִי, אֲשַׁחֲה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה.  
 עֲשֻׁשָׁה מִכַּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סוּרוּ מִמֶּנִּי, כָּל פְּעֻלֵּי  
 אֹנֶן, כִּי שָׁמַע יְיָ קוֹל בִּכְיִי. שָׁמַע יְיָ תַחֲנוּנִתִּי; יְיָ תַפְלְתִּי יִקַּח.  
 יִבְשׁוּ וַיִּבְהָלֹו מְאֹד כָּל אֹיְבֵי; יִשְׁבוּ וַיִּבְשׁוּ רַגְעַ.

שׁוּמֹר יִשְׂרָאֵל, שְׁמֹר שְׁאֲרִית יִשְׂרָאֵל, וְאַל יֵאבֹד יִשְׂרָאֵל,  
 הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל.

שׁוּמֹר גּוֹי אֶחָד, שְׁמֹר שְׁאֲרִית עַם אֶחָד, וְאַל יֵאבֹד גּוֹי  
 אֶחָד, הַמְּיַחֲדִים שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

שׁוּמֹר גּוֹי קָדוֹשׁ, שְׁמֹר שְׁאֲרִית עַם קָדוֹשׁ, וְאַל יֵאבֹד גּוֹי  
 קָדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשִׁלָּשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצָּה וְהִתְפַּיֵּס  
 לְדֹר עָנִי, כִּי אֵין עֲזָרָה.

Merciful God, who answerest the needy, answer us,  
 Merciful God, who answerest the broken-hearted, answer us,  
 Merciful God, who answerest the afflicted of spirit, answer us,  
 Merciful God, answer us, be compassionate,  
 Merciful God, redeem us, save us,  
 Merciful God, grant us mercy, now, speedily, in our own time.

O Thou who art merciful and gracious, I have sinned before Thee. O Lord, abounding in mercy, be merciful toward me, and heed my supplication.

*Psalm 6*

O Lord, rebuke me not in Thine anger; chastise me not in Thy displeasure. Be gracious unto me, for I am sorely tried. Heal me, O God, for my whole being is beset with trouble. My soul is in deep anguish. And Thou, O Lord, how long before Thou wilt help?

Return unto me in Thy favor, O Lord, and rescue me. Deliver me because Thou art merciful.

In death there is no remembering Thee. In the grave, who can give Thee thanks?

I am weary because of my groaning. Every night in my bed, I shed copious tears. Yea, my couch is drenched with my tears.

Mine eye has grown dim because of my grief. It has grown old because of mine adversaries.

Depart from me all you workers of iniquity, for the Lord has heeded the voice of my weeping. The Lord has heeded my plea. The Lord will grant my supplication.

Shame and confusion will seize mine enemies. They will withdraw as sudden humiliation will come upon them.

O Guardian of Israel, guard the remnant of Israel, and let not destruction befall Israel who proclaim daily: Hear, O Israel.

O Guardian of the one people, guard the remnant of the one people, and let not destruction befall the one people who proclaim Thy unity: The Lord is our God, the Lord is One.

O Guardian of a holy people, guard the remnant of a holy people, and let not destruction befall a holy people who proclaim the threefold affirmation of Thy holiness.

O God who in Thy mercy renewest Thy favor upon erring man, and dost heed his plea to forgive his trespasses, renew Thy love for our distressed generation. For there is none else to help.



אָבִינוּ מִלְכֵּנוּ, חָנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ  
צְדָקָה וְחֶסֶד וְחַיִּיעָנוּ.

וְאַנְחֵנוּ לֹא נִדְעַ מַה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זָכַר רַחֲמֶיךָ יְיָ,  
וְחֶסֶדֶיךָ, כִּי מֵעוֹלָם הָמָּה. יְהִי חֶסֶדֶךָ יְיָ עִלָּינוּ, כַּאֲשֶׁר יִחַלְנוּ  
לָךְ. אֵל תִּזְכָּר־לָנוּ עֲוֹנוֹת רַאשֵׁינוּ; מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי  
דָלּוּנוּ מְאֹד. חָנּוּנוּ יְיָ חָנּוּנוּ, כִּי רַב שָׁבַעְנוּ בּוֹ. בְּרָנוּ רַחֵם תִּזְכּוּר.  
כִּי הוּא יִדְעַ יִצְרָנוּ, זָכוּר כִּי עָפָר אָנְחָנוּ. *Reader* עֲזָרְנוּ, אֱלֹהֵי  
יִשְׂרָאֵל, עַל דְּבַר כְּבוֹד שְׁמֹךָ, וְהַצִּילְנוּ וְכַפֵּר עַל חַטָּאתֵינוּ  
לְמַעַן שְׁמוֹךָ.

*Reader:*

וַתִּגְדֹּל וַתִּתְקַדֵּשׁ שְׁמָהּ רַבָּא בְּעָלְמָא דִּי בָרָא בְרֵעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.  
וַתִּבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ דְקִדְשָׁא, בְּרִידָא הוּא, לְעֵלָא מִן כָּל  
בְּרַבְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירָן בְּעָלְמָא, וְאָמְרוּ  
אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אַבּוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Our Father, our King, be gracious with us and answer us. We can make no claims by virtue of our merits. Deal graciously and mercifully with us, and deliver us.

We know not what else to do. Our hope is directed to Thee alone. Do Thou, O Lord, invoke Thy mercies and kindnesses, for they are everlasting. May Thy graciousness, O Lord, be upon us, even as we have ever hoped in Thee. Do not count against us the follies of our past. May Thy mercy soon bring us deliverance, for we have been sorely tried. Be gracious unto us, O Lord, be Thou gracious unto us, for we have been overwhelmed with humiliation. In a time of trouble, invoke Thou mercy. Thou knowest our weakness, for we are but dust.

Help us, O Thou God of our deliverance, for the honor of Thine own name. Save us, and pardon our iniquities, for Thou art merciful.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

## יגדל

יגדל אלהים חי וישתבח	נמצא ואין עת אל מציאותו.
אחד ואין יחיד בייחודו	נעלם וגם אין סוף לאחדותו.
אין לו דמות הגוף ואינו גוף	לא נערוך אליו קדשתו.
קדמון לכל דבר אשר נברא	ראשון ואין ראשית לראשיתו.
הנו אדון עולם וכל נוצר	יורה נדלתו ומלכותו.
שפע נבואתו נתנו אל	אנשי סגלתו ותבארתו.
לא קם בישראל כמושה עוד	נביא ומביט את המונתו.
תורת אמת נתן לעמו אל	על יד נביאו נאמן ביתו.
לא יחליף האל ולא ימיר	דתו לעולמים לזולתו.
צופה ויודע סתרינו	מביט לסוף דבר בקדמתו.
גומל לאיש חסד במפעלו	נותן לרשע רע ברשעתו.
ישלח לקץ ימיו משיחנו	לפדות מחבי קץ ישועתו.
מתים יחיה אל ברב חסדו	ברוך עדי עד שם תהלתו.

The *Yigdal* hymn is a versified summation of the thirteen principles of the creed of Judaism, as enunciated by Moses Maimonides. These are: God's eternity; His unity; His incorporeality; that He created the universe in time; that it is incumbent upon us to worship Him; that He revealed His truth to certain chosen spirits, the prophets; the primacy of Moses among the prophets; that the Torah is true; that it will not be abrogated in favor of another faith; that God knows the future; that He rewards those who obey, and punishes those who transgress His will; the belief in the coming of the Messiah; eternal life for the departed.

The author of *Yigdal* is unknown, but it has been conjectured that he was Daniel ben Judah who lived in Rome in the early part of the fourteenth century. *Yigdal* is frequently recited in the preliminary prayers, together with *Adon Olam*. The present practice is to alternate *Yigdal* with *Adon Olam* as a closing hymn on the Sabbath and festivals, in the evening as well as the morning service.

## YIGDAL

O let us come, the living God adore,  
 He is, He was, He will be ever more.  
 His oneness is a thing of mystery,  
 No man can fathom His true unity.  
 He is without a body's form or frame,  
 No mortal lips His essence can proclaim.  
 He reigned before this teeming world was wrought,  
 He was when all the world as yet was naught.  
 Our God created every living thing,  
 All creatures owe their love to Him, their King.  
 He pours on men His prophecies sublime,  
 But none have seen like Moses in his time.  
 The Law that God ordained is ever true,  
 It needs no changing; it is ever new.  
 Our God discerns the promptings of the heart,  
 He knows the deeds we do before they start.  
 The noble man is blessed by a noble life,  
 The fruit of evil is unending strife.  
 Our God will grant our deepest hope for peace,  
 Messiah's reign will make all hatreds cease.  
 The soul of man is an immortal flame,  
 Let us forever praise God's eternal name.

Yigdal eloheem hai v'yishtabbah, nimtsoh v'eyn eys el m'tsee-uso.  
 Ehod v'eyn yoheed k'yihudo, ne-elom v'gam eyn sof l'ahduso.  
 Eyn lo d'mus ha-guf v'eyno guf, lo na-aroh eylov k'dushoso.  
 Kadmon l'hol dovor asher nivroh, rishon v'eyn reyshees l'reysheeso.  
 Hinno adon olom v'hol notsor, yoreh g'duloso umalhuso.  
 Shefa n'vu-oso n'sono el, anshey s'guloso v'sif-arto.  
 Lo kom b'yisro-eyl k'moshe od novee, umabeet es t'munoso.  
 To-ras emes nosan l'ammo eyl, al yad n'vee-o ne-eman beyso.  
 Lo ya-haleef ho-eyl v'lo yo-meer doso, l'olomeem l'zuloso.  
 Tsofeh v'yodey-as s'soreynu, mabeet l'sof dovor b'kadmoso.  
 Go-meyl l'eesh hesed k'mifolo, no-seyn l'rosho rah k'rishoso.  
 Yishlah l'keyts yo-meen m'shee-heynu, lif-dos m'hakkey  
 keyts y'shuoso.

Mey-seem y'ha-yeh eyl b'rov hasdo, boruh adey ad sheym t'hilloso.



# ערוב תבשילין

## ERUV TAVSHILIN

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל מִצְוַת עֶרֶב.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-she-  
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu al mits-vas eruv.

Praised be Thou, O Lord our God, King of the universe, who  
hast sanctified us by Thy commandment, and instructed us to  
observe the *eruv*.

בְּרוּךְ יְרוּבָא יְהֵא שְׂרָא לָנָא לְמִיפָא וּלְבִשְׂלָא וּלְאַטְמָנָא,  
וּלְאַדְלָקָא שְׂרָנָא, וּלְמַעַבְד כָּל צְרָכָנָא מִיּוֹמָא טָבָא לְשַׁבְתָּא,  
לָנוּ וּלְכָל הַדְרִים בְּעִיר הַזֹּאת.

By this *eruv* may we be permitted to bake, cook, warm food,  
kindle the Sabbath lights, and attend to all our needs for the  
Sabbath during the festival days; we and all those of the house  
of Israel that dwell in our midst.

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While it is permissible to prepare food on a festival, this was limited to  
food to be consumed on that day. But when a festival is followed by the  
Sabbath it was obviously necessary to prepare food on the festival, to be  
consumed on the day after.

The *eruv* is a ceremony by which some token food for the Sabbath was  
prepared before the festival began. The dignity of the festival was thus pre-  
served, because the preparation of Sabbath food was really not begun on the  
festival itself. Whatever was done on the festival toward the preparation of  
the Sabbath, was only a continuation of what had been started on the  
previous day.

# הדלקת נר לערב ראש השנה

## CANDLE LIGHTING FOR EREV ROSH HASHANAH

*If the Festival coincides with a Friday evening, add the words which are in brackets.*

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו  
וענינו להדליק נר [של שבת ו] של יום טוב.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-she-  
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu l'had-leek neyr [shel shabbos  
ve-] shel yom tov.

Praised be Thou, O Lord our God, King of the universe, who hast  
sanctified us by Thy commandments and hast instructed us to  
kindle the lights for [the Sabbath and] the festival.

ברוך אתה, יי אלהינו, מלך העולם, שהחינו וקיימנו  
והגיענו לימן הזה.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-  
yo-nu v'kee-mo-nu v'higee-o-nu la-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who  
hast kept us in life, and hast sustained us, and privileged us to  
reach this season.

O Lord our God, on this solemn season of the New Year we lift  
our hearts in prayer unto Thee. Be with us in our trials, strengthen  
us when perils assail us.

May the festive lights ever reassure us of Thy power to heal  
and forgive and of Thy love which is ever open to us, even when  
we may not merit it. May the light of our faith in Thee ever shine  
brightly in our hearts, and give us courage equal to whatever need  
may face us. Bless us in the New Year, and all our dear ones, with  
life, and health and peace. Amen.

# תפלת מנחה לערב ראש השנה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתָךְ; עוֹד יִהְיֶה לְךָ סֶלָה.  
אֲשֶׁרִי הָעַם שֶׁכָּבְדָה לָּו; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהֵיו.

*Psalm 145*

## תהלה לָדוֹד

אֲרוֹמָמְךָ, אֱלֹהֵי הַמָּלָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶחְלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֵרָל מְאֹד, וְלֹאֲגַדְלָתוֹ אֵין חֶקֶר.  
דוֹר לָדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּה.  
הֲדַר כְּבוֹד הוֹדְךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרֶנָּה.  
זָכַר רַב טוֹבָה נִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וְגִדְל־חֶסֶד.  
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִדְוֶה יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתְךָ יִדְבָּרוּ.  
לְחֻדְיֵעַ לִבִּנֵי הָאָדָם גִּבּוֹרְתָיו, וְכְבוֹד הֲדַר מַלְכוּתוֹ.

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*Psalm 145* was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minḥah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension. Because God's attributes were taken as goals for human emulation, *Psalm 145* has had important consequences in Jewish ethical thought. As God's mercy is over all His works, it was generalized in Jewish ethics, so must we show mercy toward all God's creatures.

Happy are they that dwell in Thy House;  
They will ever praise Thee.  
Happy is the people that is thus blessed;  
Happy is the people whose God is the Lord.

*Psalm 145*

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
And I will praise Thy name forever and ever.  
Every day will I praise Thee,  
And I will extol Thy name forever and ever.  
Great is the Lord, and highly to be praised;  
His greatness is unsearchable.  
One generation shall laud Thy works to another,  
And shall declare Thy mighty acts.  
On the majestic glory of Thy splendor,  
And on Thy wondrous deeds will I meditate.  
And men shall proclaim the might of Thy tremendous acts;  
And I will recount Thy greatness.  
They shall make known the fame of Thy great goodness,  
And shall exult in Thy righteousness.  
The Lord is gracious and full of compassion,  
Long forbearing, and abundant in kindness.  
The Lord is good to all,  
And His tender mercies are over all His works.  
All Thy works shall extol Thee, O Lord,  
And Thy faithful ones shall praise Thee.  
They shall declare the glory of Thy kingdom,  
And talk of Thy might;  
To make known to the sons of men His mighty acts,  
And the glorious majesty of His kingdom.



מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשִׁלְתְּךָ בְּכָל יוֹר וְיֹר.  
 סוֹמֵךְ יי לְכָל הַנִּפְלִיִּם, וְזוֹקֵף לְכָל הַכַּפּוּפִּים.  
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.  
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
 צַדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.  
 קְרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעַם.  
 שׁוֹמֵר יי אֶת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.  
 תִּתְּלַת יי יַדְּכֶרֶפִּי; וַיִּבְרָךְ כָּל בָּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.  
 Reader וְאֶנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וָעֵד עוֹלָם; הִלְלִיָּהּ.

*Reader:*

יְתַנַּדְל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֲלָמָא דִּי בָרָא בְרַעוּתָהּ;  
 וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעֻנְיָא וּבְזֻמַּן קָרִיב, וְאָמְרוּ אָמֵן.  
 יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל  
 בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֲלָמָא,  
 וְאָמְרוּ אָמֵן.

Modern science has enlarged our conception of God's grandeur, in having revealed to us more of the vastness and perfection of God's creation. It has also revealed to us more of God's goodness, for it has shown the universal concern throughout creation with the preservation of each organism and its endowment with remarkable powers of meeting crises in its existence, and of growth toward self-fulfillment.

Thy kingdom is an everlasting kingdom,  
 And Thy dominion will endure throughout all generations.  
 The Lord upholds all who fall,  
 And raises up all who are bowed down.  
 The eyes of all look hopefully to Thee,  
 And Thou givest them their food in due season.  
 Thou openest Thy hand,  
 And satisfiest every living thing with favor.  
 The Lord is righteous in all His ways,  
 And gracious in all His works.  
 The Lord is near unto all who call upon Him,  
 To all who call upon Him in truth.  
 He will fulfill the desire of those that revere Him;  
 He will also hear their cry, and will save them.  
 The Lord preserves all those that love Him;  
 But all the wicked will He bring low.  
 My mouth shall speak the praise of the Lord;  
 Let all men praise His holy name forever and ever.  
 We will praise the Lord from this time forth and forever.  
 Praise the Lord.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

# THE AMIDAH

*The Amidah is recited standing in silent devotion.*

כִּי שֵׁם יְיָ אֱקַרָא, הָבוּ נִדְרֵי לֵאלֹהֵינוּ.

אֲדֹנֵי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מִלֶּדֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מַגֵּן אַבְרָהָם. אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי, מַתִּיבָה מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בַּחֲסֵד, מַתִּיבָה מַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מִלֶּדֶד מַמִּית וּמַתִּיבָה וּמַצְמִיחַ יְשׁוּעָה.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מַתִּים. בְּרוּךְ אַתָּה, יְיָ, מַתִּיבָה הַמַּתִּים.

## THE KEDUSHAH

*Recited when the Reader repeats the Amidah:*

נִקְדָּשׁ אֵת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם, בְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

וּבִדְבָרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר; הִלְלוּיָהּ.

## THE AMIDAH

*The Amidah is recited standing in silent devotion.*

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips and I will declare Thy praises.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and, because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

## THE KEDUSHAH

*Recited when the Reader repeats the Amidah:*

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is heard: Praised be the Lord throughout the universe.

And it is written in the words of Thy consecrated servant David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.



לְדֹר וְדֹר נְגִיד נִדְרָךְ, וְלִנְצַח נִצָּחִים קִדְשָׁתְךָ נִקְדִּישׁ,  
וּשְׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶד  
נִדְרָ וְקִדּוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקִּדּוֹשׁ.

*The following paragraph is omitted by the Reader when he repeats the Amidah:*

אַתָּה קִדּוֹשׁ וְשִׁמְךָ קִדּוֹשׁ, וְקִדּוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.  
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקִּדּוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה.  
וְחַנּוּנוּ מֵאַתָּה דַּעַת, בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן  
הַדַּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבֵנוּ מִלְכֵנוּ לְעִבּוּדְךָ;  
וְהַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יְיָ, הַרוֹצֶה  
בְּתִשׁוּבָה.

סֶלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלְכֵנוּ כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, חֲנוּן הַמִּרְבֶּה לְסִלָּח.  
רָאה נָא בְּעֵינֵינוּ וּרְיִבָה רִיבֵנוּ, וּנְאַלְנוּ מִהֲרָה לְמַעַן שְׁמוֹךְ,  
כִּי גּוֹאֵל חָזַק אַתָּה. בְּרוּךְ אַתָּה, יְיָ, גּוֹאֵל יִשְׂרָאֵל.

רְפָאנוּ יְיָ וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תַהֲלִיכֵנוּ אַתָּה;  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מִכּוּתֵינוּ, כִּי אֵל מְלֶכֶד רּוֹפֵא  
נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה, יְיָ, רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

נאמן begins with a sentence from *Jeremiah* 17:14, but the liturgist changed it from the singular to the plural form. Because the point of reference in the *Amidah* is the community of Israel standing before God in prayer, it refers to God as healing the sick "among Thy people Israel." In the *אשר יצר* prayer on page 64, God is referred to as the Healer "of every creature." The

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. Praised be Thou, O Lord, Thou holy God.

*The following paragraph is omitted by the Reader when he repeats the Amidah:*

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. Praised be Thou, O Lord, Thou holy God.

Thou dost confer upon man the gift of knowledge, and Thou dost teach him understanding.

O be generous unto us and grant us knowledge, understanding and discernment. Praised be Thou, O Lord, who bestowest knowledge upon mortal man.

O our Father, bring us back to Thy Torah, and do Thou, O our King, draw us near to Thy service. Lead us back unto Thee in a whole-hearted return. Praised be Thou, O Lord, who desirest man's return.

Our Father, forgive us, for we have sinned. Our King, pardon us, for we have transgressed. For Thou dost forgive and pardon. Praised be Thou, O merciful God, who dost abundantly pardon.

O consider our affliction and do Thou champion our cause. Redeem us speedily for Thy name's sake, for Thou art a mighty Redeemer. Praised be Thou, O Lord, Redeemer of Israel.

O Lord do Thou heal us, and we shall indeed be healed. Extend to us Thy help and we shall be saved. For in Thee is all our glory. O grant us a full healing for all our ailments, for Thou, our divine King, art a faithful and merciful Healer. Praised be Thou, O Lord, who healest the sick among Thy people Israel.

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*Siddur Dover Shalom* suggests that the reference to Israel is meant to include the special afflictions to which the Jewish people have been exposed.

בָּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי  
תְּבוּאָתָהּ לְטוֹבָה, וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטּוֹבָהּ,  
וּבְרַךְ שְׁנָתֵנוּ בְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה, יי, מְבָרֵךְ הַשָּׁנִים.  
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גָּלִיּוֹתֵינוּ,  
וּמְבַצְּנוּ יַחַד מֵאַרְבַּע כְּנָפֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יי, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשׁוֹנָה, וְיוֹעֲצֵינוּ בְּבִתְחִלָּה; וְהַסֵּר  
מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמִלֹּדַע עָלֵינוּ, אַתָּה יי לְבַדָּהּ, בְּחֶסֶד  
וּבְרַחֲמִים, וּצְדִיקֵנוּ בַּמִּשְׁפָּט. בְּרוּךְ אַתָּה, יי, מְלֹךְ אוֹהֵב  
צְדָקָה וּמִשְׁפָּט.

וְלִמְלָשִׁנִּים אַל תְּהִי תִקְוָה, וְכֹל הָרָשָׁעָה כְּרָנֵעַ תֵּאָבֵד,  
וְכֹל אִיבִיךָ מִהֲרָה יִכָּרֵת; וְהַזֵּדִים מִהֲרָה תַעֲקֹר וּתִשְׁבֵּר  
וּתִמְגַּר וּתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, שׁוֹבֵר אִיבִים  
וּמִכְנִיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמּוֹךְ בֵּית יִשְׂרָאֵל  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצָּדֵק וְעָלֵינוּ, יִהְיוּ נֹא  
וְחֲמִידָה, יי אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ  
בְּאַמֻּת, וְשִׁים חֲלָקֵנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא גְבוּשׁ, כִּי בָךְ בְּטַחְנוּ.  
בְּרוּךְ אַתָּה, יי, מַשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶּׁר  
דְּבַרְתָּ; וּבִנְה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָוִד  
מִהֲרָה לְתוֹכָהּ תִּבְנוּ. בְּרוּךְ אַתָּה, יי, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת צִמְח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תָרוּם  
בִּישׁוּעָתָהּ, כִּי לִישׁוּעָתָהּ קִיְנוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יי,  
מַצְמִיחַ קִרְן יְשׁוּעָה.



O Lord our God, bless the seasons of this year with all manner of produce for our wellbeing. Bless the earth with fruitfulness and satisfy us with Thine abundance. May this year be for us a year of prosperity. Praised be Thou, O Lord, who renewest the yearly bounty of the earth.

Sound the great shofar to herald our freedom. Lift a banner to gather our exiles and do Thou reunite our people scattered in the four corners of the earth. Praised be Thou, O Lord, who dost restore the dispersed of Thy people Israel.

Restore our judges as of old and our counsellors as in ancient days. Remove from us grief and oppression. O Lord, do Thou alone rule over us, in lovingkindness and tender mercy, and vindicate us in judgment. Praised be Thou, O Lord, King, who lovest mercy and justice.

Frustrate the hope of slanderers, and let evil perish speedily. May those who resist Thee be speedily vanquished. Mayest Thou uproot, crush, and subdue the dominion of arrogance speedily, in our time. Praised be Thou, O Lord, who dost break the adversary and humble the arrogant.

May Thy tender mercies, O Lord, be directed toward all the righteous and the pious, toward our elders and our scholars, toward those who embrace our faith in sincerity of purpose—yea, toward all of us. Bestow Thy well-being upon all who truly trust in Thee, and grant our portion among them. O may we never be put to shame, for in Thee is our trust. Praised be Thou, O Lord, who art a stay and support for the righteous.

Do Thou in Thy mercy return to Thy city, Jerusalem, and do Thou dwell therein as Thou didst promise. Cause Jerusalem to be restored for an enduring life, and establish therein the ancient glory of David. Praised be Thou, O Lord, Restorer of Jerusalem.

Manifest to us speedily the dawn of the Messianic deliverance and cause it to flourish by the grace of Thy salvation. Thy redemption we await every day. Praised be Thou, O Lord, who causest deliverance to arise.



שמע קולנו, יי אלהינו; חוס ורחם עלינו, וקבל ברחמים  
וברצון את תפלתנו, כי אל שומע תפלות ותחנונים אתה;  
ומלפניך מלפניו ריקם אל תשיבנו, כי אתה שומע תפלת  
עמו ישראל ברחמים. ברוך אתה, יי, שומע תפלה.

רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את  
העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה  
תקבל ברחם, ותהי לרחם תמיד עבודת ישראל עמך.

ותחזיקה עינינו בשוכה לציון ברחמים. ברוך אתה, יי,  
המתחזיר שכינתו לציון.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מודים אנחנו לך, שאתה  
הוא יי אלהינו ואלהי אבותינו  
לעולם ועד. צור חינו, מן  
ישענו אתה הוא. לדור ודור  
נודה לך, ונספר תהלתך, על  
חיינו המסורים בידך, ועל  
נשמותינו הפקודות לך, ועל  
נסיון שבכל יום עמנו, ועל  
נפלאותיך וטובותיך שבכל  
עת, ערב ובקר וצהרים.  
הטוב כי לא כלו רחמך,  
והמרחם כי לא תמו חסדיך,  
מעולם קנינו לך.  
ברוך אל תהודאות.

מודים אנחנו לך, שאתה  
הוא יי אלהינו ואלהי אבותינו  
לעולם ועד. צור חינו, מן  
ישענו אתה הוא. לדור ודור  
נודה לך, ונספר תהלתך, על  
חיינו המסורים בידך, ועל  
נשמותינו הפקודות לך, ועל  
נסיון שבכל יום עמנו, ועל  
נפלאותיך וטובותיך שבכל  
עת, ערב ובקר וצהרים.  
הטוב כי לא כלו רחמך,  
והמרחם כי לא תמו חסדיך,  
מעולם קנינו לך.

O Lord our God, heed our cry, and be merciful unto us. In loving favor do Thou accept our plea, for Thou, O God, dost heed prayer and entreaty. May we not be turned away unanswered from Thy Presence, O our King. Thou dost mercifully heed the prayers of Thy people Israel. Praised be Thou, O Lord, who hearest our prayers.

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest Thy divine Presence to return to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

ועל בָּלָם וְתַבְרָךְ וְיִתְרוֹמָם שְׁמֶךָ, מִלְכָּנוּ, תָּמִיד לְעוֹלָם וָעֶד.  
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל,  
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלֹךְ נֶאֱחָה  
לְהוֹדוֹת.

שְׁלֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא  
מִלְכֵּךְ אֲדוֹן לְכָל הַשְּׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עִמָּךְ יִשְׂרָאֵל  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָךְ. בָּרוּךְ אַתָּה, יי, הַמְבָרֵךְ אֶת  
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מָרַע, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תוֹדוֹם, וְנַפְשֵׁי בַּעֲפָר לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרֵה  
הַפֵּר עֲצָתָם וּמַלְקָל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִתְלַצִּיּוֹן  
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי  
לְפָנֶיךָ, יי, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֶרְבָה לִּי מִנַּחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

was originally a private devotion of one of the Talmudists, the son of Ravina; it was later adapted as the conclusion of the *Amidah* at



For all these mercies shall Thy name be praised and exalted forever, O our King.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary in splendor and in awe, as in ancient days. Amen.

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each service. Though man enjoys freewill and he must therefore make his own choice between right and wrong, our liturgy often prays for divine assistance to reinforce the predisposition to choose what is right.



Reader:

וַיִּתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְרָא בְרֵעוּתָהּ;  
וַיִּמְלִיד מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֶנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומֶם, וַיִּתְנַשֵּׂא וַיִּתְהַדַּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיד הוּא, לְעֶלְא מִן כָּל  
בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירוֹן בְּעֶלְמָא,  
וְאָמְרוּ אָמֵן.

תַּתְקַבֵּל צְלוֹתְהוֹן וּבְרֵעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אַבּוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שְׂלָא עֲשֵׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שְׁמַנּוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שְׂלָא שָׂם חֻלְקֵנוּ בְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנִם. וְאִנְחֵנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְךְ מַלְכֵי הַמַּלְכִּים, הַקְדּוֹשׁ בְּרוּךְ  
הוּא, שְׁחֹא נֹטֶה שְׁמַיִם וַיּוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;  
אֵמֶת מַלְכְּנוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם  
וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל  
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

#### ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'nah-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-ḥey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious Presence is in the heaven above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

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עלינו לשבח is transferred to each daily service throughout the year from the Rosh Hashanah liturgy. The time of its introduction to the daily services is early in the 14th century.

על בן נקמה לך, יי אלהינו, לראות מהרה בתפארת עזך,  
להעביר גזולים מן הארץ, והאלילים פרות יברתון; לתקן  
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות  
אלך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך  
תברע כל ברך, תשבע כל לשון. לפניך, יי אלהינו, יברעו  
ויפלו, ולכבוד שמך יקר יתנו, ויקבלו בלם את על מלכותך,  
ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא,  
ולעולמי עד תמלוך בכבוד, בכתוב בתורתך: יי ימלך  
לעלם ועד. Reader ונאמר: והיה יי למלך על כל הארץ;  
ביום ההוא יהיה יי אחד ושמו אחד.

THE MOURNER'S KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעויתה;  
וימליך מלכותה בחייכון וכיומיו, ובחיי דכל בית ישראל  
בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתגדר,  
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא מן כל  
ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא,  
ואמרו אמן.

יהא שלמא רבא מן שמא, וחיים, עלינו ועל כל ישראל,  
ואמרו אמן.

עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל  
ישראל, ואמרו אמן.



We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His Name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz  
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

#### THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.



## PRAYER FOR THE NEW YEAR

### 1.

O Lord our God, at this solemn season of the New Year, we lift our hearts unto Thee in prayer. The year that now ends has brought us joys as well as trials. We thank Thee for Thy bounty which has sustained us and enabled us to reach this day.

Open Thou our hearts to the call of this day for penitence. Help us to face ourselves with candor and with courage so that no flaw of ours be veiled from our eyes. Guide us to meet our failures, not with morbid fear or complacent resignation, but with the earnest effort to cleanse ourselves of our sin. Grant us the joyous reassurance of Thy mercy by which we are healed and forgiven, and of Thy love which is ever open to us even when we do not merit it. Bless us in the New Year, and all our loved ones, with life and health and peace. Amen.

### 2.

Lord of all creation, we thank Thee for the passing years, for the seasons with their respective bounties, and for Thy mercies which are renewed each day and each night. Thou hast privileged us with Thy greatest gift, the gift of life. By Thy providence have we been preserved in the strength of body and mind, to reach this season of the New Year. We praise Thee for all Thy goodness, for the joys which have come into our lives, and for the fortitude Thou hast given us to face trials and hardships.

Teach us how to be grateful to Thee. Grant us to declare Thy praise, not with our lips alone but with lives dedicated to the performance of Thy will. Guide us to emulate the goodness that flows from Thee, that we may practice kindness, mercy and love in all our dealings with our fellow-men.

Be with us in the New Year. Strengthen our every noble endeavor, and help us to shun what is false and insincere. Spread over us Thy canopy of peace and inscribe us all in the book of life. Amen.

## PRAYER FOR THE NEW YEAR

### *Responsive Reading:*

Praise the Lord, O my soul, and all that is within me, praise His holy name.

He forgives all my iniquities and heals all my afflictions.

He saves my life from destruction and surrounds me with kindness and compassion.

He adorns me with the good of His bounty and renews my youth.

The Lord performs righteous acts and champions the cause of the oppressed.

The Lord is merciful and gracious, slow to anger, and abundant in kindness.

He will not reprove forever, neither will He keep His anger for all time.

He does not deal with us according to our sins, nor does He judge us according to our iniquities.

As the heavens are high above the earth, so great is His mercy toward those that fear Him.

As far as the east is from the west, so far will He remove our transgressions from us.

As a father is compassionate toward his children, so is the Lord compassionate toward His faithful.

For He knows our nature, He remembers we are but dust.

Man's days are as the grass, as a flower of the field, so he flourishes.

The wind passes over him and he is gone, and his place fades from memory.

But the mercy of the Lord is from everlasting to everlasting, and His righteousness extends from generation to generation.

Praise the Lord, all you His works, in all the realms of His dominion. Praise the Lord, O my soul.

# תפלת ערבית לראש השנה

When Rosh Hashanah occurs on a Friday night, begin here; on other nights begin on page 42.

Psalm 92

מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לַהֲדוֹת לַיהוָה, וּלְזַמֵּר לַשִּׁמְךָ עֲלֵינוּ.

לְהַגִּיד בְּבִקְרַת חֲסִידֶיךָ, וְאִמּוֹנְתֶךָ בְּלִילוֹת.

עָלֵינוּ עָשׂוֹר וְעָלֵינוּ נֶגֶד, עָלֵינוּ הַגִּיזוֹן בְּכִנּוֹר.

כִּי שִׁמְחִתָּנִי יְיָ בְּפַעֲלֶיךָ; בְּמַעֲשֵׂי יְדֶיךָ אֲרַנּוּ.

מִהֲנַגְדְּלוֹ מַעֲשֵׂיךָ, יְיָ; מְאֹד עָמְקוֹ מִחֲשַׁבְתֶּיךָ.

אִישׁ בְּעַר לֹא יֵדַע, וּבִסֵּיל לֹא יָבִין אֶת זֹאת.

בְּפֶרֶחַ רְשָׁעִים כִּמוֹ עֵשֶׂב, וַיִּצְצוּ כָל פְּעָלֵינוּ אָנוּ,

לְהַשְׁמָדֵם עָרֵי עֵד.

וְאַתָּה מְרוֹם לְעֵלָם, יְיָ.

כִּי הִנֵּה אִיְבֹיךָ, יְיָ, כִּי הִנֵּה אִיְבֵיךָ יֹאבְדוּ,

יִתְפָּרְדּוּ כָל-פְּעָלֵינוּ אָנוּ.

וְתָרַם כְּרָאִים קִרְנֵנוּ; בִּלְתִּי בְשִׁמּוֹן רֵעֵנוּ.

וְתִבְטַט עֵינֵינוּ בְּשׁוּרֵי, בְּקַמִּים עָלֵינוּ מְרַעִים תִּשְׁמַעְנָה אָזְנוֹ.

צִדִּיק בְּתִמְרֵי יִפְרֹחַ, בְּאֶרֶז בְּלִבְנוֹן יִשְׁנֶה.

This Psalm is a moving tribute to God for having created a world wondrous in wisdom and goodness. It affirms the righteousness of divine providence, despite the apparent prosperity of evil men. The law God has ordained for the government of the world will in the end destroy evil men, while the righteous will be established in triumph.

The *Targum* ascribes the authorship of this Psalm to Adam who was moved to sing it on the first Sabbath when he was privileged to behold the grandeur of the world which was to be his home.

The Midrash *Bereshit Rabbah*, chapter 22, also ascribes this Psalm to Adam, who, it is suggested, was moved to sing of the wisdom and goodness

## MAARIV—ROSH HASHANAH

*When Rosh Hashanah occurs on a Friday night, begin here; on other nights begin on page 42.*

### *Psalm 92*

#### A PSALM, A SONG FOR THE SABBATH DAY.

It is good to thank Thee, Lord,  
In song to praise Thy name;  
At dawn to tell Thy mercy,  
Each night Thy faith proclaim.

From harp and lute and lyre  
Will rise my hymn of praise;  
I will acclaim Thy goodness,  
The splendor of Thy ways.

Thy works have been my rapture,  
Nobly Thy world is made;  
Thy deeds have set me singing;  
Deeply Thy plans are laid.

The fool will never fathom  
The workings of Thy hand;  
The laws of Thy creation  
He cannot understand.

Evil may spread and flourish,  
Sprout as the verdant grass;  
Brief is its hour of triumph,  
It blossomed but to pass.

Thou art forever sovereign,  
Thou bringest evil low;  
Thou wilt sustain my honor,  
Routing the wicked foe.

Thy righteous seed will prosper,  
Like the palm their growth will be;  
They will rise tall and upright  
As a stately cedar tree.

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of creation, after he had experienced the efficacy of repentance and the joy of being restored to God's love. It is appropriate to recite this Psalm on the Sabbath because the Sabbath was ordained to celebrate God's creation of the world.



שְׁתוּלִים בְּבֵית יי, בְּחִצּוֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
Reader עוד יְנוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.  
לְחַגִּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

*Psalm 93*

יי מֶלֶךְ, גְּאוּת לָבֵשׁ; לָבֵשׁ יי, עֹז הַתְּאֵזֶר;  
אֵף תִּבּוֹן תִּבְלֵ, בַּל תִּמּוֹט.  
נִבּוֹן בְּסֵאֵף מֵאֵז, מֵעוֹלָם אָתָּה.  
נִשְׁאוּ נְהָרוֹת, יי, נִשְׁאוּ נְהָרוֹת קוֹלָם,  
יִשְׁאוּ נְהָרוֹת דְּכָכִים.  
מִקְלֹת מִיָּם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,  
אֲדִיר בְּמָרוֹם יי.  
Reader עֲרִתִּיךָ נֶאֱמָנוּ מְאֹד, לְבֵיתְךָ נֶאֱזָה קֶדֶשׁ,  
יי, לְאַרְךָ יָמִים.

*In some synagogues it is the practice to follow this Psalm with the Mourner's Kaddish, to be found on page 58.*

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A MEDITATION

*Lord God, Creator of the universe, Thou art our loving Father who hast given us life and who keepest us in Thy watchful care throughout our days. We thank Thee for all Thy mercies unto us, for the day and the night, for the joy of work, and the renewal in rest. We thank Thee for the powers of body and mind which Thou hast implanted in us, for the visions that stir us to new possibilities, and for the courage which keeps us to our tasks in the face of hardships.*

*Heavenly Father, continue to bestow Thy blessing upon us. Keep us under Thy protecting love and grant us to know that all*

Firmly their roots are planted  
In the Lord's holy shrine;  
They will abound and blossom  
Within His courts divine.

They will grow old, still blooming,  
Their powers never dim;  
And tell that God is upright—  
There is no flaw in Him.

*Psalm 93*

The Lord is King,  
He adorned Himself with the majesty of creation;  
The Lord girded Himself with strength,  
And He established the world securely  
That it cannot be moved.  
From the beginning of time is Thy throne firmly set;  
Thou hast been from all eternity.

The rivers, O Lord,  
The rivers raise up their voice,  
The rivers raise up a mighty shout.  
The mighty waters,  
The raging waves of the sea,  
They all proclaim:  
Mighty is the Lord in His universe.

The testimonies of Thy presence are ever faithful;  
The grandeur of Thy holiness fills Thy creation.  
Thou reignest, O Lord, forevermore.

*In some synagogues it is the practice to follow this Psalm with the Mourner's  
Kaddish, to be found on page 58.*

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*Thy ways are ways of pleasantness and all Thy paths are peace. Open our eyes to the grandeur of Thy world, to the wisdom and beauty and goodness which pervades all things Thou hast created. Inspire us to behold the wonders of Thy Torah, that its teachings shall be a lamp unto our feet and a light unto our path. Teach us to hallow the days sacred unto Thee, that we may be drawn ever closer to Thy Presence. Amen.*

*Reader:*

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

*Congregation and Reader:*

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב  
עַרְבִים; בְּחִכְמָה פוֹתַח שְׁעִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים;  
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַפּוֹכְבִּים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וָלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ  
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמֵבִיא לַיְלָה, וּמְבַדִּיל בֵּין יוֹם וּבֵין  
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. *Reader* אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ,  
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עַרְבִים.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עָמָד אֶהְבֵּת; תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לַמּוֹדֵת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ  
וּבְקוּמָנוּ נִשְׁתַּחֲוֶה בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְנֶה יוֹמָם וָלַיְלָה;  
*Reader* וְאַהְבַּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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There is a human side to the Torah, the role played by the men who spoke and wrote its words, but the inspiration to speak and write came from God, and because the Torah is so precious, it moved our people to praise God for His gift in which they saw a token of His special love. The affirmation of God's love for Israel does not negate His love for other people. All men who became aware of their unique endowments owe a like acknowledgment to God as the source of their blessings. For all great creative achievements

*Reader:*

Bor̄hu es adonoy ha-mevoroḥ.

Praise the Lord to whom all praise is due.

*Congregation and Reader:*

Boruḥ adonoy ha-mevoroḥ le-olom voed.

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe. In wisdom dost Thou bring on the dusk of twilight and openest the gates of the heavens to usher in a new day. In understanding dost Thou arrange the changes of time and the succession of seasons. Thou hast set the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. Thou makest the day to fade into the night and Thou hast set a boundary between day and night. Thou art the Lord of all the heavenly hosts. O ever-living God, as Thy rule is established over the kingdom of nature, may it also be established over us forever and ever. Praised be Thou, O Lord, who bringest on the evening twilight.

#### AHAVAT OLAM

With everlasting love hast Thou loved the house of Israel.

Thou hast revealed to us a Law and commandments, statutes and judgments.

Therefore, O Lord our God, when we lie down and when we rise up we shall attend to Thy statutes.

We shall rejoice in the words of Thy Law and in Thy commandments forever and ever.

They are your life and the measure of your days and we will meditate on them day and night.

Mayest Thou never take away Thy love from us.

Praised be Thou, O Lord, who lovest Thy people Israel.

are man's response to an inspiration which comes ultimately from God, and the unique creations which characterize particular people are a token of God's special love for them.



*When praying without a Minyan, begin with:*

(אל מלך נאמן.)

*Deuteronomy 6: 4-9.*

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על לבבך. ושננתם לבניך, ודברת בם בשבתך בביתך, ובליכתך בדרך, ובשכבך ובקומך. וקשרתם לאות על ידך, והיו למטפת בין עיניך. וכתבתם על מזוזות ביתך ובשעריך.

*Deuteronomy 11:13-21.*

והיה אם שמעו ושמעו אל מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יי אלהיכם, ולעבדו בכל לבבכם ובכל נפשכם. ונתתי מטר ארצכם בעתו, יורה ומלקוש, ואספת דגנה, ותירשך ויצהרך. ונתתי עשב בשדה לבהמתך, ואכלת ושבעת. השמרו לכם פן יפתה לבבכם, וסרתם ועבדתם אלהים אחרים, והשתחיתם להם. וחרה אף יי בכם, ועצר את השמים ולא יהיה מטר, והאדמה לא תתן את יבוליה; ואבדתם מהרה מעל הארץ הטבה אשר יי נתן לכם. ושמרתם את דברי אלה על לבבכם ועל נפשכם; וקשרתם אתם לאות על ידכם, והיו למטפת בין עיניכם. ולמדתם אתם את בניכם לדבר בם, בשבתך בביתך, ובליכתך בדרך, ובשכבך ובקומך. וכתבתם על מזוזות ביתך ובשעריך.

*When praying without a Minyan, begin with:*

(God is a faithful King.)

*Deuteronomy 6: 4-9.*

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall bind a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

*Deuteronomy 11:13-21.*

And if you will obey My commandments which I command you this day, to love the Lord, your God, and to serve Him with fullness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor, and be satisfied.

Beware, lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities.

לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
 יי לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Numbers 15:37-41.

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל בְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל  
 צִיצִית הַכֹּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ  
 וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יי, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִהְיוּ אַחֲרֵי  
 לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם. לִמְעַן  
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתֵי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.  
 אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת  
 לָכֶם לֵאלֹהִים; אֲנִי Reader יי אֱלֹהֵיכֶם—

אַמֶּת וְאֱמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ  
 כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זֹלָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים;  
 הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אִיְבֵי נַפְשָׁנוּ;  
 הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר;  
 הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוֹת רִגְלָנוּ;  
 הַמְדְרִיכָנוּ עַל בָּמוֹת אִיְבֵינוּ, וַיֵּרֶם קֶרְנוֹ עַל כָּל שְׂנְאֵינוּ;  
 הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפְרָעָה,  
 אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם;  
 הַמַּכֶּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,  
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

*Numbers 15:37-41.*

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and certain it is,  
That He is the Lord our God,  
There is none else;

And that we, the people of Israel,  
Have been summoned to His service.

It is He who redeemed us from the might of kings;  
He delivered us from the grip of tyrants.

Our God brought judgment upon our enemies  
And retribution upon our oppressors.

His saving acts are beyond our understanding,  
His wonders are infinite.

He kept us in life, and He did not allow us to stumble,  
He led us victorious over the strong places of our enemies.

He sustained our strength in the face of all our foes,  
He wrought miracles and judgments against Pharaoh,  
He performed signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage to  
freedom,

But their pursuing foes perished in the depths of the sea.



המעביר בְּנֵי בֵּין גְּזָרֵי יָם סוּף;  
 אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַחֲמוֹת טִבַּע.  
 וְרָאוּ בְּנֵי גְבוּרָתוֹ; שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,  
 וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.  
 מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בְּלִפְנֵי:  
 מִי כָמֹכָה בָּאֱלֹהִים, יְיָ; מִי כָמֹכָה נֶאֱדָר בְּקִדְשׁ,  
 נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פֶלֶא.  
 מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה; זֶה אֱלֹהֵי עָנוּ וְאָמְרוּ:  
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.  
 וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.  
 בָּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.  
 הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מַלְכֵנוּ, לְחַיִּים;  
 וּפְרוֹשׁ עָלֵינוּ סִבְתַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ; וְהִנֵּנוּ בְּעֶדְנֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר  
 וְחָרָב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל בְּנִפְיֶךָ  
 תִּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן  
 וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה  
 וְעַד עוֹלָם, Reader וּפְרוֹשׁ עָלֵינוּ סִבְתַּת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה, יְיָ,  
 הַפּוֹרֵשׁ סִבְתַּת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָּיִם.

Moses taught the Israelites to acclaim God rather than their human leader as the ultimate source of their deliverance. It was this interpretation which made the exodus from Egypt the symbol of the new deliverance hoped for in every generation. The human leader undoubtedly contributes to his-

His children witnessed His triumph as they praised His name  
In gladness they declared their loyalty to His kingdom.

Moses led the children of Israel in a song of acclaim:

Who can compare to Thee in power, O God?

Who can compare to Thee in holiness?

Thou dost ever perform wondrous deeds,

None can recount all Thy praises.

They acknowledged the sway of His might

As they beheld His wonders at the Red Sea.

This is my God, they proclaimed,

The Lord will reign forever and ever.

The Lord has ever freed Jacob,

He has saved him from adversaries mightier than he.

Praised be Thou, O Lord, Redeemer of Israel.

Cause us, O Lord our God, to retire for the night in peace and  
in the morning do Thou, our King, awaken us again to life.

Enfold us with Thy protecting peace and improve us with Thy  
good counsel.

Help us, for Thou art a merciful God. Shield us against foe,  
and plague, and sword, and famine, and grief.

Liberate us from evil powers that assail us on every side.  
Shelter us by Thy Presence, for Thou, O God, art our Guardian  
and Deliverer. Thou, O God, art a gracious and merciful King.

Mayest Thou guard our coming and going for life and peace,  
now and forever. Mayest Thou enfold us with the shelter of Thy  
peace.

Praised be Thou, O Lord, who spreadest peace over us, over  
all Thy people Israel, and over Jerusalem.

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toric developments, but he is mortal and soon passes from the scene. The  
recognition that God is the true Deliverer is a source of abiding hope.

## תפלת ערבית לראש השנה

*On the Sabbath say:*

*Exodus 31:16-17.*

וַיִּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת  
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנָּפֶשׁ).

*Psalm 81:4-5.*

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲנֻנִי, כִּי חֹק לְיִשְׂרָאֵל  
הוּא, מוֹשְׁפֵט לֹאֱלֹהֵי יַעֲקֹב.

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹהּ רַבָּא בְּעָלְמָא דִּי בָרָא כִרְעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֹהּ רַבָּא מְבָרַךְ לְעָלְם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹהּ דְקֻדְשָׁא, בָּרוּךְ הוּא, לְעָלָא לְעָלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירוֹן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל

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The Amidah repeats the term *God* with each of the patriarchs to suggest that each of the patriarchs added a distinctive dimension to the conception

*On the Sabbath say:*

*Exodus 31:16-17.*

(The children of Israel shall keep the Sabbath day and observe it throughout their generations for an everlasting covenant. It is a sign between Me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day His work ceased, and He ordained rest.)

*Psalm 81:4-5.*

Sound the Shofar on the new moon, at the beginning of the month, for our festival. It is a statute for Israel, a decree of the God of Jacob.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

#### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding do-

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of God He did not seem quite the same to Isaac as He was to Abraham, nor the same to Jacob as He was to Isaac. God is unchanging but each person offers a unique perspective from which to comprehend Him.



עֲלֵינוּ, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,  
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
זְכֹרְנוּ לְחַיִּים, מִלֶּדֶד חֲפֵץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּדֶד עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה, יי, מִגֹּן אֲבֹרָהּם.  
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מִכָּלֵל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנִים אֲמוּנָתוֹ לְיִשְׁרָאֵל  
עָפָר. מִי בְּמוֹד, בַּעַל גְּבוּרוֹת, וְמִי דוֹמֵה לָךְ, מִלֶּדֶד מִמִּית  
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי בְּמוֹד, אֵב הַרְחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מַחְיֶה הַמֵּתִים.  
אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלֶיךָ סֶלָה.  
וּבְכֹן תָּנוּ פִּתְחֶיךָ, יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל  
כָּל מַה שֶּׁבִּרְאָתָּ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כָלֶם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִּי שְׁלָם,  
בְּמוֹ שִׁידְעָנוּ, יי אֱלֹהֵינוּ, שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ, עוֹ בִּידְךָ וּגְבוּרָה  
בִּימִינְךָ, וְשִׁמּוֹךְ גּוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתָּ.

וּבְכֹן תָּנוּ כְּבוֹד, יי, לַעֲמֻדָּה, תְּהִלָּה לִירֵאִיךָ וְתִקְוָה טוֹבָה  
לְדוֹרְשֶׁיךָ, וּפִתְחוֹן פֶּה לַמְּנַחֲלִים לָךְ, שְׁמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן

minion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and

לְעִירָהּ, וְצִמְיַחַת קָרְנוֹ לְדָוִד עֲבָדְךָ, וְעָרִיכַת נֹר לְבֶן-יִשִּׁי  
מִשִּׁיחָהּ, בְּמַהֲרָה בְּיָמֵנוּ.

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ, וַיִּשְׁרִים יַעֲלֶזוּ, וַחֲסִידִים  
בְּרָנָה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ, וְכָל הַרְשָׁעָה בָּלָה בְּעָשׂוֹן  
תִּכְלָה, כִּי תַעֲבִיר מִמְּשַׁלֶּת זָרוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
בְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכָתוּב בְּדַבְּרֵי קִדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר; הִלְלוּהָ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֲךָ, וְאִין אֱלֹהִים מִבְּלַעְיָךְ, בְּכָתוּב:  
וַיִּגְבֹּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה. בְּרוּךְ  
אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבָּתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ  
מִלִּכְנוּ לְעַבְדֻתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.

*On a Saturday night add:*

(וְתוֹדִיעֵנוּ, יְיָ אֱלֹהֵינוּ, אֵת מִשְׁפָּטֵי צִדְקָה, וְתִלְמִדְנוּ לַעֲשׂוֹת  
חֻקֵּי רְצוֹנְךָ; וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, מִשְׁפָּטִים יִשְׂרִים וְתוֹרוֹת  
אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים; וְתַנְחִילֵנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי קִדְשׁ  
וְחֻגי נְדָבָה, וְתוֹרִישֵׁנוּ קִדְשַׁת שְׁכֶת וּכְבוֹד מוֹעֵד וַחֲנִינַת הַרְגֵל;  
וְתַבְדֵּל, יְיָ אֱלֹהֵינוּ, בֵּין קִדְשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין  
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין



joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem Thy Holy City. As it is written in the words of Thy consecrated David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On a Saturday night add:*

(Thou hast taught us, O Lord our God, ordinances of righteousness, and Thou hast guided us to perform the laws which Thy will has decreed. Thou, Lord our God, hast given us equitable judgments, true teachings, and goodly commandments. Thou hast granted us occasions for rejoicing, our holy festivals, when we bring to Thee our freewill offerings. Thou hast blessed us with the holiness of the Sabbath, and the glory of the festive days, the pilgrimage seasons when our ancestors journeyed to worship Thee in the holy city of Jerusalem.

O Lord our God, Thou didst set a distinction between the holy and the mundane, between the light and the dark, between Thy people Israel and the other peoples of the world. Thou didst also distinguish between the Sabbath and the six days of the week,



קדשת שבת לקדשת יום טוב הבקלת, ואת יום השביעי  
מששת ימי המעשה קדשת; הבקלת וקדשת את עמך ישראל  
בקדשתך.)

*On a Friday night add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה ואת יום]  
הזכרון הזה, יום [זכרון] תרועה [באהבה] מקרא קדש, זכר  
ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,  
וזכרון משים בורדוד עבדה, וזכרון ירושלים עיר קדשה,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה. זכרנו,  
יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
לחיים; ובדבר ישועה ורחמים חוס ותננו, ורחם עלינו  
והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

אלהינו ואלהי אבותינו, מלך על כל העולם כלו  
בבבורה, והנשא על כל הארץ ביקרה, והופע בהדר גאון  
עזה, על כל יושבי תבל ארצה, וידע כל פעול כי אתה  
פועלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר  
נשמה באפו, יי אלהי ישראל מלך, ומלכותו בכל משלה.

אלהינו ואלהי אבותינו [רצה במנוחתנו] קדשנו במצותיך  
ותן חלקנו בתורתך, שבענו מטובך ושמתנו בישועתך  
והנחילנו, יי אלהינו, באהבה ובכרון שבת קדשה, וינחונו

and between the holiness of the Sabbath and that of the festivals. The seventh day Thou didst make the holiest of all the days. And Thou didst also set apart Thy people Israel to endow them with Thine own holiness.)

*On a Friday night add the words in brackets:*

In love hast Thou granted us [this Sabbath day and] this Day of Remembrance, a day for [recalling with love the] sounding of the Shofar. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Remembrance.

Extend to us this day Thy blessings of life and well-being. In Thee do we put our trust, for Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, do Thou establish Thy glorious rule over all the world, and do Thou manifest Thy sovereign majesty over all the earth, and let all the inhabitants of the world behold the grandeur of Thy might. Let every creature know that Thou hast created it, and every living thing recognize that Thou didst form it, and let all that have breath testify: The Lord God of Israel is King and His dominion extends over all creation.

Our God and God of our fathers, [may our Sabbath rest be worthy before Thee, and] mayest Thou sanctify us by Thy commandments. Grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. [O Lord our God, cause us to enjoy in love, the heritage of Thy holy Sabbath, and

בֹּה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ [וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי  
אַתָּה אֱלֹהִים אֱמֶת, וְדִבַּרְךָ אֱמֶת וְקִנִּים לְעַד. בָּרוּךְ אַתָּה, יְיָ,  
מְקַדֵּשׁ עַל כָּל הָאָרֶץ, מְקַדְּשׁ [הַשֹּׁשֶׁבֶת וְ]יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעִמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם; וְהָשֵׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה  
תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמְּךָ.

וְתַחֲזִיקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מְגֹן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
נוֹדֶה לָךְ, וְנִסְפֹּר תְהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָה יוֹם עֲמֻנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָה עַתָּה, עָרֵב וּבִקֵּר וְצַהֲרִים. הַטּוֹב  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
קִנִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מְלַכְנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,  
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְיָךְ  
נָאֶה לְהוֹדוֹת.



may the people of Israel who hallow Thy name find therein a true rest]. And purify our hearts to serve Thee in truth, for Thou art a God of truth and Thy word is truth and it will endure forever. Praised be Thou, O Lord, King of all the world, who hallowest [the Sabbath and] the people of Israel, and the Day of Remembrance.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises, for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.



שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמּוֹת תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא  
מְלִיךְ אֲדוֹן לְכָל הַשָּׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמּוֹת  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָהּ.

בְּסִפּוּר חַיִּים, בְּרִכָּה וְשָׁלוֹם וּפְרֻסָּה טוֹבָה, נִזְכֵּר וְנִפְתָּח  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹת בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדִּבֵּר מִרְמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תִדּוֹם, וְנַפְשִׁי בְּעַפְּרָה לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה  
הַפֵּר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן  
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִחַלְצֵנוּ יְיָ יִדְּיָךְ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִפְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹרְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת. וְעָרְכָה לִּי מִנְחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת.

*On the Sabbath:*

(וּבִלְבֹד הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאִם. וְיִכַל אֱלֹהִים בְּיוֹם  
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל  
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ  
אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

*On the Sabbath:*

(And the heavens and the earth were finished and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.

## תפלת ערבית לראש השנה

*When praying with a Minyan continue:*

*Reader:*

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,  
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל  
עליון, קונה שמים וארץ.

*Reader and Congregation:*

מגן אבות בך ברו, מחיה מתים במאמרו,  
המלך הקדוש שאין כמוהו,  
המניח לעמו ביום שבת קדשו,  
כי בם רצה להניח להם; לפניו נעבד ביראה ופחד,  
ונודה לשמו בכל יום תמיד.  
מעון הברכות, אל ההודאות, ארון השלום,  
מקדש השבת ומבדך שביעי,  
ומניח בקדשה לעם מדשני ענג, זכר למעשה בראשית.

*Reader:*

אלהינו ואלהי אבותינו, רצה במנוחתנו; קדשנו במצותיך,  
ותן חלקנו בתורתך; שבענו משובך, ושמחנו בישועתך; וטהר  
לבנו לעבדך באמת; ותנחילנו, יי אלהינו, באהבה וברחון  
שבת קדשך, וינחתו בה ישראל מקדשי שמך. ברוך אתה, יי,  
מקדש השבת.

*Some congregations add here the following Psalm:*

*Psalm 24*

לדוד מזמור. ליי הארץ ומלואה, תבל וישיבי בה. כי הוא  
על ימים יסדה, ועל נהרות יבוננה. מי יעלה בהר יי, ומי

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The reading מעין rather than the more familiar מעין follows the text in the *Siddur* of Saadia Gaon and the *Siddur* of the Yemenites.



*When praying with a Minyan continue:*

*Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob; Thou God art great, mighty and awe-inspiring. Thou art supreme in sovereignty, the Master of heaven and earth.

*Reader and Congregation:*

His word was a shield to our fathers,  
His command yields everlasting life.  
Our King is holy beyond compare.  
He showered His love upon His people  
By giving them the holy Sabbath,  
A day of peace and release from strife.  
We shall worship Him with trembling and awe,  
And ever praise His name.  
From Him all blessings flow;  
To Him all praise is due.  
He is the Lord of peace,  
He imparts holiness to the Sabbath;  
The seventh day is blessed by Him.  
The holy God ordained repose,  
A joyous boon to His people,  
In remembrance of the work of creation.

*Reader:*

Our God and God of our Fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that our portion may be among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. And purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein true rest. Praised be Thou, O Lord, who hallowest the Sabbath.)

*Some congregations add here the following Psalm:*

*Psalm 24*

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.



יָקוּם בַּמָּקוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂנֹא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה. יֵשָׁא בִּרְכָה מֵאֵת יי, וְצִדְקָה מֵאֵלֹהֵי  
יִשְׁעוֹ. זֶה דֹּר וְדֹרָשׁוֹ, מִבִּקְשֵׁי פְנִיָּה, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יי עֲזוּז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד, מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא בְּרֵעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Who may ascend the mountain of the Lord, and who may stand in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not sworn deceitfully. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

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The reading לעילא ולעילא rather than the more familiar לעילא is based on the discussion of S. Baer's *Seder Avodat Yisrael*.

## קידוש

*On a Friday evening include the words in brackets:*

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפח.  
 ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל  
 עם, ורוממנו מכל לשון, וקדשנו במצותיו. ונתת לנו, יי  
 אלהינו, באהבה את יום [השבת הזה ואת יום] הזכרון הזה,  
 יום [זכרון] תרועה [באהבה] מקרא קדש, זכר ליציאת  
 מצרים. כי בנו בחרת, ואותנו קדשת מכל העמים, ודברך  
 אמת וקיים לעד. ברוך אתה, יי, מלך על כל הארץ, מקדש  
 [השבת ו] ישראל ויום הזכרון.

*On a Saturday evening add the following version of the Hawdalah:*

(ברוך אתה, יי אלהינו, מלך העולם, בורא מאורי האש.  
 ברוך אתה, יי אלהינו, מלך העולם, המבדיל בין קדש  
 לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי  
 לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב  
 הבדלת, ואת יום השביעי מוששת ימי המעשה קדשת; הבדלת  
 וקדשת את עמו ישראל בקדשתה. ברוך אתה, יי, המבדיל  
 בין קדש לקדש.)  
 ברוך אתה, יי אלהינו, מלך העולם, שחתנו וקמנו  
 והגיענו לימן הזה.

# KIDDUSH

*On a Friday evening include the words in brackets:*

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples and hast privileged us by showing us the way of holiness, Thy divine commandments. In love hast Thou granted us [this Sabbath day and] this Day of Remembrance, a day for [recalling with love] the sounding of the Shofar.

It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

From among the nations hast Thou selected us for a service of holiness, and Thy word is established in truth and it will endure forever. Praised be Thou, O Lord our God, King of the universe, who hast imparted holiness to [the Sabbath and] the people of Israel, and the Day of Remembrance.

*On a Saturday evening add the following version of the Havdalah:*

Praised be Thou, O Lord our God, King of the universe, who createst the light of the fire.

(Praised be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the other peoples of the world, between the seventh day and the six days of the week. Thou hast set a distinction between the holiness of the Sabbath and the holiness of the festival, and Thou hast set apart the Sabbath day from all the days of creation. Thy people Israel hast Thou set apart by teaching them the way of holiness. Praised be Thou, O Lord our God, who hast set a distinction between the holiness of the Sabbath and the holiness of the festival.)

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.



עָלֵינוּ לְשַׁבֵּחַ לְאֲדֹנָי הַכֹּל, לָתֵת נִדְרָה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ  
הוא, שֶׁהוא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשָׁכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;  
אָמֵת מִלִּפְנֵי, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וְיִדְעָתָּ הַיּוֹם  
וְהִשְׁבַּתְתָּ אֶל לִבְבְּךָ, כִּי יי הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל  
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל בֶּן נִקְוָה לָךְ, יי אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזֹךְ,  
לְהַעֲבִיר גְּדוּלִּים מִן הָאֶרֶץ, וְהָאֱלִילִים בָּרוֹת יִכְרִתוּן; לְתַמְנֵן  
עוֹלָם בְּמַלְכוּת שִׁדִּי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בַּשָּׁמַיִם, לְהַפְנוֹת  
אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ  
תִּכְרַע כָּל בָּרָךְ, תִּשְׁבַּע כָּל לָשׁוֹן. לִפְנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ  
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְּנוּ, וַיִּקְבְּלוּ כָלָם אֶת עַל מַלְכוּתְךָ,  
וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יי יִמְלֹךְ  
לְעוֹלָם וָעֶד. Reader וַנֹּאמֶר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאֶרֶץ;  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד.

לענין תפלתנו עליו לשבח expresses the highest hope in Judaism—the conversion of the world to the belief in the true God. Its use in the daily service throughout the year goes back to the beginning of the 14th century. The original version had an additional line to explain the pride of the worshiper in His faith: “for they bowed down to vanity and they worshiped a god who cannot save.” Its authorship has been ascribed to Abba Areka, a Babylonian Talmudist, although there is the opinion that it was recited in the Temple.

## ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'naḥ-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-ḥey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His Name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz  
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

## A MEDITATION

### BEFORE THE MOURNER'S KADDISH

Memory is the bridge that links the living and the dead. They are not wholly dead whom we remember, whose spirit continues to live as an influence in our lives. This is why we remember the anniversaries (*yahrzeit*) of our departed. This is why we also perform a special service of remembrance during the first year of bereavement.

The memorial prayer is in part an act of reaching out to God with the pain of our loss, so as to find comfort and consolation. In renewing our trust in God's existence and His love for us, we become fortified to face life and its demands, despite our grief.

Our memorial prayer also gives direction to the emotions engendered by bereavement. We cannot undo the inevitable fact that we are mortal and therefore subject to a termination of our earthly existence. But if the termination of a life that was precious to us induces us to think more deeply about our own lives, then our grief is not a futile emotion. We can often see more through a tear than through a telescope.

The Jewish observance of a memorial to our departed directs us to channel the emotions engendered by bereavement into a greater love of God, a greater devotion to the Torah, a greater concern for the well-being of our fellow man.

The Kaddish is only one prayer in the entire service. But it brings the meaning of the service to its highest climax. It proclaims the majesty of God, and thus assures us of His care to sustain us in our sorrow. And the recognition of God's majesty implies the highest goals for living to which a man may be summoned.

## PRAYERS BEFORE THE MOURNER'S KADDISH

### 1.

O Lord our God, grief stricken for our dearly beloved who were taken from us, we have come to seek solace from the knowledge that Thou art near.

We know that all life is Thy creation, and that Thou hast taken only what Thou hast given. Help us to cherish in loving and abiding memory the good that was in them. Teach us to honor them in deeds of righteousness that will advance the cause of Thy Torah. Inspire us to bring to ever greater fruition the visions they can no longer serve with their own labors. Sustain us, O God, with an unfaltering faith in Thy goodness. Amen.

### 2.

Amidst the sorrow of our bereavement, we lift our hearts to Thee, O God, for comfort and consolation. O Lord, help us to resist the shadows of despair that darken our lives. Help us to find strength in the knowledge that those we have lost were but Thy gift to us, and the benediction of their lives but a privilege Thou didst confer upon us. Teach us to be grateful for our dearly beloved and for whatever time they were permitted to walk this world by our side. May their memories continue to inspire us and to bless us. Amen.

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No man knows how to live until he has learned to face death.

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Death never destroys what is really ours. The Lord only takes what He has given.



THE MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.  
יְתַבְּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׂמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for the establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is, of course, sovereign whether men acknowledge Him or not, but since man is a creature of freewill, who only slowly grows to the truth, he may fall prey to various illusions and become an idolator, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The vision of the Kingdom of God triumphant, mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust Him.

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh  
 B'olmoh dee v'roh hir-usey,  
 V'yamliḥ malḥusey b'ḥa-yeyḥon uvyo-meyḥon,  
 Uvḥa-yey d'ḥol beys yisro-eyl,  
 Ba-agoloh uvizman koreev; v'imru omeyn.  
 Y'hey shmey rabboh m'voraḥ l'olam ul'olmey olmah-yoh,  
 Yisboraḥ v'yishtabbaḥ v'yispo-ar v'yisromam,  
 V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal  
 Shmey d'kudshoh, b'reeḥ hu,  
 L'eyloh l'eyloh min kol birḥosoh v'shirosoh,  
 Tush-b'ḥosoh v'neḥemosoh  
 Da-ameeron b'olmoh; v'imru omeyn.  
 Y'hey shlomoh rabboh min sh'mah-yoh,  
 V'ḥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.  
 O-seh sholom bimromov hu ya-aseh sholom  
 Oleynu v'al kol yisro-eyl; v'imru omeyn.

## Psalm 27

לָדוֹד. יי אֹרֵי וַיִּשְׁעִי, מִמִּי אֵירָא; יי מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.  
 בְּקֶרֶב עַלֵּי מְרַעִים לֹאֲכַל אֶת בְּשָׁרִי, צָרִי וְאֵיבִי לִי, הִמָּה  
 בְּשָׁלוֹ וְנִפְלֹו. אִם תַּחֲנֶה עַלֵּי מַחֲנֶה, לֹא יֵירָא לְבִי; אִם תִּקּוּם  
 עַלֵּי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאֵלְתִּי מֵאֵת יי, אוֹתָהּ  
 אֲבַקֵּשׁ: שְׁבִתִּי בְּבֵית יי כֹּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֶעַם יי, וּלְבַקֵּר  
 בְּחִיכָלוֹ. כִּי יִצְפְּנִי בְּסֶכֶף בַּיּוֹם רָעָה, יִסְתָּרֵנִי בְּסֶתֶר אֹהֱלוֹ;  
 בְּצוּר יְרוּמָמֶנִי. וַעֲתָה יְרוֹם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתִי, וְאֲזַבְּחָה  
 בְּאֹהֱלוֹ זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֲזַמְּרָה לֵי. שְׁמַע יי קוֹלִי  
 אֶקְרָא, וְחַנּוּנִי וְעֲנִנִי. לָךְ אֹמַר לְבִי, בִּקְשׁוּ פָנֶי; אֶת פָּנֶיךָ, יי,  
 אֲבַקֵּשׁ. אַל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אַל תֵּט בְּאֵף עֲבֹדְךָ, עֲזַרְתִּי  
 חַיִּית; אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁרָאֵל. כִּי אָבִי וְאִמִּי  
 עֲזָבוּנִי, וַיִּי יֹאסִפֵּנִי. הוֹרֵנִי יי דִּרְכֶּךָ, וְנַחֲנִי בְּאֶרֶח מִישׁוֹר, לִמְעַן  
 שִׁרְרִי. אַל תַּחֲנִנֵנִי בְּנֶפֶשׁ צָרִי; כִּי קָמוּ בִי עָרֵי שָׁקֶר וַיִּפְחַח חֶמֶס.  
 לוֹלֵא הָאֱמֻנָתִי לְרֹאוֹת בְּטוֹב יי בְּאַרְצֵי חַיִּים. Reader קוֹה אֵל יי,  
 חֲזֹק וַיֵּאֱמַר לְךָ, וְקוֹה אֵל יי.

Jewish tradition was concerned that the penitential season shall not engender undue anxiety in people as to how they would fare under God's judgment. There arose therefore a tendency to emphasize that man, despite his deficiencies, need not fear judgment, since God is merciful and forgiving of iniquity. Psalm 27 is part of this literature of reassurance, calling man to trust in the Lord. This Psalm is added to the service from the beginning of the Hebrew month Elul until after Shemini Atzeret. In many congregations this Psalm is followed by the Mourner's Kaddish, to be found on page 58.

*Psalm 27*

## A PSALM OF DAVID.

The Lord is my light and my deliverance; whom shall I fear? The Lord is the stronghold of my life; who can make me afraid? When evil men came to destroy me, yea, my adversaries and my foes, they stumbled and fell.

Though an army shall encamp against me, my heart will not be afraid. Though war should be waged against me, I shall still be confident.

One boon have I asked of the Lord, for this do I yearn—that I may dwell in the Lord's House always, to feel the pleasantness of the Lord by visiting in His sanctuary.

In a day of trouble, He will hide me in His abode; He will keep me in the shelter of His tent; He will lift me up upon a rock. And now shall my head be exalted above my enemies all about me; I will bring to His tabernacle offerings of jubilation; I will sing songs of joy to the Lord.

O Lord, hear my voice when I call. Be gracious unto me and answer me. My heart said to me: "Seek God." O Lord, I shall indeed seek Thee.

Hide not Thyself from me; incline not Thine anger toward me; Thou hast ever been my help. Do not abandon me, do not forsake me, O God of my deliverance. Yea, though my father and my mother leave me, the Lord will gather me under His protection.

O Lord, show me Thy ways. Lead me in an even path because of those who sneer at me. Do not place me at the mercy of my adversaries. False witnesses and men who scheme violence have risen against me.

I am confident that I shall witness the goodness of the Lord in the land of the living. Place your hope in the Lord. Be strong and let your heart take courage; yea, hope in the Lord.



## אֲדוֹן עוֹלָם

בְּטָרֶם כָּל יָצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לָעֵת נִעְשָׂה בְּחֶפְצוֹ כָּל
לְבַדּוֹ יְמָלַךְ נוֹרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרְהָ.	וְהוּא הָיָה, וְהוּא הֵנָּה
לְהַמְשִׁיל לֹא לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלֹא הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצִוֵּר חֲבָלֵי בְעֵת צָרָה.	וְהוּא אֵלֵי וְחִי נֶאֱלֵי
מִנֵּת בּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמָנוּס לִי
בְּעֵת אִישָׁן וְאַעִּירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵירָא.	וְעַם רוּחִי גִוְיָתִי

The hymn *Adon Olam* has been ascribed to the authorship of Solomon ibn Gabirol (born 1021, died 1058). Its sublime conception of God is in the spirit of Gabirol's work, but there is no proof that he was really the author of it. Because texts of the Prayer Book before the fourteenth century omit it, we may place the date of its composition as not earlier than the early part of that century. Two basic ideas dominate this hymn. One declares that God's existence and sovereignty are independent of the existent universe, that He fashioned the universe in time, and that He will continue to be after all existence has returned to void. This negates the view that God is only an aspect of the universe in existence. The other declares God's providential concern for each of His creatures and the abiding peace and security that men find in drawing close to their Maker. The *Adon Olam* was added to the prayer on retiring for the night. In the synagogue liturgy it has generally been recited as part of the preliminary prayers in the morning service, appropriately so, because it voices gratitude for God's providence in having enabled us to rise in the morning for a new day of life. As a hymn at the close of the service, it has been recited especially Friday night and the night of Yom Kippur. Presently it is often used at the close of Sabbath and festival morning services as well.

A-DON O-LAM

The Lord Eternal reigned supreme  
When all the world was naught,  
His name is praised by every life  
His gracious will has wrought.

And if this world should ever cease,  
He still will reign in awe,  
The tides of time will not erase  
The splendor of His Law.

In oneness and infinity  
He is beyond compare,  
The glory of His sovereign might  
Is written everywhere.

He is my Rock, my Refuge sure,  
My help when grief assails,  
My cup of life He maketh full,  
His mercy never fails.

My life is ever in His hand,  
With Him there is no fear,  
When I sleep and when I wake  
I know that He is near.

Adon olom asher molah, b'terem kol y'tseer nivroh;  
L'ey's na-asoh v'hef-tso kol, azai meleḥ sh'mo nikroh.  
V'aharey kihlos hakkol, l'vado yimloḥ noroh;  
V'hu ho-yoh v'hu hoveh; v'hu yee-yeh b'sif-oroh.  
V'hu eḥod v'eyn sheynee, l'hamsheel lo l'haḥbeeroh;  
B'lee reyshees b'lee saḥlees; v'lo ho-oz v'ha-misroh.  
V'hu ey-lee v'hai go-alee; v'tsur hevlee b'ey's tsoroh;  
V'hu nis-see umonos lee; m'nos kosee b'yom ekroh.  
B'yodo afkeed ruḥee, b'ey's eeshan v'o-eeroh;  
V'im ruḥee g'vee-yosee, Adonoy lee v'lo ee-roh.

## יגדל

נִמְצָא וְאֵין עֵת אֶל מְצִאוֹתוֹ.	יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נִעְלָם וְגַם אֵין סוּף לְאַחֲדוֹתוֹ.	אֶחָד וְאֵין יָחִיד בְּיַחֲדוֹ
לֹא נִעְרוּךְ אֱלֹיו קִדְשָׁתוֹ.	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.	בְּדִמּוּן לְכָל דָּבָר אֲשֶׁר נִבְרָא
יוֹרֵה נִדְרָתוֹ וּמַלְכוּתוֹ.	הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצֵר
אֲנִשִּׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.	שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוֹ אֶל
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.	לֹא קָם בְּיִשְׂרָאֵל בְּמִשְׁחָה עוֹד
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֶל
דָּתוֹ לְעוֹלָמִים לְוֹלָתוֹ.	לֹא יִחַלֶּיף הָאֵל וְלֹא יִמִּיר
מַבִּיט לְסוּף דָּבָר בְּקִדְמָתוֹ.	צוּפָה וְיוֹדֵעַ סִתְרֵינוּ
נוֹתֵן לְרִשְׁעָ רָע בְּרִשְׁעָתוֹ.	נוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ
לְפִדּוֹת מַחְבֵּי קֶץ יְשׁוּעָתוֹ.	יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ
בְּרוּךְ עֲרֵי עַד שֵׁם תְּהִלָּתוֹ.	מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ

The *Yigdal* hymn is a versified summation of the thirteen principles of the creed of Judaism, as enunciated by Moses Maimonides. These are: God's eternity; His unity; His incorporeality; that He created the universe in time; that it is incumbent upon us to worship Him; that He revealed His truth to certain chosen spirits, the prophets; the primacy of Moses among the prophets; that the Torah is true; that it will not be abrogated in favor of another faith; that God knows the future; that He rewards those who obey and punishes those who transgress His will; the belief in the coming of the Messiah; eternal life for the departed.

The author of *Yigdal* is unknown, but it has been conjectured that he was Daniel ben Judah who lived in Rome in the early part of the fourteenth century. *Yigdal* is frequently recited in the preliminary prayers, together with *Adon Olam*. The present practice is to alternate *Yigdal* with *Adon Olam* as a closing hymn on the Sabbath and festivals, in the evening as well as the morning service.

The reading *כלל וכל נוצר* rather than the more familiar *כלל נוצר* follows the reading in several older versions of this hymn, as cited in Israel Davidson's *Otzar ha-Shirah ve-ha-Piyut* (volume 2, pages 266-267).

## YIGDAL

O let us come, the living God adore,  
 He is, He was, He will be ever more.  
 His oneness is a thing of mystery,  
 No man can fathom His true unity.  
 He is without a body's form or frame,  
 No mortal lips His essence can proclaim.  
 He reigned before this teeming world was wrought,  
 He was when all the world as yet was naught.  
 Our God created every living thing,  
 All creatures owe their love to Him, their King.  
 He pours on men His prophecies sublime,  
 But none have seen like Moses in his time.  
 The Law that God ordained is ever true,  
 It needs no changing; it is ever new.  
 Our God discerns the promptings of the heart,  
 He knows the deeds we do before they start.  
 The noble man is blessed by a noble life,  
 The fruit of evil is unending strife.  
 Our God will grant our deepest hope for peace,  
 Messiah's reign will make all hatreds cease.  
 The soul of man is an immortal flame,  
 Let us forever praise God's eternal name.

Yigdal eloheem hai v'yishtabbah, nimitsoh v'eyn eys el m'tsee-uso.  
 Ehod v'eyn yoheed k'yiħudo, ne-elom v'gam eyn sof l'aħduso.  
 Eyn lo d'mus ha-guf v'eyno guf, lo na-aroh eylov k'dushoso.  
 Kadmon l'hol dovor asher nivroh, rishon v'eyn reyshees l'reysheeso.  
 Hinno adon olom v'hol notsor, yoreh g'duloso umalħuso.  
 Shefa n'vu-oso n'sono el, anshey s'guloso v'sif-arto.  
 Lo kom b'yisro-eyl k'mosheh od novee, umabeet es t'munoso.  
 To-ras emes nosan l'ammo eyl, al yad n'vee-o ne-eman beyso.  
 Lo ya-ħaleef ho-eyl v'lo yo-meer doso, l'olomeem l'zuloso.  
 Tsofeh v'yodey-a s'soreynu, mabeet l'sof dovor b'kadmoso.  
 Go-meyl l'eesh ħesed k'mifolo, no-seyn l'rosho rah k'rishoso.  
 Yishlah l'keyts yo-meen m'shee-ħeynu, lif-dos m'ħakkey  
 keyts y'shuoso.  
 Mey-seem y'ħa-yeh eyl b'rov ħasdo, boruħ adey ad sheym t'hilloso,



## ברכת הורים

*On returning from the synagogue it is the custom for the head of the house to bless the children before reciting the Kiddush:*

יְבָרְכֶךָ יי וַיְשַׁמְּרֶךָ, יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ, יֵשֶׁא יי פָּנָיו  
אֵלֶיךָ וַיֵּשֶׁם לְךָ שְׁלוֹם. יְהִי רָצוֹן מִלְּפָנֵי אֲבִינוּ שְׁבַשְׁמִים שְׁתַּהֲיוּ  
בְּנֵי הַחַיִּיבִים חַיִּים וְקַיָּמִים, וַיִּתֵּן יי בְּלָבָבְכֶם אֱהָבָתוֹ וַיִּרְאֶתוֹ.  
וְתַהֲיֶה חֲשָׁקְכֶם בַּתּוֹרָה וּבְמִצּוֹת וּלְעֲשׂוֹת רָצוֹן אֲבִיכֶם  
שְׁבַשְׁמִים. וַיִּתֵּן לִי אֱלֹהִים פְּרִנְסָה בְּרִנּוֹת, בְּהַתֵּר וּבִנְחַת  
מִתַּחַת יָדוֹ הֶרְחָבָה, שְׁאוּכַל לְזוֹנְכֶם וּלְכַלְכֵּל אֶתְכֶם  
וּלְגַדֵּלְכֶם וּלְהַדְרִיכְכֶם בְּדַרְכֵי טוֹבִים וַיִּשְׁרִים. וַיִּי יִשְׁפִיעַ  
עֲלֵיכֶם שְׁפַע בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיכֶם, וַיְכַתּוּב  
וַיַּחֲתוּם אֶתְכֶם לְחַיִּים טוֹבִים וְאֲרוּכִים, בְּתוֹךְ כָּל צְדִיקִים  
וּבְתוֹךְ כָּל יִשְׂרָאֵל. אָמֵן.

## קידוש

*When Kiddush is recited at home the first paragraph is added on a Friday evening:*

(יוֹם הַשַּׁשִּׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל  
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ  
אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלָאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.  
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
עַם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ, יי

## BLESSING OF CHILDREN

*On returning from the synagogue it is the custom for the head of the house to bless the children before reciting the Kiddush:*

May the Lord bless you and keep you; may He cause His Presence to shine upon you and be gracious unto you; may He turn with favor unto you and give you peace.

May our Heavenly Father sustain you, my beloved children, in life and health, and may He put it in your hearts to love Him and to fear Him, and to pursue the study of the Torah and the fulfillment of His commandments. May He enable me to meet the obligations of parenthood, to provide amply for your needs, and to guide you toward good and upright character. May He bless all your undertakings, and grant you a long and happy life, together with all the righteous, and the entire household of Israel. Amen.

## KIDDUSH ON THE EVE OF ROSH HASHANAH

*When Kiddush is recited at home the first paragraph is added on a Friday evening:*

(On the sixth day, heaven and the earth were finished, and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day, He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.)

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples and hast privileged us by showing us the way of holiness, Thy divine commandments. In

אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַזְכָּרוֹן הַזֶּה,  
יוֹם [זְכָרוֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קָדֵשׁ, זָכָר לִיצִיאַת  
מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת, וְאוֹחֲנוּ קִדְשָׁת מִכָּל הָעַמִּים, וְדִבְרָה  
אֲמִת וְקִיָּם לָעַד. בְּרוּךְ אַתָּה, יְיָ, מִלֵּךְ עַל כָּל הָאָרֶץ, מִקְדֵּשׁ  
[הַשַּׁבָּת וְ]יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

*On a Saturday night the following version of the Havdalah is added to the Kiddush:*

(בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קָדֵשׁ  
לְחֵל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי  
לְשִׁשָּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב  
הַבְּדִלָּתָה, וְאֶת יוֹם הַשְּׂבִיעִי מִשִּׁשָּׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁת; הַבְּדִלָּתָה  
וְקִדְשָׁת אֶת עַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתָהּ. בְּרוּךְ אַתָּה, יְיָ, הַמְבַדִּיל  
בֵּין קָדֵשׁ לְקִדְשׁ.)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, שֶׁחֲתִינוּ וְקִיָּמנוּ  
וְהִנֵּיעָנוּ לְזִמְנוֹ הַזֶּה.

*It is the custom to eat a fruit dipped in honey and to say:*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתַּחֲדֹשׁ  
עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

love hast Thou granted us [this Sabbath day and] this Day of Remembrance, a day for [recalling with love] the sounding of the Shofar.

It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

From among the nations hast Thou selected us for a service of holiness, and Thy word is established in truth and it will endure forever. Praised be Thou, O Lord our God, King of the universe, who hast imparted holiness to [the Sabbath and] the people of Israel, and the Day of Remembrance.

*On a Saturday night the following version of the Havdalah is added to the Kiddush:*

(Praised be Thou, O Lord our God, King of the universe, who createst the light of the fire.

Praise be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the other peoples of the world, between the seventh day and the six days of the week. Thou hast set a distinction between the holiness of the Sabbath and the holiness of the festival, and Thou hast set apart the Sabbath day from all the days of creation. Thy people Israel hast Thou set apart by teaching them the way of holiness. Praised be Thou, O Lord our God, who hast set a distinction between the holiness of the Sabbath and the holiness of the festival.)

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.

*It is the custom to eat a fruit dipped in honey and to say:*

May it be Thy will, O Lord our God and God of our fathers, to renew unto us the coming year in sweetness and in happiness.



# תפלת שחרית

*Meditation before putting on the Tallit:*

הִנְנִי מִתְעַטֵּף בְּטָלִית שֶׁל צִיצִת כְּדֵי לָקִים מִצְוַת בּוֹרְאִי,  
בְּכַתוּב בַּתּוֹרָה: וַעֲשׂוּ לָהֶם צִיצִת עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם.

*When putting on the Tallit say:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִת.

*Psalm 36:8-11.*

מִמָּה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יַחְסִיוּ.  
יְרֵוֶן מִדְּשֵׁן בֵּיתְךָ, וְנִחַל עֲדָנֶיךָ תִּשְׁקֶם. כִּי עֲמֹד מְקוֹר חַיִּים,  
בְּאוֹרְךָ נִרְאָה אֹר. מִשֶּׁשׁ חֲסִדְךָ לִידְעִיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

## ברכות השחר

*The first group of prayers, concluding on page 84, are introductory devotions—to attune the heart to prayer. They praise God as the Author of nature, the Giver of the Torah, and the Guardian of Israel.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם  
בְּחֻבָּמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים, חַלּוּלִים חַלּוּלִים. גָּלוּי וְיָדוּעַ

The fringes on each corner of the *Tallit*, as explained in *Numbers* 15:39-40, serve as a symbol to recall to us the commandments of the Torah, and the ideal of holiness to which we are summoned. The *Tephillin*, which are worn during the week-days at morning prayer, are also a means of impressing

# SHAH'RIT

## *Meditation before putting on the Tallit:*

I am about to enwrap myself in the *Tallit* in order to fulfill the command of my Creator. As it is written in the Torah: They shall make fringes for themselves on the corners of their garments throughout their generations.

## *When putting on the Tallit say:*

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and has instructed us to robe ourselves in a *Tallit* to remind us of all the commandments of Thy Torah.

*Psalm 36:8-11.*

How precious is Thy lovingkindness, O God. The children of man find refuge in Thy Presence.

They will be satisfied in the abundance of Thy House; Thou wilt cause them to drink from the river of Thy delight. With Thee is the fountain of life; in Thy light shall we ever see light.

Bestow Thy lovingkindness upon them that know Thee, and Thy righteousness to the upright in heart.

## PRELIMINARY MORNING PRAYERS

*The first group of prayers, concluding on page 84, are introductory devotions—to attune the heart to prayer. They praise God as the Author of nature, the Giver of the Torah, and the Guardian of Israel.*

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us concerning the washing of the hands.

Praised be Thou, O Lord our God, King of the universe, who hast created man with wisdom and hast fashioned within him numerous orifices and passageways. It is well known, by the law

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us with great truths, as summarized in the meditation. Because the Sabbath and the festivals are themselves "signs" of these very truths, the *Tephillin* are not worn on those days.

לפני כסא כבודך, ששם יפתח אחד מהם או יסתם אחד מהם  
 אי אפשר להתקיים ולעמוד לפניך. ברוך אתה, יי, רופא כל  
 בשר ומפליא לעשות.

*The day begins with the study of the Torah. Two token passages, one from the Bible and one from the Talmud, are introduced. They are prefaced with prayers of thanks for the privilege of study.*

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו  
 וצונו לעסוק בדברי תורה.

והערבנא, יי אלהינו, את דברי תורתך בפנינו, ובפי  
 עמך בית ישראל, ונהיה אנחנו וצאצאינו, וצאצאי עמך בית  
 ישראל, בקנו יודעי שמך ולומדי תורתך לשמחה. ברוך אתה,  
 יי, המלמד תורה לעמו ישראל.

ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל  
 העמים, ונתן לנו את תורתו. ברוך אתה, יי, נותן התורה.

*Passage from the Bible: Numbers 6:24-26.*

יְבָרְכֶךָ יי וישמרה. יאר יי פניו אליך ויחנה. ישא יי פניו  
 אליך, וישם לך שרם.

*Passage from the Talmud: Mishnah Peah 1:1 and Shabbat 127a.*

אלו דברים שאין להם שעור: הפאה, והבכורים, והראיון,  
 ונמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל  
 פרותיהם בעולם הזה והקדשן מניחם לו לעולם הבא, ואלו  
 הן: כבוד אב ואם, ונמילות חסדים, והשקמת בית המדרש

which Thou hast ordained, that if but one of these were impaired, we could not long continue to exist. Praised be Thou, O Lord, who art a wondrous Healer of all Thy creatures.

*The day begins with the study of the Torah. Two token passages, one from the Bible and one from the Talmud, are introduced. They are prefaced with prayers of thanks for the privilege of study.*

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to engage in the study of the Torah. May the study of the Torah be pleasant unto us and unto all Thy people Israel. O may we and our children and all the generations of Thy people Israel know Thee, O Lord, and study Thy Law for its own sake. Praised be Thou, O Lord, for the Torah which Thou hast taught to Thy people Israel. Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples by entrusting unto us the Torah. Praised be Thou, O Lord, Giver of the Torah.

*Passage from the Bible: Numbers 6:24-26.*

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

*Passage from the Talmud: Mishnah Peah 1:1 and Shabbat 127a.*

The fulfillment of the following commandments is without a prescribed measure: the corner crops of the field to be left for the poor and the stranger; the first fruits to be presented as a gift to the priests in the Temple; the pilgrimage offering at the Temple on the three festivals; the practice of lovingkindness; and the study of the Torah.

The following are the commandments whose fruits a man enjoys in this world, while the principal remains to him for all eternity: the honoring of father and mother; the practice of lovingkindness; the timely attendance at the House of Study,



שְׁחִירִית וְעֶרְבִית, וְהִכָּנְסַת אוֹרְחִים, וּבִקְוֹר חוֹלִים, וְהִכָּנְסַת  
בָּלָה, וְהִלָּנִית חֶמֶת, וְעִיּוֹן תַּפְלָה, וְהִבָּאת שְׁלוֹם בֵּין אָדָם  
לְחֵבֶרֶו; וְתַלְמוּד תוֹרָה בְּנֶגֶד בָּלָם.

אֱלֹהֵי, נִשְׁמָה שְׁנִתָּה בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאָתָה, אַתָּה  
יִצְרָתָה, אַתָּה נִפְתָּתָה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי, וְאַתָּה עֲתִיד  
לְטַלָּה מִמָּנִי וּלְהַחְזִירָה בִּי לְעֲתִיד לָבֵא. כָּל זְמַן שֶׁהִנְשָׁמָה  
בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל  
הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בְּרוּךְ אַתָּה, יְיָ, הַמַּחְזִיר נְשָׁמוֹת  
לְפָנֶיךָ מֵתִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לְשִׁכְנִי בֵּינָה  
לְחֵבֶרֶוּ בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, פּוֹקֵחַ עֲוֹרִים.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, מַלְבִּישׁ עֲרָמִים.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, מַתִּיר אֲסוּרִים.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, זוֹקֵף כְּפוּפִים.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁעָשָׂה לִּי כָּל צָרָכִי.

*שעשני ישראל* is the version of the *Braha* recommended by the Gaon of Vilna, in preference to its negative form, *שלא עשני גוי*. Leading authorities have argued that the positive form of this *Braha* renders superfluous the *Brahot* *שלא עשני אשה* and *שלא עשני עבד*. Abraham Berliner offers a good summation of this discussion in his *כתבים נבחרים*, vol. I, pages 21-22: *יש להמליץ בכל לשון של המלצה להנהיג בכל הסידורים את הנוסח שעשני ישראל... הגאון מווילנא והרב יעקב צבי*

morning and evening; hospitality to strangers; visiting the sick; outfitting a poor bride; attending the dead to the grave; devotion in prayer; and the making of peace between a man and his neighbor. But the study of the Torah surpasses them all (since the study of the Torah is the foundation of all virtuous deeds).

O my God, Thou hast given unto me a soul in purity. Thou didst create it and Thou didst give it form. Thou didst place it within me and Thou watchest over it throughout my life. Thou wilt take it from me at the end of my earthly days, and bring me to life eternal. While my soul yet dwells within my body, I shall offer thanks to Thee, O Lord my God and God of my fathers, Lord of all creation, Master of all souls. I thank Thee, O Lord, that Thou didst restore me for a new day of life.

Praised be Thou, O Lord our God, King of the universe, who hast endowed the cock with the instinct to distinguish between day and night.

Praised be thou, O Lord our God, King of the universe, who hast made me of the household of Israel.

Praised be Thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Praised be Thou, O Lord our God, King of the universe, who clothest the naked.

Praised be Thou, O Lord our God, King of the universe, who releasest those who are bound.

Praised be Thou, O Lord our God, King of the universe, who raisest up those who are bowed down.

Praised be Thou, O Lord our God, King of the universe, who hast spread the earth above the water.

Praised be Thou, O Lord our God, King of the universe, who suppliest my every need.

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מקלנכרוג בסידורו (עיון תפלה) כלם דורשים... לקבל גוסס זה. אם הנוסח המוצע בזה יתקבל ויתפשט בכל תפוצות ישראל—הרי בטילות מאלהן הברכות האחרות, שלא עשני אשה ושלא עשני עבד, וכך פטורים אנו מלהצדיק באיזה אופן שהוא שתי ברכות אלו.

ברוך אתה, יי אלהינו, מלך העולם, המכין מצערי גבר.  
 ברוך אתה, יי אלהינו, מלך העולם, אוזר ישראל בגבורה.  
 ברוך אתה, יי אלהינו, מלך העולם, עושר ישראל בתפארה.  
 ברוך אתה, יי אלהינו, מלך העולם, הנותן ליעף כח.  
 ברוך אתה, יי אלהינו, מלך העולם, המעביר שנה מעיני  
 ויתנומה מעפעפי.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרגילנו  
 בתורתך ודבקנו במצותיך; ואל תביאנו לא לידי חטא, ולא  
 לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון; ואל תשליט  
 בנו יצר הרע; והרחיקנו מאדם רע ומחבר רע; ודבקנו ביצר  
 הטוב ובמעשים טובים; וכף את יצרנו להשתעבד לך.  
 Reader ונתנו חיים ובכרל יום לחן ולחסד ולרחמים בעיניך  
 ובעיני כל רואינו, ותגמלנו חסדים טובים. ברוך אתה, יי,  
 גומל חסדים טובים לעמו ישראל.

יהי רצון מלפניך, יי אלהי ואלהי אבותי, שתצילני היום  
 ובכל יום מעי פנים ומעזות פנים, מאדם רע ומחבר רע,  
 ומשכן רע ומפגע רע ומשטן המשחית, מדין קשה ומבעל דין  
 קשה, בין שהוא בן-ברית ובין שאינו בן-ברית.

Genesis 22:1-19.

*The Akedah, or the Binding of Isaac, is introduced here as an illustration of the highest test to which a person may be put in order to affirm his loyalty to God, and his obedience to His will.*

יהי אחר הדברים האלה, והאלהים נסה את אברהם,  
 ויאמר אליו: אברהם, ויאמר הנני. ויאמר: קח נא את בנו,



Praised be Thou, O Lord our God, King of the universe, who makest firm the footsteps of man.

Praised be Thou, O Lord our God, King of the universe, who girdest the children of Israel with might.

Praised be Thou, O Lord our God, King of the universe, who crownest the children of Israel with glory.

Praised be Thou, O Lord our God, King of the universe, who givest strength to the weary.

Praised be Thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

O Lord our God and God of our fathers, do Thou accustom us to the pursuit of Thy Torah, and help us to cleave to Thy commandments. O may we never be brought under the dominion of sin, or of temptation or disgrace. And may evil passions never gain control over us. Spare us, O Lord, from evil men and companions. Keep us under the sway of noble impulses and guide us ever to perform noble deeds; and bend our nature so that we may submit wholly to Thy service. Favor us this day and every day of our lives with graciousness, and with mercy, and with loving-kindness, in Thine eyes and in the eyes of all our fellowmen.

Praised be Thou, O Lord, who bestowest lovingkindness on Thy people Israel.

O may it be Thy will, O Lord my God, and God of my fathers, to save me this day and every day from the insolence of arrogant men, and guard me from showing insolence toward any fellow creature. Keep me from the influence of evil men, of evil companions and neighbors. O save me from evil mishaps and from perils that may be lurking about me. Keep me from needless quarrels and strife, and save me, above all, from disputes with stubborn and unyielding opponents.

*Genesis 22:1-19.*

*The Akedah, or the Binding of Isaac, is introduced here as an illustration of the highest test to which a person may be put in order to affirm his loyalty to God, and his obedience to His will.*

And it came to pass after these events, that God tested Abraham, and He called to him: Abraham! And he replied: I am ready. And He said: Take your son, your only one, the one you



אֶת יְחִידְךָ, אֲשֶׁר אֶהְבֶּתָּ, אֶת יִצְחָק, וְלֹדְךָ לֹד אֶל אֶרֶץ הַמִּרְיָה,  
 וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹיֶיךָ. וַיִּשְׁבֵּם  
 אַבְרָהָם בַּבֶּקֶר, וַיַּחֲבֹשׁ אֶת חֲמורוֹ, וַיִּקַּח אֶת שְׁנֵי נַעֲרָיו אִתּוֹ  
 וְאֶת יִצְחָק בְּנוֹ; וַיִּבְקַע עֲצֵי עֹלָה, וַיִּקֶּם וַיִּלְדֹּד אֶל הַמָּקוֹם אֲשֶׁר  
 אָמַר לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיֵּרָא  
 אֶת הַמָּקוֹם מֵרָחֵק. וַיֹּאמֶר אַבְרָהָם אֶל נַעֲרָיו: שָׁבוּ לָכֶם כֹּה  
 עִם הַחֲמור, וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד כֹּה, וְנִשְׁתַּחֲוֶה וְנִשְׁכָּוֶה  
 אֲלֵיכֶם. וַיִּקַּח אַבְרָהָם אֶת עֲצֵי הָעֹלָה וַיִּשֶׂם עַל יִצְחָק בְּנוֹ,  
 וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכָלָת, וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיֹּאמֶר  
 יִצְחָק אֶל אַבְרָהָם אָבִיו, וַיֹּאמֶר: אָבִי, וַיֹּאמֶר הַנְּנִי בְנִי;  
 וַיֹּאמֶר: הִנֵּה הָאֵשׁ וְהָעֵצִים, וְאַיִה הִשָּׂה לְעֹלָת. וַיֹּאמֶר אַבְרָהָם:  
 אֱלֹהִים יִרְאֶה לוֹ הִשָּׂה לְעֹלָה, בְּנִי; וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ  
 אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים, וַיִּבֶן שָׁם אַבְרָהָם אֶת  
 הַמִּזְבֵּחַ, וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ, וַיִּשֶׂם אִתּוֹ  
 עַל הַמִּזְבֵּחַ מִמֶּנּוּ עֹלֹת לָעֵצִים. וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת  
 הַמַּאֲכָלָת לִשְׂחֹט אֶת בְּנוֹ. וַיִּקְרָא אֵלָיו מֵלֵאֲדָּה יְיָ מִן הַשָּׁמַיִם,  
 וַיֹּאמֶר: אַבְרָהָם, אַבְרָהָם, וַיֹּאמֶר הַנְּנִי. וַיֹּאמֶר: אֵל תִּשְׁלַח  
 יָדְךָ אֶל הַנֶּעֱר וְאַל תַּעַשׂ לוֹ מְאוּמָה, כִּי עֲתִידָה יִדְעֵתִי כִּי יֵרָא  
 אֱלֹהִים אֶתָּה, וְלֹא חֲשַׁבְתָּ אֶת בְּנֶךָ אֶת יְחִידְךָ מִמֶּנִּי. וַיִּשָּׂא  
 אַבְרָהָם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אֵיל, אַחֵר, נֶאֱחָז בִּסְבָךְ בְּקֶרְנוֹ;  
 וַיִּלְדֹּד אַבְרָהָם וַיִּקַּח אֶת הָאֵיל, וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. וַיִּקְרָא  
 אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא: יְיָ יִרְאֶה, אֲשֶׁר יֹאמַר הַיּוֹם: בְּהָר יְיָ

love, Isaac, and proceed to the land of Moriah, and offer him there as a burnt offering on one of the hills which I will show unto you. And Abraham rose early in the morning, saddled his donkey, and took two of his servants, as well as his son, Isaac, and he cut wood for his burnt offering; and then he set out for the place which God had designated to him.

On the third day Abraham looked up and he recognized the place in the distance. Then said Abraham to his servants: Stay here with the donkey while I and my boy continue yonder to worship, and after that we will return to you. And Abraham took the wood for the burnt offering and placed it on the back of his son Isaac, while he took in his own hands the fire and the knife; and the two of them walked together. And Isaac spoke to Abraham his father, and said: Father! And he answered: Yes, my son! And Isaac continued: We have the fire and the wood, but where is the lamb for the burnt offering? And Abraham replied: God Himself will find a lamb for a burnt offering, my son. And the two continued to walk together.

And they reached the site which God had designated to him. There Abraham erected the altar, and he arranged the wood, and then he bound Isaac, his son, and he placed him on the altar, on top of the wood. And Abraham reached with his hand, and he took the knife to slay his son. And the heavenly voice of an angel of God called to him, saying: Abraham, Abraham! And he replied: I am ready. And He said: Let not your hand fall on the boy, and do him no harm, for now I know that you are a God-fearing man since you did not spare from Me your son, your only one. And Abraham looked up and he saw behind him a ram entangled with his horns in one of the bushes, and Abraham proceeded and took the ram and offered him as a burnt offering in place of his son; and Abraham called this site *Adonoy-yireh*, which has been interpreted to mean: At the hill where God reveals Himself.

יִרְאֶה. וַיִּקְרָא מִלֵּאדָּה יְיָ אֵל אַבְרָהָם שְׁנֵית מִן הַשָּׁמַיִם. וַיֹּאמֶר:  
 בִּי נִשְׁבַּעְתִּי, נֹאם יְיָ, כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה, וְלֹא  
 חֲשַׁכְתָּ אֶת בְּנֶה, אֶת יְחִידְךָ. כִּי בָרַךְ אַבְרָהָם, וְהִרְבָּה אַרְבֵּה  
 אֶת זֶרְעֶךָ כְּבֹכְבֵי הַשָּׁמַיִם, וּבְחוּל אֲשֶׁר עַל שְׂפַת הַיָּם, וִירַשׁ  
 זֶרְעֶךָ אֶת שְׁעַר אֵיבָיו. וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גִּילֵי הָאָרֶץ, עֲקֵב  
 אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי. וַיָּשָׁב אַבְרָהָם אֶל נַעֲרָיו, וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו  
 אֶל בְּאֵר שָׁבַע; וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שָׁבַע.

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּסִתֵּר וּבִגְלוּי, וּמוֹדָה עַל  
 הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁבַּח וַיֹּאמֶר:

רַבּוֹן כָּל הָעוֹלָמוֹת, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים  
 תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ תִּרְבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ,  
 מָה חֲסִדֵּנוּ, מָה צְדָקָנוּ, מָה יְשׁוּעָתָנוּ, מָה בְּחִנֵּנוּ, מָה גְבוּרָתָנוּ.  
 מָה נֹאמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים  
 בָּאִין לְפָנֶיךָ, וְאֲנִשִּׁי הַשֵּׁם כְּלֹא הָיוּ, וְחַכְמִים כְּבִלִי מִדָּעַ,  
 וְגִבּוֹנִים כְּבִלִי הַשֶּׁפֶל, כִּי רַב מַעֲשֵׂיהֶם תִּזְכֹּר, וַיְמִי חַיֵּיהֶם הִבֵּל  
 לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִבֵּל הִבֵּל.

אַבְרָם אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהֱבָה שְׁנִשְׁבַּעְתָּ  
 לֹו בְּהַר הַמִּזְבֵּחַ, זָרַע יִצְחָק יַחֲדוֹ שְׁנַעֲקֵד עַל גִּב הַמִּזְבֵּחַ,  
 עֲדַת יַעֲקֹב בְּנֶה בְּכוֹרָה, שְׁמֵאֱהֱבָתְךָ שְׁאֱהֱבָת אוֹתוֹ, וּמִשְׁמַחַתְךָ  
 שְׁשִׁמַּחְתָּ בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיִּיִּים לְהוֹדוֹת לָךְ וּלְשִׁבְחָךְ וּלְפָאֲרָךְ,  
 וּלְבָרַךְ וּלְקַדֵּשׁ וּלְתַת שָׁבַח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מָה טוֹב  
 חֲלָקֵנוּ וּמָה נָעִים גּוֹרְלֵנוּ וּמָה יִפְתָּ יִרְשָׁתָנוּ. Reader אֲשֶׁרֵינוּ,



And the heavenly voice of God's angel spoke again to Abraham, saying: I pledge to you—it is God's word—that, because you did this, not to spare your son, your only one, I will surely bless you and I will multiply your children as the stars of heaven and the sand by the sea, and your children will inherit the cities held by their enemies; and all the nations of the earth will be blessed through your children, because you were faithful to My call.

And Abraham returned to his servants, and they arose and journeyed together to Beer-sheba, and Abraham lived in Beer-sheba.

Let a man always be God-fearing, in private as in public, and let him readily acknowledge the truth, and be truthful even in the meditations of his heart. And let him rise early each day and declare before his Creator:

Sovereign of all realms of existence! We bring our prayerful pleas before Thee not because our righteous acts afford us a right to make demands, but because we trust in Thine abundant mercies. What are we? What is our life, our kindness, our uprightness, our helpfulness, our strength, our heroism? What claim can we make before Thee, O Lord our God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men are as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed, before Thy perfection, even the preëminence of man over the beast is naught, for we are all so trivial.

But we draw near to Thee because Thou didst privilege us to be the people of Thy covenant, the children of Thy friend Abraham with whom Thou didst make a covenant at Mount Moriah, the descendants of his only son, Isaac, who was bound upon the altar in readiness to offer himself as a sacrifice to Thee, the community of Thy first born Jacob, in whom Thou didst take delight, calling his name Israel and Jeshurun.

It is therefore incumbent upon us to thank Thee and to praise Thy name. We are indeed fortunate. How goodly is our portion, how pleasant our lot, and how wonderful our heritage. We are



שְׁאֲנַחֲנוּ מִשְׁכִּימִים וּמַעֲרִיבִים, עָרֵב וּבֹקֵר, וְאוֹמְרִים בְּעַמִּים  
בְּכָל יוֹם:

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מְשַׁנֵּבְרָא  
הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא. קִדְּשׁ  
אֶת שְׁמֶךָ עַל מַקְדִּישֵׁי שְׁמֶךָ, וְקִדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ,  
Reader וּבִישׁוּעַתְךָ תָּרוּם וְתִגְבֶּה קִרְנֵנוּ. בְּרוּךְ אַתָּה, יְיָ, מַקְדִּישׁ  
אֶת שְׁמֶךָ בְּרַבִּים.

אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַי הַשָּׁמַיִם  
הַעֲלִינִים. אָמֵת, אַתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן,  
וּמִבְּלָעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִנְיֶךָ מֵאַרְבַּע בְּנוֹת הָאָרֶץ;  
יִכִּירוּ וַיִּדְּעוּ כָּל בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ לְכָל  
מַמְלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אַתָּה  
הָיָה, וְאֶת כָּל אֲשֶׁר בָּם, וּמִי בְּכָל מַעֲשֵׂה יְדִיךָ, בְּעֲלִינִים אוֹ  
בַתְּחִילוֹתֵי, שִׁיאֲמַר לָךְ מַה תַּעֲשֶׂה. אָכִינוּ שְׁבַשְׁמוֹם, עָשִׂה  
עִמָּנוּ חֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיֵּם-לָנוּ, יְיָ  
אֱלֹהֵינוּ, מַה שְּׁכָתוּב: בָּעֵת הַהִיא אָבִיא אֲתָכֶם, וּבָעֵת קִבְּצִי  
אֲתָכֶם, כִּי אַתָּה אֲתָכֶם לְשֵׁם וְלִתְהַלָּה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי  
אֶת שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יְיָ.

In some rituals the recitation of the *Shema* (*Deuteronomy* 6:4) is followed by the next five verses in Scripture. The Siddur of Amram Gaon omits them. The delay which often developed in reaching the recitation of the *Shema* later in the service prompted its introduction into the preliminary prayers.

fortunate, for ours is the privilege to proclaim twice daily, morning and evening:

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom, forever and ever.

Thou didst exist before the world came into being, and Thou hast been the same since the world came into being. In this world and in the world yet to come, Thou art and wilt remain supreme in sovereignty.

O let those who declare Thy holiness witness the vindication of their faith in Thee and do Thou reveal Thy perfection throughout Thy world. And may Thy deliverance raise us up in dignity and in strength. Praised be Thou, O Lord, who dost establish Thy holiness before all mankind.

O Lord our God, Thou alone art sovereign in the farthest spaces of the heavens, as on the earth below. Thou wast before creation began, and Thou wilt be unto all eternity. Besides Thee there is no God.

O do Thou restore the homeless of our people, who have placed their trust in Thee, from the four corners of the earth. Let all mankind know that Thou alone art Sovereign over all the nations of the world.

Thou hast fashioned the heavens and the earth, the sea, and all that is within them. Who among Thy creatures, in heaven or on earth, can tell Thee how to act? Thy mercy bestow upon us, Heavenly Father, because we bear upon us Thy great name.

O mayest Thou fulfill unto us the promise of Thy covenant; as it is written (Zephaniah 3:20): There will come a time when I will restore you to your home; I will gather you together again. Yea, I will cause your renown to go out among the nations of the earth, when you witness the return of your captives, saith the Lord.

*The preliminary prayers conclude with a passage from the rabbis of the Talmud, setting forth the principles of logic by which the Torah may be expounded.*

*Passage from Talmudic Literature: Sifra, introduction.*

רבי ישמעאל אומר: בשלש עשרה מדות התורה נדרשת:

(א) מקל וחמר;

(ב) ומנזרה שנה;

(ג) מבנין אב מכתוב אחד, ומבנין אב משני כתובים;

(ד) מבקלל ופרט;

(ה) ומפרט ובקלל;

(ו) בקלל ופרט ובקלל אי אתה דן אלא בעין הפרט;

(ז) מבקלל שהוא צריך לפרט, ומפרט שהוא צריך לבקלל;

(ח) כל דבר שהיה בבקלל ויצא מן הבקלל ללמד, לא

ללמד על עצמו יצא, אלא ללמד על הבקלל כלו

יצא;

(ט) כל דבר שהיה בבקלל ויצא לטעון טען אחר שהוא

בענינו, יצא להקל ולא להחמיר;

The Torah was conceived not as a static body of rules, whose careful observance was all that a person required to meet God's will. Its teachings were rather looked upon as the living seeds, capable of sprouting into new principles and new regulations, in accordance with the changing requirements of life. The "development" of the Torah, in this sense, is well illustrated by the literature of the Talmud. It was achieved by a process of interpretation, which followed certain rules, the most important of which are those laid down by the famous scholar of the Talmud, Rabbi Ishmael.

*The preliminary prayers conclude with a passage from the rabbis of the Talmud, setting forth the principles of logic by which the Torah may be expounded.*

*Passage from Talmudic Literature: Sifra, introduction.*

Rabbi Ishmael says: The process of deriving new applications from the teachings of the Torah follows thirteen rules of interpretation.

1. A law that operates under certain conditions will surely be operative in other situations where the same conditions are present in a more acute form.
2. A law operating in one situation will also be operative in another situation, if the text characterizes both situations in identical terms.
3. A law that clearly expresses the purpose it was meant to serve will also apply in other situations where the identical purpose may be served.
4. When a general rule is followed by illustrative particulars, only those particulars are to be embraced in it.
5. A law that begins with specifying particular cases, and then proceeds to an all-embracing generalization, is to be applied to particular cases not so specified but logically falling into the same generalization.
6. A law that begins with a generalization as to its intended application, then continues with the specification of particular cases, and then concludes with a restatement of the generalization, can be applied only to the particular cases specified.
7. The rules about a generalization being followed or preceded by specifying particulars (rules 4 and 5) will not apply if it is apparent that the specification of the particular cases or the statement of the generalization is meant purely for the sake of achieving a greater clarity of language.
8. A particular case already covered in a generalization that is nevertheless treated separately suggests that the same particularized treatment be applied to all other cases which are covered in that generalization.
9. A penalty specified for a general category of wrong-doing is not to be automatically applied to a particular case that is withdrawn from the general rule to be specifically prohibited, but without any mention of the penalty.



(י) כָּל דָּבָר שֶׁהָיָה בְּכֹלֹל וַיֵּצֵא לְטָעוֹן טָעַן אַחֵר שֶׁלֹּא  
בְּעֵינָיו, יֵצֵא לְהַקְלֹל וּלְהַחֲמִיר;

(יא) כָּל דָּבָר שֶׁהָיָה בְּכֹלֹל וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ, אִי  
אִתָּה יָכוֹל לְהַחֲזִירוֹ לְכֹלְלוֹ עַד שֶׁיַּחֲזִירֵנוּ הַכָּתוּב  
לְכֹלְלוֹ בְּפָרוּשׁ;

(יב) דָּבָר הַלָּמֵד מֵעֵינָיו, וְדָבָר הַלָּמֵד מִסּוּפוֹ;

(יג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֹאוּ  
הַכָּתוּב הַשְּׁלִישִׁי וַיִּכְרִיעַ בֵּינֵיהֶם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת.

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The study passages incorporated in the preliminary prayers represent the three major branches of Jewish sacred literature, the Bible, the Mishnah, and the Talmud. The *Baraita* quoting Rabbi Ishmael was to represent the Talmud. It is a fitting selection, because it sets forth the basic procedures by which Talmudic discussions operated.

The preliminary prayers were originally private devotions. They were not part of the public service. Each of them was recited upon the occasion of the specific benefit of divine providence for which they praise God: on awakening from sleep; on hearing the cock's announcement of dawn; on beholding the new light of day; on dressing, walking, etc. As Maimonides declares: "These benedictions are without a prescribed order; each is to be recited at its own occasion of timeliness. And such benedictions which the occasion has not made obligatory should not be recited. Therefore, on the Day of Atonement and the Fast of the Ninth of Av when one does not wash on arising, one should not offer the benediction for washing the hands . . .

10. A general prohibition followed by a specified penalty may be followed by a particular case, normally included in the generalization, with a modification in penalty, for no other reason than to change the penalty, either toward easing it or making it more severe.
11. A case logically falling into a general law but treated separately remains outside the provisions of the general law except in those instances where it is specifically included in them.
12. Obscurities in Biblical texts may be cleared up from the immediate context or from subsequently occurring passages.
13. Contradictions in Biblical passages may be removed through the mediation of other passages.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. O may we be privileged to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days.

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But the people in most of our cities have inaugurated the practice to pronounce these benedictions one following the other as part of the synagogue service, whether the occasion has made them obligatory or not. This is an error, and it is improper to do so. One should not offer a benediction unless it has become obligatory" (*Mishneh Torah*, Hilhot Tefillah 7:7-9). The same opinion is presented in the code of Rabbi Joseph Karo (*Shulhan Arukh*, *Orah Hayim*, Section 46). These opinions follow the position of the Talmud in *Berakot* 60b. But Rabbi Joseph Karo concludes his discussion of the subject by saying: "But now, considering that the hands may be unclean (when the particular occasion for these benedictions arises) and because many are ignorant of the benedictions, it has become customary to recite them in the synagogue." The earliest authority to recommend the recitation of these benedictions in the synagogue is the Siddur of Rabbi Amram Gaon. Nevertheless, the practice among those who adhere to the *Sephardic* ritual is still to recite these benedictions privately and not as part of the service.

## KADDISH DE-RABANAN

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְאָמִירָן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְעַל כָּל מִן דְּעִסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדָן  
וְדִי בְּכָל אֲתֵר וְאַתְר, יְהֵא לָהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא  
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוּנֵי רוּיְחִי, וּפְרָקְנָא מִן קַדָּם  
אֲבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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The *Kaddish de-Raban* means literally the *Kaddish of Scholars*. It is so called because it includes a paragraph invoking God's blessings upon those who pursue the study of the Torah. It was customary to recite this version of the *Kaddish* after a *minyan* of ten men had shared in the study of some rab-

KADDISH DE-RABANAN

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May our Heavenly Father bless the household of Israel, its scholars and their disciples, and all who concern themselves with the study of the Torah, in this land and everywhere throughout the world. May there be among them peace abundant, graciousness and lovingkindness. May they be favored with long life and with ample sustenance, and may they be delivered from every affliction. Amen.

May our Heavenly Father grant peace and life abundant unto us and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

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binic text. The honor of reciting this *Kaddish* is usually given to a mourner so that the act of praising God might also serve as a mark of reverence for the departed.

The *Kaddish* went through a long development. Its core is found in *Ezekiel* 38:23, 'והתגדלתי והתקדשתי לעיני גוים רבים וידעו כי אני ה' "I shall be glorified and hallowed and made known in the eyes of many nations, and they shall know that I am the Lord."



## שיר של יום

*Recited in reminiscence of the service in the ancient Temple in Jerusalem. It is the practice in many synagogues to follow the Daily Psalm with the Mourner's Kaddish, to be found on page 84.*

*To be said Sunday:*

*Psalm 24*

היום יום ראשון בשבת, שבו היו הלויים אומרים  
בבית המקדש:

לדוד מזמור. ליי הארץ ומלואה, תבל וישבי בה. כי הוא  
על ימים יסדה, ועל נהרות יבוננה. מי יעלה בהר יי, ומי  
יקום במקום קדשו. נקי כפים ובר לבב, אשר לא נשא לשוא  
נפשי, ולא נשבע למרמה. ישא ברכה מאת יי, וצדקה מאלהי  
ישעו. זה דור ודורשיו, מבקשי פניו יעקב, סלה. שאו שערים  
ראשיכם, והנשאו פתחי עולם, ויבוא מלך הכבוד. מי זה  
מלך הכבוד, יי עוזו וגבור, יי גבור מלחמה. שאו שערים  
ראשיכם, ושאו פתחי עולם, ויבא מלך הכבוד. Reader מי  
הוא זה מלך הכבוד, יי צבאות הוא מלך הכבוד, סלה.

*To be said Monday:*

*Psalm 48*

היום יום שני בשבת, שבו היו הלויים אומרים  
בבית המקדש:

שיר מזמור לבני קרית. גדול יי ומהלל מאד, בעיר אלהינו,  
הר קדשו. יפה נוף, משוש כל הארץ הר ציון, ירבתי צפון,

## THE DAILY PSALMS

*Recited in reminiscence of the service in the ancient Temple in Jerusalem. It is the practice in many synagogues to follow the Daily Psalm with the Mourner's Kaddish, to be found on page 84.*

*To be said Sunday:*

*Psalm 24*

*On the first day of the week the Levites recited the following:*

### A PSALM OF DAVID.

The earth is the Lord's, and the fullness thereof; the world and those who dwell in it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend to the mountain of the Lord, and who may stand in His holy place? He that has clean hands and a pure heart, who has not set his mind upon vanities, and who has not sworn deceitfully.

He will receive a blessing from the Lord, and mercy from the God of his deliverance.

This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates; lift them up, O everlasting doors, that the glorious King may enter.

Who is the glorious King? The Lord strong and mighty; the Lord mighty in battle.

Lift up your heads, O gates; lift them up, O everlasting doors, that the glorious King may enter.

Who is the glorious King? The Lord of all creation—He is the glorious King.

*To be said Monday:*

*Psalm 48*

*On the second day of the week the Levites recited the following:*

### A SONG, A PSALM, OF THE SONS OF KORAH.

The Lord is acclaimed; His praises resound mightily in the city of our God, on His holy mountain.

קִרְיַת מֶלֶךְ רַב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנָב. כִּי הִנֵּה  
 הַמְלָכִים נוֹעְדוּ, עָבְרוּ יַחְדוֹ. הִמָּה רָאוּ, בֶּן תְּמָהוּ, נִבְהָלוּ  
 נִחְפְּזוּ. רַעְדָה אֲחֻזָּתָם שָׁם, חֵיל בִּיזְלָדָהּ. בְּרוּחַ קָדִים תִּשְׁבֶּר  
 אֲנִיּוֹת תְּרִשִׁישׁ. כְּאֲשֶׁר שָׁמַעְנוּ, בֶּן רֹאֲנִי בְּעִיר יִי צְבָאוֹת, בְּעִיר  
 אֱלֹהֵינוּ; אֱלֹהִים יְכוֹנֶנֶה עַד עוֹלָם, סֶלָה. דַּמִּינוּ אֱלֹהִים  
 חֲסִידָהּ, בְּקֶרֶב הַיִּכְלָה. בְּשִׁמְךָ אֱלֹהִים, בֶּן תַּהֲלֶתְךָ עַל קִצּוֹי  
 אֶרֶץ; צֶדֶק מְלָאָה יְמִינָהּ. יִשְׂמַח הַר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה,  
 לְמַעַן מִשְׁפָּטֶיהָ. סִבּוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ. שִׁיתוּ  
 לְבָבָם לְחִירָהּ, פִּסְנוּ אַרְמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן.  
 Reader כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעַד; הוּא יְנַחֵנּוּ עַל מוֹת.

*To be said Tuesday:*

*Psalms 82*

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבֹת, שָׁבוּ הָיוּ הָלֹוִים אוֹמְרִים

בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר לְאַסָּף. אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בְּקֶרֶב אֱלֹהִים  
 יִשְׁפֹּט. עַד מָתִי תִשְׁפָּטוּ עוֹלָם, וּפְנֵי רָשָׁעִים תִּשְׂאוּ סֶלָה. שִׁפְטוּ  
 דָּל וְיִתּוֹם, עֲנִי וְרֹשׁ הַצְּדִיקוֹ. פִּלְטוּ דָל וְאַבְיוֹן, מִיַּד רָשָׁעִים  
 הַצִּיּוֹל. לֹא יָדְעוּ וְלֹא יָבִינוּ, בַּחֲשֻׁכָּה יִתְהַלְּכוּ; יִמוּטוּ כָּל  
 מוֹסְדֵי אֶרֶץ. אֲנִי אֶמְרָתִי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן בְּלָכֶם.

The record of the *Daily Psalms* that were recited in the Temple is preserved in Mishnah *Tamid* 7:4. The practice of reciting these Psalms as part of the synagogue service follows the statement in the Talmudic tractate, *Soferim* 18:11. In the Temple service the recitation of these Psalms was part of the ritual surrounding the offering of the daily *Tamid* sacrifice.

Mount Zion, the northern slopes of Jerusalem, the citadel of our mighty king—they are a beautiful vision, the joy of the entire land.

God has been a defense to her palaces. Behold, the kings assembled to assault her, but they soon retreated altogether. They looked and were bewildered; they were seized with panic. They were overcome with distress, as a woman in labor.

With the East wind Thou breakest the mighty ships of the sea. What we heard, we witnessed with our own eyes, in the city of the Lord of hosts, in the city of our God.

O may the Lord establish our holy city forever.

We have meditated on Thy lovingkindness, O God, in the midst of Thy Temple. We shall speak Thy praise unto the ends of the earth, in accordance with Thy renown. Thy hand abounds with righteousness.

Let Mount Zion be glad, let the cities of Judah rejoice, because of Thy judgments.

Walk around Zion, and make a procession about her. Count her towers; mark well her strong places; pass by her palatial buildings. Recount her glory throughout the generations.

The Lord our God is her protector for ever. He will lead us eternally.

*To be said Tuesday:*

*Psalm 82*

*On the third day of the week the Levites recited the following:*

#### A PSALM OF ASAPH.

God stands in the assembly of the mighty. He will pronounce judgment in their midst.

How long will you judge corruptly, and favor the persons of the wicked? Defend the poor and the fatherless; protect the needy and the oppressed. Rescue the lowly and the destitute; deliver them from the hand of the wicked.

They refuse to take heed; they will not understand. They go about in darkness. The foundations of the earth are moved.



אָבן בְּאָדָם תְּמוּתוֹן, וּבְאַחַד הַשָּׁרִים תִּפְּלוּ. Reader קוֹמָה  
אֱלֹהִים, שְׁפֹטָה הָאָרֶץ; כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם.

*To be said Wednesday:*

*Psalm 94*

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבֶת, שְׁבוּ הָיוּ הַלָּוִים אוֹמְרִים  
בְּבֵית הַמִּקְדָּשׁ:

אַל נִקְמוֹת, יי, אַל נִקְמוֹת, הוֹפִיעַ. הַנְּשֹׂא, שְׁפֹט הָאָרֶץ,  
הַשֵּׁב גְּמוּלָה עַל גָּאִים. עַד מָתִי רְשָׁעִים, יי, עַד מָתִי רְשָׁעִים  
יַעֲלֹזוּ. יִבְיְעוּ יוֹדְבָרוֹ עֲתָק, וַתֹּאמְרוּ כָּל פֹּעֲלֵי אָנוֹן. עֲמֹךְ יי  
יִדְבָּאוּ, וְנִחַלְתָּהּ יַעֲנוּ. אֶלְמָנָה וְגֵר יִהְיֶה, וַיִּתּוּמִים יִרְצָחוּ.  
וַיֹּאמְרוּ לֹא יִרְאֶה יְהוָה, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב. בִּינוּ בַעֲרִים  
בָּעֵם, וּבְסִילִים מָתִי תִשְׁכִּירוּ. הִנֵּטֶע אָנוֹן הֲלֹא יִשְׁמַע, אִם  
יִצַּר עֵינָיו הֲלֹא יִבִּיט. הִיָּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמְלִיךְ אָדָם  
דָּעַת. יי יוֹדֵעַ מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הֶבֶל. אֲשֶׁרִי הַגִּבֹּר  
אֲשֶׁר הִיָּסְרָנוּ יְהוָה, וּמִתּוֹרֶתְךָ תִּלְמָדְנוּ. לְהִשְׁקִיט לוֹ מִיָּמִי רָע,  
עַד יִכְרֶה לָרָשָׁע שָׁחַת. כִּי לֹא יֵשֶׁשׁ יי עֲמוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.  
כִּי עַד צָדֵק יָשׁוּב מִשְׁפָּט, וַאֲחֲרָיו כָּל יִשְׂרָאֵל לֵב. מִי יָקוּם לִי  
עִם מְרַעִים, מִי יִתִּיצֵב לִי עִם פֹּעֲלֵי אָנוֹן. לֹא־יִי יי עֲזָרְתָה לִי,  
בְּמַעֲט, שְׁכָנָה דוֹמָה נִפְשִׁי. אִם אָמַרְתִּי מָטָה רִגְלִי, חֲסִידְךָ יי

The text of the Psalm for the fourth day adds to *Psalm 94* the opening three lines from *Psalm 95*. The *Siddur Zelota de-Avraham* suggests that this practice arose among the Cabbalists because *Psalm 94* is depressing in spirit, and they wanted to conclude on a note of joyous faith.

I had thought you were godlike beings, and all of you noble creatures. But you will perish like any mortal and fall like any earthly prince.

Arise, O God, judge the earth. Surely Thou wilt extend Thy dominion over all the nations.

*To be said Wednesday:*

*Psalm 94*

*On the fourth day of the week the Levites recited the following:*

O God of retribution, Lord, God of retribution, do Thou appear. Rise up, Thou Judge of the earth; bring the arrogant to judgment.

How long, O Lord, how long will the wicked rejoice? All the workers of iniquity speak haughtily; they are puffed up with pride. They crush Thy people, O Lord, and oppress Thine inheritance; they slay the widow and the stranger; they murder the fatherless.

They say confidently: The Lord does not see; the God of Jacob gives no heed.

O you thoughtless ones, give heed. You fools, when will you get understanding? Surely, He who fashioned the ear, hears. And He who created the eye, sees. He who instructs nations, who imparts knowledge to men, will He not reprove them?

Yea, the Lord knows man's thoughts. The plans of the wicked are nothing but vanity.

Blessed is the man whom Thou chastisest, O Lord, and instructest him in Thy Law. Thou makest him confident in evil days, till doom overtake the wicked.

The Lord will not abandon His people; He will not forsake His inheritance. He will establish the cause of the righteous; He will sustain all the upright in heart.

Who will rise up for me against evil doers? Who will stand up for me against the workers of iniquity? Had not the Lord been a help unto me, my life would surely have gone down into the silence of the grave.

יִסְעֶדְנִי. בָּרַב שְׂרַעֲפֵי בְּקֶרְבִּי, תִּנְחֹמְקֶיךָ יִשְׁעֲשְׂעוּ נַפְשִׁי.  
הִיחְבְּרֶךָ בְּסֵא הַוּוֹת, יִצַּר עֲמָל עָלַי חֶק. יִגְדֹּדוּ עַל נַפְשִׁי צַדִּיק,  
וְדָם נָקִי יִרְשִׁיעֵנִי. וַיְהִי יי לִי לְמִשְׁנֵב, וְאַל־הִי לְצוּר מַחְסִי. וַיָּשָׁב  
עָלֵיהֶם אֶת אֲנָם, וּבִרְעָתָם יִצְמִיתָם; יִצְמִיתָם יי אֱלֹהֵינוּ.  
לְכוּ נִרְנְנָה לַיי, נִרְיַעַה לְצוּר יִשְׁעָנוּ. נִקְדְּמָה פָּנָיו בְּתוֹדָה,  
בְּזִמְרוֹת נִרְיַע לוֹ. Reader כִּי אֵל גָּדוֹל יי, וּמִלְכֵּךְ גָּדוֹל עַל כָּל  
אֱלֹהִים.

*To be said Thursday:*

*Psalm 81*

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבָת, שָׁבוּ הָיוּ הַלְלוֹת אוֹמְרִים

בְּבֵית הַמִּקְדָּשׁ:

לְמִנְצָח עַל־הַנְּתִית לְאַסָּף.

הֲרִנְנוּ לְאֱלֹהִים עֲוֹנֵנוּ, הֲרִיעֵנוּ לְאֱלֹהֵי יַעֲקֹב.

שְׁאוּ־זִמְרָה וַתְּנוּ־תָף, בְּנוֹר נָעִים עַם־נֶגֶב.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּבֶּסֶה לַיּוֹם חֲנֻנוּ.

כִּי חֶק לַיִּשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

עֲדוֹת בִּיהוֹסֵף שָׁמוּ, בְּצֵאתוֹ עַל אֶרֶץ מִצְרָיִם,

שָׁפַת לֹא־יִדְעָתִי אֲשַׁמְעֵה.

הַסִּירֹתִי מִסֶּבֶל שְׁכֻמוֹ, כַּפְּיוֹ מִדּוֹד תַּעֲבֹרְנָה.

בְּצִרָה קָרָאתָ וְאַחֲלָצְךָ אֶעֱנֶךָ בְּסִתָּר רָעַם,

אֶבְחָנֶךָ עַל־מִי מְרִיבָה, סִלָּה.

שִׁמְעַ עַמִּי וְאֶעֱיֶדְהָ בָךְ, יִשְׂרָאֵל אִם־תִּשְׁמַע לִי.

לֹא יִהְיֶה בָךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר:

When I said: "My foot is slipping," Thy mercy, O Lord, did hold me up. When my cares were many within me, Thy comforts delighted my soul.

Shall those who decree iniquity, who devise evil by law, have companionship with Thee? They conspire against the life of the righteous; they condemn the innocent.

The Lord has been a Fortress unto me, and my God, the Rock of my defense. And He will bring upon them their own iniquity and because of their evil, He will surely destroy them.

O come, let us sing unto the Lord; let us joyously acclaim the Rock of our deliverance. Let us come before Him with thanksgiving, let us acclaim Him with songs of praise. For great is the Lord, a King greater than all the mighty.

*To be said Thursday:*

*Psalm 81*

*On the fifth day of the week the Levites recited the following:*

FOR THE LEADER, UPON THE GITTITH, A PSALM OF ASAPH.

Let cries of joy to God declare  
Our tribute to His saving might;  
The timbrel strike, the harp and lyre,  
The horn amid our festive prayer.

In mystic tones, I heard a voice  
Convey the Lord's entreating words;  
From tyrant's rods I freed your hosts,  
In glad relief you did rejoice.

Come, O Israel, heed my plea,  
And shun the idols, vain and false;  
I am the Lord, your saving God,  
From Egypt's yoke I made you free.

My people turned from Me their way,  
Their evil counsel held their minds;  
They stumbled through their stubborn hearts,  
From righteous paths their feet did stray.



אֲנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעֲלֶהךָ מֵאֶרֶץ מִצְרָיִם,  
הִרְחַב-פֶּיךָ וְאַמְלֵאֲהוּ,  
וְלֹא-שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא-אָבָה לִי.  
וְאַשְׁלַחְהוּ בַּשְּׂרִירוֹת לָבָם, וְיָלְכוּ בְּמוֹעֲצוֹתֵיהֶם.  
לֹא עַמִּי שָׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יְהוָה.  
בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיֶה, וְעַל-צָרֵיהֶם אָשִׁיב יָדִי.  
מִשְׁנֵאִי יְיָ יִכְחַשׁ-לוֹ, וַיְהִי עֵתָם לְעוֹלָם.  
Reader וַיִּכְחַשׁ-לוֹ מִחֲלֵב חֲטָא, וּמִצּוֹר דְּבֶשׂ אֲשִׁבִיעֶךָ.

*To be said Friday:*

*Psalm 93*

הַיּוֹם יוֹם שְׁשִׁי בַּשָּׁבֹת, שָׁבוּ הָיוּ הַלְלוֹיִם אוֹמְרִים  
בְּבֵית הַמִּקְדָּשׁ:  
יְיָ מָלֵךְ גִּבּוֹר לָבֶשׂ, לָבֶשׂ, יְיָ עֹז הַתְּאֵזֶר,  
אֶף-תִּבּוֹן תִּבְלַח בְּלִתְמוֹט.  
נִבּוֹן בְּסֶאֱדָה מְאֹד, מַעֲלֵם אֶתָּה.  
נִשְׂאוּ נְהָרוֹת יְיָ, נִשְׂאוּ נְהָרוֹת קוֹלָם,  
יִשְׂאוּ נְהָרוֹת דְּבָרָם.  
מִקְלֹת מִיָּם רַבִּים אֲדִירִים מִשְׁבְּרֵי-יָם,  
אֲדִיר בְּמָרוֹם יְיָ.  
Reader עֲלֵתֶיךָ נֶאֱמְנוּ מְאֹד, לְבֵיתְךָ נֶאֱוָה-קִדְשׁ,  
יְיָ לְאֶרֶץ יָמִים.

If Israel would heed My call,  
 If Israel would walk My way,  
 My hand would break the tyrant's might,  
 My hand would cause their foes to fall.

Their time on earth would then endure,  
 The godless hosts would yield to them,  
 A portion rich they would possess,  
 The finest wheat and honey pure.

*To be said Friday:*

*Psalm 93*

*On the sixth day of the week the Levites recited the following:*

The Lord is King,  
 He adorned Himself with the majesty of creation,  
 The Lord girded Himself with strength  
 And He established the world securely  
 That it cannot be moved.

From the beginning of time is Thy throne firmly set,  
 Thou hast been from all eternity.

The rivers, O Lord,  
 The rivers lift their voices,  
 The rivers lift a mighty shout,  
 The mighty waters,  
 The raging waves of the sea,  
 They all proclaim:

Mighty is the Lord in His universe.  
 The testimonies of Thy presence are ever faithful,  
 The grandeur of Thy holiness fills Thy creation.  
 Thou reignest, O Lord, forevermore.

*To be said Saturday:*

*Psalm 92*

היום שבת קדש, שבו היו הַלְלוֹת אוֹמְרִים

בבית הַמִּקְדָּשׁ:

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוֹ.

לְחַיֵּיד בַּבֶּקֶר חֲסִידְךָ, וְאַמּוֹנְתְךָ בַּלַּיְלוֹת.

עַל־יַעֲשׂוֹר וְעַל־יִנְבָּל, עַל־יִהְיֹון בְּכִנּוֹר.

כִּי שִׁמְחִתָּנִי יְיָ בַּפִּעֵלְךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנוֹ.

מִחֲנֻדָּלוֹ מַעֲשֵׂיךָ יְיָ, מְאֹד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ.

אִישׁ־בָּעֵר לֹא יֵדַע, וּכְסִיל לֹא־יָבִין אֶת־זֹאת.

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ־עֹשֵׁב, וַיִּצְיָצוּ כָל־פְּעֵלֵי אֲנוֹ,

לְהַשְׁמָדָם עַד־יָעַר.

וְאַתָּה מְרוֹם לְעֵלָם יְיָ.

כִּי הִנֵּה אִי־בִידְךָ יְיָ, כִּי־הִנֵּה אִי־בִידְךָ יֶאֱבֹדוּ,

יִתְפָּרְדּוּ כָל־פְּעֵלֵי אֲנוֹ.

וְתָרַם בְּרָאִים קִרְנִי, בִּלְתִּי בְּשִׁמְנוֹ רַעְנוֹ.

וְתִבַּט עֵינֵי בְּשׂוֹרֵי, בַּקָּמִים עַל־יִמְרָעִים, תִּשְׁמַעְנָה אֲזִנִּי.

צַדִּיק כַּתָּמַר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבֵית יְיָ, בְּחֻצֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יְנוּבּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ. Reader

לְחַיֵּיד כִּי־יִשָּׁר יְיָ, צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ.

## MORNING SERVICE

*To be said Saturday:*

*Psalm 92*

*On the holy Sabbath the Levites recited the following:*

### A PSALM, A SONG FOR THE SABBATH DAY.

It is good to thank Thee, Lord,  
In song to praise Thy name;  
At dawn to tell Thy mercy,  
Each night Thy faith proclaim.

From harp and lute and lyre  
Will rise my hymn of praise;  
I will acclaim Thy goodness,  
The splendor of Thy ways.

Thy works have been my rapture,  
Nobly Thy world is made;  
Thy deeds have set me singing;  
Deeply Thy plans are laid.

The fool will never fathom  
The workings of Thy hand;  
The laws of Thy creation  
He cannot understand.

Evil may spread and flourish,  
Sprout as the verdant grass;  
Brief is its hour of triumph,  
It blossomed but to pass.

Thy righteous seed will prosper,  
Like the palm their growth will be;  
They will rise tall and upright  
As a stately cedar tree.

Firmly their roots are planted  
In the Lord's holy shrine;  
They will abound and blossom  
Within His courts divine.

They will grow old still blooming,  
Their powers never dim;  
And tell that God is upright—  
There is no flaw in Him.



לְדָוִד. יְיָ אֱוֹרִי וְיִשְׁעִי, מִמִּי אִירָא: יְיָ מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.  
 בְּקָרֵב עָלַי מָרְעִים לֶאֱכֹל אֶת בְּשָׁרִי, צָרִי וְאִיְבִי לִי, הַמָּה  
 בְּשָׁרוֹ וְנִפְלֹו. אִם תַּחֲנֶה עָלַי מַחֲנֶה, לֹא יִירָא לְבִי; אִם תִּקּוּם  
 עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאֵלָתִי מֵאֵת יְיָ, אוֹתָהּ  
 אֲבַקֵּשׁ: שְׁבִיתִי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר  
 בְּהִיכָלוֹ. כִּי יִצְפְּנִי בְּסֹפֶה בַּיּוֹם רָעָה, יִסְתַּרְנִי בְּסִתֵּר אֹהֱלֹו;  
 בְּצוּר יְרוּמָמָנִי. וַעֲתָה יְרוּם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתִי, וְאִזְבְּחָהּ  
 בְּאֹהֱלֹו זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאִזְמֶרָה לִיְיָ. שְׁמַע יְיָ קוֹלִי  
 אֶקְרָא, וַחֲנֹנִי וַעֲנֵנִי. לֵךְ אָמַר לְבִי, בִּקְשׁוּ פָנַי; אֶת פָּנֶיךָ, יְיָ,  
 אֲבַקֵּשׁ. אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט בְּאֵף עַבְדְּךָ, עֲזַרְתִּי  
 חַיִּית; אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעִי. כִּי אָבִי וְאִמִּי  
 עֲזָבוּנִי, וַיִּי אֶסְכֶּנִי. הוֹרֵנִי יְיָ דְרָכְךָ, וְנִחַנִּי בְּאַרְחַ מִישׁוֹר, לִמְעַן  
 שָׁרְרִי. אֵל תַּחֲנֵנִי בְּנֹפֶשׁ צָרִי; כִּי קָמוּ בִי עֲדֵי שָׁקֵר וַיִּפְּחַ חָמָס.  
 לוֹלֵא הָאֵמֻנָתִי לִרְאוֹת בְּטוֹב יְיָ בְּאַרְצֵי חַיִּים. Reader קוּה אֵל יְיָ,  
 חֲזֹק וַיֵּאֱמַר לְבָבְךָ, וְקוּה אֵל יְיָ.

The Rabbis apply the term אורי, "my light", to Rosh Hashanah, and ישעי, "my deliverance", to Yom Kippur. Many and varied are the afflictions from which God delivers us. Not the least among them is the melancholy and depression of spirit which results from a sense of guilt. His gift of forgiveness in response to our penitence is truly a great deliverance. And because Rosh Hashanah and Yom Kippur are a time of penitence and cleansing from guilt, these days may appropriately be described as a time which offers man the promise of deliverance. The name of God is mentioned thirteen times in this Psalm, which some have taken as a reminder of the thirteen attributes of God's mercy. The term "light" is, of course, a metaphor for God's help, and serves in this sentence as a synonym for deliverance.

## A PSALM OF DAVID.

The Lord is my light and my deliverance; whom shall I fear? The Lord is the stronghold of my life; who can make me afraid? When evil men came to destroy me, yea, my adversaries and my foes, they stumbled and fell.

Though an army shall encamp against me, my heart will not be afraid. Though war should be waged against me, I shall still be confident.

One boon have I asked of the Lord. For this do I yearn—that I may dwell in the Lord's House always, to feel the pleasantness of the Lord by visiting in His sanctuary.

In a day of trouble, He will hide me in His abode; He will keep me in the shelter of His tent; He will lift me up upon a rock. And now shall my head be exalted above my enemies all about me; I will bring to His tabernacle offerings of jubilation; I will sing songs of joy to the Lord.

Lord, hear my voice when I call. Be gracious unto me and answer me. My heart said to me: "Seek God." O Lord, I shall indeed seek Thee.

Hide not Thyself from me; incline not Thy anger toward me; Thou hast ever been my help. Do not abandon me, do not forsake me, O God of my deliverance. Yea, though my father and my mother leave me, the Lord will gather me under His protection.

Lord, show me Thy ways. Lead me in an even path because of them who sneer at me. Do not place me at the mercy of my adversaries. False witnesses and men who scheme violence have risen against me.

I am confident that I shall witness the goodness of the Lord in the land of the living. Place your hope in the Lord. Be strong and let your heart take courage; hope in the Lord.

## שיר הכבוד

אנעים זמירות ושירים אארג, כי אליך נפשי תערג.  
 נפשי חמדה בצל ירך, לך עת כל רז סודך.  
 מדי דברי בכבודך, הומה לבי אל דודיך.  
 על בן אדבר בך נכבדות, ושמך אכבד בשירי ידירות.  
 אספרה כבודך ולא ראיתיך, אדמך אכנה ולא ידעתיך.  
 ביד נביאיך בסוד עבדיך, דמית הדר כבוד הודך.  
 גדלתיך ונבחרתיך, בנו לתקף פעלתיך.  
 דמו אותך ולא כפי ישרך, נישווה לפי מעשיך.  
 המשיכוך ברב חזיונות, הנך אחד בכל דמיונות.  
 נייחזו בך זקנה ובחרות, וישער ראשך בשיבה ושחרות.  
 זקנה ביום דין ובחרות ביום קרב, באיש מלחמות ידיו לו רב.  
 חבש בובע ישועה בראשו, הושיעה לו ימינו וזרוע קדשו.  
 טללי אורות ראשו נמלא, וקוצותיו רסיסי לילה.  
 תפאר בי כי חפץ בי, והוא יהיה לי לעטרת צבי.  
 בתם טהור פז דמות ראשו, וחק על מצח כבוד שם קדשו.  
 לחן ולכבוד צבי תפארה, אמתו לו עטרה עטרה.

In some communities it was customary to recite the *Hymn of Glory* at the weekday morning service. But the leading rabbinic authorities objected to it, holding it too lofty a hymn to be recited on weekdays. To guard against over-familiarity, Rabbi Mordecai Jaffe in his *Lebush*, section 133, recommended that it be limited to Sabbaths and festivals. The Gaon of Wilna sought to limit it to the festivals only. There is no uniformity of practice on the subject. Many congregations recite it on Sabbaths and festivals and many others do not. There is no current practice of reciting it on weekdays.

## THE HYMN OF GLORY

Sweet melodies will I sing to Thee  
And hymns compose,  
For my soul yearns for Thee.  
My soul yearns for Thy Presence,  
To know the mystery of Thy Being.  
When I but bring Thy praises to my lips  
My love for Thee wells up within my heart;  
Therefore will I extol Thee  
And honor Thy name with songs of adoration.  
I will tell of Thy glory  
Though I have not seen Thee;  
I will speak of Thee in similies  
Though I cannot know Thy essence.  
Thou didst reveal a semblance of Thy splendor  
In the mystic visions of Thy faithful servants, the prophets.  
They envisioned Thy grandeur and Thy might  
From the stupendous work of Thy creation.  
They speak of Thee not as Thou art,  
But by inference drawn from Thy handiwork.  
They portrayed Thee in countless forms  
That are all but imperfect fragments of Thy oneness.  
They envisioned Thee as a sage and as a youth;  
As a sage sitting in judgment  
And as a youth in the day of battle.  
As a warrior staking his strength in combat,  
Wearing the helmet of victory on his head,  
Defeating His foes by His right arm, by His holy might.  
I will proclaim His renown,  
For He has conferred His love on me.  
And He will be to me a crown of splendor.  
I see His head luminous as pure gold,  
His holy name inscribed upon His forehead.  
Adorned by His people with a crown  
Of grace and glory, magnificence and beauty.



מחלפות ראשו כבימי בחרות, קנצותיו תלתלים שחורות.  
 נוה הצדק צבי תפארתו, יעלה נא על ראש שמחתו.  
 סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.  
 עמוסים נשאים עטרת ענדם, מאשר יקרו בעיניו כבדם.  
 פארו עלי ופארי עלי, וקרוב אלי בקראי אליו.  
 צח ואדום ללבשו אדם, פורה בדרך בבוואו מאדום.  
 קשר תפלין הראה לענו, תמונת יי לנגד עיניו.  
 רוצה בעמו ענוים יפאר, יושב תהלות בם לתפאר.  
 ראש דברך אמת, קורא מראש דור ודור, עם דורשך דרוש.  
 שית המון שירי נא עליך, ורנתי תקרב אליך.  
 תהלתי תהי לראשך עטרת, ותפלתי תבון קטרת.  
 תיקר שירתך רש בעיניך, בשיר יושר על קרבניך.  
 ברבתי תעלה לראש משביר, מחולל ומוליד צדיק כביר.  
 ובברכתי תענע לי ראש, ואותה קח לך בבשמים ראש.  
 יערב נא שיחי עליך, כי נפשי תערג אליך.  
 לך, יי, הגדלה והגבורה ותתפארת והנצח וההוד, כי כל  
 בשמים ובאריץ. לך, יי, הממלכה והמתנשא לכל לראש. מי  
 ימלל וגבורות יי, ישמיע כל תהלתו.

O may the Temple of righteousness,  
 His noble ornament,  
 Be remembered in His favor.  
 May He keep His beloved people in glory,  
 Crowned with the sovereign diadem of beauty.  
 His splendor is my renown, and mine is His,  
 And He is near to me when I call on Him.  
 He revealed the ways of His providence,  
 To His humble servant Moses,  
 Who glimpsed the fulness of His eternal mystery.  
 He loves His people,  
 His humble seed He glorifies,  
 He who is surrounded by man's praise  
 Takes delight in them.  
 The essence of Thy word is truth;  
 O Thou who hast called into being the generations,  
 Extend Thy care to a people that yearns for Thee.  
 Receive Thou the multitude of my hymns,  
 And may the song of my prayer come before Thee.  
 Let my prayer be like incense.  
 Let a poor man's song be to Thee  
 As the song once chanted at the altar of sacrifice.  
 May my prayer come before Thee,  
 The sustainer of the universe and its Creator,  
 The Just, the Mighty One.  
 Mayest Thou accept the silent promptings of my heart,  
 For all my being is astir with longing for Thy Presence.  
 Thine, O Lord, is the greatness and the power,  
 And the glory, the victory and the majesty.  
 All that is in the heaven and the earth is Thine;  
 Thine, O Lord is the kingdom, and Thou rulest over all.  
 What man can recount Thy mighty deeds?  
 Who can proclaim all Thy praises?

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.  
 אֲרוּמָקָה, יְיָ, כִּי דִלִּיתָנִי, וְלֹא שָׁמַחַת אִיבֵי לִי.  
 יְיָ אֱלֹהֵי, שְׁוַעֲתִי אֶלֶיךָ וַתִּרְפְּאֵנִי.  
 יְיָ, הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חֲיִיתָנִי מִיָּרֵד בּוֹר.  
 זָמְרוּ לַיְיָ חֲסִידָיו, וַהֲדוּ לְזִכָּר קִדְשׁוֹ.  
 כִּי רָנַע בְּאֶפְסוֹ, חַיִּים בְּרִצּוֹנוֹ,  
 בָּעֶרֶב יָלִין בָּבִי, וּלְבֹקֶר רָנָה.  
 וְאַנִּי אֶמְרָתִי בְשִׁלּוֹי, בַּל אָמוּשׁ לְעוֹלָם.  
 יְיָ, בְּרִצּוֹנְךָ הִעֲמַדְתָּה לְהַרְרִי עוֹ,  
 הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.  
 אֶלֶיךָ יְיָ אֶקְרָא, וְאַל אֲדַנִּי אֶתְחַנֵּן.  
 מִה בָּצַע בְּדַמִּי, בִּרְדֹּתִי אֶל שָׁחַת,  
 הַיּוֹדֶה עָפָר, תִּגִּיד אֱמֶתֶךָ.  
 שְׁמַע יְיָ וַחֲנֹנִי; יְיָ, הִיְהֵא עֲזֹר לִי.  
 הַפִּכֶכֶת מִסִּפְרֵי לְמַחֹל לִי,  
 פִּתְחַת שָׁקִי וַתִּאֲזָנֵנִי שְׁמַחָה.  
 לְכַנְעַן יִזְמְרֶה כְבוֹד, וְלֹא יָדָם,  
 יְיָ אֱלֹהֵי, לְעוֹלָם אֲנִיךָ.

*Psalm 30 is a hymn of thanksgiving, expressing the Psalmist's gratitude for his deliverance from illness. It was first introduced into the service on*

A SONG ON THE DEDICATION OF THE HOUSE,

A PSALM OF DAVID.

I will extol Thee, O Lord, for Thou hast raised me up. Thou didst not permit my enemies to rejoice over me.

O Lord, my God, I cried unto Thee and Thou didst heal me. Thou, O Lord, hast kept me from the grave and hast saved me from the pit.

Sing praises unto the Lord, O faithful, and give thanks to His holy name.

His anger endures but for a moment; His favor is for a lifetime. Weeping may linger for the night, but joy comes in the morning.

In my security, I thought that I could never be shaken; but it was only Thy favor, O Lord, which did establish my strength.

When Thy favor was withdrawn, I became dismayed. Then I cried unto Thee, O God; unto Thee, I brought my beseeching:

What gain is there in my death? What good will be served if I go down to the grave? Will I praise Thee when I am in the dust? Will I then proclaim Thy faithfulness?

O God, hear me and be gracious to me; O Lord, be a helper to me.

Thou hast indeed turned my mourning into a dance. Thou didst loosen my garments of sorrow and hast girded me with joy.

So that I may sing to Thee, and not be silent, O Lord, my God. I shall sing Thy praises forever.

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Ḥanukkah, and this may explain the title: "A Song on the Dedication of the House." The people were "healed" after the Temple was cleansed and dedicated anew to the worship of the God of Israel.



## THE MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכּוֹן וּבְיוֹמֵיכּוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאִמְרִין בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא, וַחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

## פסוקי דזמרא

בְּרוּךְ שְׂאֵמֵר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא. בְּרוּךְ עוֹשֶׂה  
בְּרָאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם  
עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב  
לִירֵאָיו, בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ  
שְׁמוֹ. בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הָאֵל, הָאֵב

מומור שיר חנוכת הבית is the prelude to פסוקי דזמרא, and not מומור שיר חנוכת הבית. The latter Psalm was added to the service under Cabbalistic influence in the 17th Century. Since the previous section concludes with the introduction to

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

PASSAGES OF SONG

Praised be He, whose word created the universe, praised be He.

Praised be He, who created all things in the beginning.

Praised be He, who fulfills His promises.

Praised be He, who carries out His decrees.

Praised be He, who is merciful toward the earth.

Praised be He, who is merciful toward His creatures.

Praised be He, who rewards those that revere Him.

Praised be He, who lives forever and exists to all eternity.

Praised be He, who redeems and rescues, praised be His name.

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*Sifra*, a book which deals with the rites of sacrifices, this Psalm was inserted to express the hope for the renewal of the Temple. To set the Psalm apart from the *Pesuke de-Zimra*, it is usually followed by the recitation of the *Kaddish*. The Gaon of Wilna objected to the recitation of this Psalm. The prayer which closes the *Pesuke de-Zimra* section is *ישתבח*. The principle underlying this section of the service is embodied in the declaration of the Talmud, *Berakot* 32a: "Let a man always set forth the praise of the Holy One, praised be He, and then pray to Him."

הַרְחֵמוּ, הַמְהִלָּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמִפָּאָר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נִהְלָלְךָ, יְיָ אֱלֹהֵינוּ; בְּשִׁבְחוֹת  
וּבְזִמְרוֹת נִגְדָּלְךָ, וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ,  
מִלְּכֵנוּ, אֱלֹהֵינוּ. Reader יְחִיד, חֵי הָעוֹלָמִים, מְלֶכֶךְ, מְשַׁבַּח  
וּמִפָּאָר עָדִי עַד שְׁמוֹ הַנּוֹדֵל. בָּרוּךְ אַתָּה, יְיָ, מְלֶכֶךְ מְהֻלָּל  
בַּתְּשֻׁבּוֹת.

I Chronicles 16:8–36.

הוֹדוּ לַיְיָ, קִרְאוּ בְשִׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ,  
זָמְרוּ לוֹ, שִׁיחוּ בְכָל נֶפֶלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ; יִשְׁמַח  
לֵב מִבְּקִשֵּׁי יְיָ. דִּרְשׁוּ יְיָ וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד. זָכְרוּ נֶפֶלְאוֹתָיו  
אֲשֶׁר עָשָׂה, מִפְּתָיו וּמִשְׁפָּטֵי פִיהוּ. זָרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי  
יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ  
לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוְה לְאַלְפֵי דָוִד. אֲשֶׁר בָּרַת אֶת אַבְרָהָם,  
וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית  
עוֹלָם. לֵאמֹר, לָךְ אֶתֶּן אֶרֶץ כְּנָעַן, חֶבְל נִחְלָתְכֶם. בְּהִיוֹתְכֶם  
מְתֵי מִסְפָּר, כְּמַעַט וְגֵרִים בָּהֶם. וַיִּתְּהִלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה  
אֶל עַם אֲחֵר. לֹא הָיִיתָ לְאִישׁ לְעַשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מִלְּכִים.  
אֵל תִּגְעוּ בְּמִשְׁיחִי, וּבְנִבְיָאֵי אֵל תִּקְרְעוּ. שִׁירוּ לַיְיָ כָּל הָאָרֶץ,

וְהוּא, the miscelany of verses from I *Chronicles* 16:8–38 is a good illustration of how the liturgy developed. Its recitation was inspired by a statement in the Talmudic tractate *Soferim* 17:11. The *Siddur Saadia Gaon* omits it. *Amram Gaon* includes it in his *Siddur* but limits it to the morning service of the Sabbath. The *Tur Orah Hayim*, section 51, refers to its recitation as a local custom of

Praised be Thou, O Lord, our God, King of the universe. O God, O merciful Father, Thy people ever praise Thee; Thy faithful servants ever glorify Thee. With the songs of Thy servant David will we praise Thee, O Lord, our God. With hymns and psalms will we acclaim Thy greatness and praise Thy name. We shall acknowledge Thy sovereignty, declaring that Thou alone givest life to the universe. Thou art the King whose great name is to be glorified to all eternity.

Praised be Thou, O Lord, Thou King, who art ever to be adored with psalms of praise.

I *Chronicles* 16:8-36.

O give thanks unto the Lord, call upon His name; make known His works among the nations. Sing unto Him, chant praises unto Him; speak of all His marvelous deeds. Glory in His holiness. All you who seek the Lord, let your hearts rejoice.

Turn unto the Lord; lean upon His strength. Seek His Presence continually. Remember His marvelous work, the wonders of His protection and His rule.

We are the children of Israel, His faithful servants, the descendants of Jacob whom He privileged with His love. He is the Lord our God; His judgments extend throughout the earth.

May you ever be mindful of His covenant, the promise which He ordained to our ancestors for a thousand generations: "Unto you will I give the land of Canaan, as the portion of your inheritance." They were then few in numbers and only sojourners in the land, wanderers among the nations.

He allowed no man to do them injury; He rebuked kings for their sake: "Touch not Mine anointed, and do My prophets no harm." Sing unto the Lord all the earth; proclaim His deliverance from day to day.

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some communities. Rabbi Moses ben Makir in his *Seder ha-Yom* holds that it would be desirable to recite it daily but in order not to burden the people who hurry to their daily work, it was to be limited for the Sabbath liturgy. Its daily recitation is recommended by Abraham ibn Yarhi, in *Sefer ha-Manhig*, chapter 2, and this was the practice which became generally prevalent.



בְּשָׂרוֹ מִיּוֹם אֵל יוֹם יְשׁוּעָתוֹ. סִפְּרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל  
הָעַמִּים נִפְלְאוּתוֹ. בִּי גְדוֹל יְיָ וּמִהֲלָל מְאֹד, וְנוֹרָא הוּא עַל כָּל  
אֱלֹהִים. בִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וְיִי שָׁמַיִם עָשָׂה. הוֹד  
וְהָדָר לְפָנָיו, עַז וְחִדּוּחַ בְּמִקְוָמוֹ. הָבוּ לִי מִשְׁפָּחוֹת עַמִּים, הָבוּ  
לִי כְבוֹד וְעֹז. הָבוּ לִי כְבוֹד שָׁמַיִם, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,  
הַשְׁתַּחֲוּוּ לִי בְּהַדְרַת קֹדֶשׁ. תִּילֻּוּ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תִּבְנוֹן  
תִּבְלַל בַּל תִּמּוּט. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ  
מִלְּךָ. יִרְעֵם הַיָּם וּמִלְּאֵן, יַעֲלִץ הַשָּׁדָה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ  
עַצִּי הַיָּעַר, מִלְּפָנָיו יְיָ, כִּי בָּא לְשָׁפוּט אֶת הָאָרֶץ. הוֹדוּ לִי כִּי  
טוֹב, בִּי לְעוֹלָם חֲסִדוֹ. וַיֹּאמְרוּ, הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ  
וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְחִדּוּת לִשְׁם קֹדֶשְׁךָ, לְהַשְׁתַּכַּח בְּתִהְלָתְךָ.  
כָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם; וַיֹּאמְרוּ כָּל  
הָעַם אָמֵן וְהִלָּל לִי.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קֹדֶשׁ הוּא.  
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ, בִּי קֹדֶשׁ יְיָ אֱלֹהֵינוּ.  
וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ,  
וְלֹא יַעִיר כָּל חַמָּתוֹ. אַתָּה, יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדֶּךָ  
וְאַמְתָּךְ תִּמְיד יִצְרוּנִי. זָכֹר רַחֲמֶיךָ יְיָ, וְחֲסִדֶּיךָ, בִּי מִעוֹלָם  
הַמָּה. תָּנוּ עֹז לְאֱלֹהִים, עַל יִשְׂרָאֵל נִאֲתוֹתוֹ, וְעֹז בְּשִׁחְקִים. נוֹרָא

The gods of the heathens are called אֱלִילִים, which we have translated as "things of naught." This follows the interpretation of Rashi and Abraham ibn Ezra on *Leviticus* 19:4, who derived the term from the word אֵל, which means "not." The *Siddur Zelota de-Avraham* derives this term from אֵלֵל, which means "woe." The sense then would be that the gods of the heathen bring woe, while in God's presence there is strength and joy.

Recount His glory among the nations, His wondrous works among the peoples. For great is the Lord and highly to be praised. He is to be revered above all things to which men bow down in reverence. The gods of the heathens are things of naught, but the Lord created the heavens. Majesty and grandeur are before Him. In His presence there is strength and joy.

O you families of the nations, acclaim the Lord. Acclaim the Lord for His glory and His strength. Give unto the Lord the glory due unto His name. Come to Him with an offering. Bow down to the Lord in the splendor of His holiness.

Stand in awe before Him all you inhabitants of the earth. He established the world with firmness that it cannot be moved. Let the heavens be glad and the earth rejoice, and let them acknowledge among the nations: The Lord reigns.

Let the sea and all the teeming life within it roar its praise to God. Let the field and all that is in it exult in His glory. Let the trees of the forest sing before the Lord, for He has come to judge the earth.

Praise the Lord for He is good; His mercy endures forever. Say unto Him: Help us, O God of our deliverance, and gather us and deliver us from the nations that oppress us. Then will we praise Thy holy name, and Thy praise will be our glory.

When the call is sounded: "Praised be the Lord God of Israel through all eternity," let the people respond with an Amen and with praises unto the Lord. Exalt the Lord our God and bow down before His throne, for He is holy. Exalt the Lord our God and worship before His holy mountain, for He is holy.

Our God is merciful and He pardons iniquity. He will not destroy. Indeed, He will abundantly pardon, and He will not bring the fulness of His judgment to bear against us. O Lord, Thou wilt not withdraw Thy mercies from us. Thy lovingkindness and Thy truth will ever sustain us. Remember Thy mercies and Thy kindnesses, O Lord, for they are everlasting.

אֱלֹהִים מִמְּקֹדֶשׁיךָ: אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עֵז וְתַעֲצָמוֹת לָעָם;  
 בָּרוּךְ אַתָּה. אֵל נִקְמוֹת, יי, אֵל נִקְמוֹת, הוֹפִיעַ. הַנָּשָׂא, שֹׁפֵט  
 הָאָרֶץ, הָשִׁב גְּמוּלָה עַל גְּאוֹנִים. לִי הִשְׁוֵעָה, עַל עֲמֻךְ בִּרְכָתְךָ  
 סִלָּה. יי צְבָאוֹת עִמָּנוּ, מְשֻׁבָּ לָנוּ אֱלֹהֵי יַעֲקֹב סִלָּה. יי צְבָאוֹת,  
 אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יי, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ כְּיוֹם קִרְאֵנוּ.  
 הוֹשִׁיעָה אֶת עַמָּךְ, וּבָרֵךְ אֶת נַחֲלָתְךָ, וְרַעַם וְנִשְׂאֵם עַד  
 הָעוֹלָם. נִפְשָׁנוּ חִבָּתְךָ לִי, עֲזָרְנוּ וּמִנְּנוּ הוּא. כִּי בּוֹ יִשְׁמַח  
 לִבֵּנוּ, כִּי בְּשֵׁם קֹדֶשׁוֹ בְּטַחְנוּ. יְהִי חֶסֶדְךָ יי עֲלֵינוּ, כַּאֲשֶׁר יְחַלְּנוּ  
 לָךְ. הִרְאֵנוּ יי חֶסֶדְךָ, וַיִּשְׁעֶךָ תִּתֵּן-לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ,  
 וּפָדָנוּ לְמַעַן חֶסֶדְךָ. אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרָיִם,  
 הִרְחַב-פִּיךָ וַאֲמַלְאָהוּ. אֲשֶׁר־י הָעָם שָׂכַכָּה לוֹ, אֲשֶׁר־י הָעָם שִׁיר  
 אֱלֹהֵינוּ. Reader וְאֲנִי בַּחֲסֶדְךָ בְּטַחֲתִי; וְגַל לִבִּי בִישׁוּעָתְךָ:  
 אֲשִׁירָה לִי, כִּי גָמַל עָלַי.

Psalm 19

לְמִנְצָח, מִזְמוֹר לְדָוִד. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל, וּמַעֲשֵׂה  
 יָדָיו מְגִיד הָרָקִיעַ. יוֹם לְיוֹם יִבְיַע אֱמֶר, וְלַיְלָה לְלַיְלָה יַחֲוֶה  
 דָּעַת. אֵין אֱמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם. בְּכָל הָאָרֶץ  
 יֵצֵא קוֹם, וּבִקְצֵה תִבֵּל מְלִיחָם; לִשְׁמֹשׁ שֵׁם אֱהִל בָּהֶם. וְהוּא  
 בְּחֶתֶן יֵצֵא מִחֻפְתּוֹ, יִשִּׁשׁ בְּגִבּוֹר לָרוּץ אַרְחַת. מִקְצֵה הַשָּׁמַיִם

*Psalm 19* points to two realms in which we may see the evidence of God's wisdom, goodness and might. One is the grandeur of nature, especially the panorama of the heavenly bodies, moving majestically in space. The other is the Torah, the fruit of divine revelation, through which man may attain to a knowledge of God's ways and learn to order his life in accordance with His will. This Psalm is a good illustration of Biblical metaphor. The heavens are said to speak God's praise with great eloquence though "there is no speech, there are no words, their voices cannot be heard."



Let us acclaim the power of the Lord. His majesty is revealed in Israel, and His might is proclaimed across the heavens. God is awesome in His sanctuary. The God of Israel gives strength to His people. Praised be the Lord.

O Lord, God of retribution, Thou God of retribution, do Thou appear. Rise up, Thou Judge of the earth; bring the arrogant to judgment. In God is our deliverance; may His blessings be upon His people. The Lord of hosts is with us. The God of Jacob will be our protection. O Thou Lord of hosts, happy is the man who trusts in Thee.

O Lord, help us. Thou, O King, answer us when we call unto Thee. Help Thy people; bless Thine inheritance; do Thou sustain them forevermore.

We have placed our trust in the Lord; He will help us and grant us deliverance. We will rejoice, because we trusted in His holy name.

Let Thy mercy, O Lord, be upon us, even as we hoped in Thee. Show us Thy kindness, and grant us Thy help. Come Thou forth and be our helper and rescue us, because Thou art compassionate.

I am the Lord your God who brought you out of the land of Egypt. Declare to Me your need, and I will fulfill it. Happy is the people that is thus blessed. Happy is the people whose God is the Lord.

In Thy kindness have I placed my trust. My heart will rejoice in Thy deliverance. I will sing to the Lord for He has dealt bountifully with me.

*Psalm 19*

FOR THE LEADER, A PSALM OF DAVID.

The heavens declare the glory of God; the skies proclaim His handiwork. Day after day reveals His splendor; night after night recounts His greatness.

There is no speech, there are no words, their voices cannot be heard. Yet does their eloquence resound through the whole world, and their testimony reaches to the ends of the earth.

In the heavens has He set a tent for the sun which goes forth like a bridegroom leaving his chamber, like a strong man running with joy.



מוצאו, ותקופתו על קצותם, ואין נסתר מחמתו. תורת יי  
 תבחימה, משיבת נפש; עדות יי נאמנה, מחכימת פתי. פקודי  
 יי ישרים, משמחי לב; מצות יי ברה, מאירת עינים. יראת יי  
 טהורה, עומדת לעד; משפטי יי אמת, צדקו יחדו. הנחמדים  
 מזהב ומפז רב, ומתוקים מדבש ונפת צופים. גם עבדך נוהר  
 בהם, בשמך עקב רב. שניאות מי יבין; מנסתרות נקני. גם  
 מזדים חשד עבדך, אל ימשלו בי; אז איתם, ונקיתי מפשע  
 רב. Reader יהיו לרצון אמרי פי והגיון לבי לפניך, יי, צורי  
 ונואלי.

Psalm 34

לדוד, בשנותו את טעמו לפני אבימלך, ויגרשוהו בילד.  
 אברכה את יי בכל עת; תמיד תהלתי בפי.  
 ביי תהלל נפשי; ישמעו עניים וישמחו.  
 גדלו ליי אתי, ונרוממה שמו יחדו.  
 דרשתי את יי וענני, ומכל מגורתי הצילני.  
 הביטו אליו ונהרו, ופניהם אל יחפרו.  
 זה עני קרא ויי שמע, ומכל צרותיו הושיעו.  
 חנה מלאך יי סביב ליראיו ויחלצם.  
 טעמו וראו כי טוב יי; אשרי הנבר יחסה בו.

Abimeleḥ was a general name borne by all Philistine kings, like the name Pharaoh which was borne by all Egyptian kings. The king's personal name was Ahish who ruled in the city of Gat. The details of the incident alluded to in the introductory sentence to *Psalm 34* are recorded in *I Samuel 21:14*.

Its rising is at the edge of the heavens, and it moves round them to its rest. None can hide from its radiance.

The Law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is pure, enduring forever; the ordinances of the Lord are true; they are righteous altogether. They are more precious than gold, yea, than fine gold. They are sweeter than honey, than the drops that fall from the honeycomb.

Thy servant yearns to observe them, for great is the reward of those who keep them. Yet, what man can see his own errors?

O Lord, purge me of my hidden faults, and keep me back from wilful sins, that they may not have dominion over me. Then shall I be pure before Thee; then shall I be free of many failings.

May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.

*Psalm 34*

A PSALM OF DAVID.

When he pretended madness before his enemy Abimelech, who drove him away, and he departed safely.

I will praise the Lord at all times. My mouth shall continually acclaim Him; my soul glories in the Lord. Let the afflicted hear this and rejoice. Come, magnify the Lord with me, and together let us exalt His name.

I sought the Lord and He answered me; He delivered me from all my fears. Those who look to Him are jubilant; their faces shall never be downcast.

Here a poor man cried, and the Lord heard him; He saved him from all his troubles. The protecting angel of the Lord is close to those who revere Him and He delivers them.

וְרָאוּ אֶת יי, קִדְשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.  
 כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדָרְשׁוּ יי לֹא יַחְסְרוּ כָּל טוֹב.  
 לָכוּ בָנִים, שְׁמְעוּ לִי, יִרְאֵת יי אֶלְמֹדֶכֶם.  
 מִי הָאִישׁ הַחֹפֵץ חַיִּים, אֶהֱב יָמִים לִירְאוֹת טוֹב.  
 נֹצַר לְשׁוֹנֶה מִרָּע, וּשְׁפָתָיו מִדִּבֵּר מִרָּמָה.  
 סוּר מִרָּע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שָׁלוֹם וְרַדְּפָהוּ.  
 עֵינֵי יי אֶל צְדִיקִים, וְאֲזִינוּ אֶל שׁוֹעֲתָם.  
 פָּנֵי יי בַּעֲשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זָכָרָם.  
 צַעֲקוּ וַיִּשְׁמַע, וּמִכָּל צָרוֹתֶם הִצִּילָם.  
 קְרוֹב יי לְנֹשְׁבְרֵי לֵב, וְאֵת דִּבְאֵי רוּחַ יוֹשִׁיעַ.  
 רַבּוֹת רָעוֹת צְדִיק, וּמִכָּל־נִצִּילָנוּ יי.  
 שׁוּמֵר כָּל עֲצָמוֹתָיו, אַחַת מִהֶנָּה לֹא נִשְׁבְּרָה.  
 תְּמוֹתֶת רָשָׁע רָעָה, וְשִׁנְאֵי צְדִיק יֶאֱשָׁמוּ.  
 פּוֹדֶה יי נַפְשׁ עַבְדּוֹ, וְלֹא יֶאֱשָׁמוּ כָּל הַחֹסִים בּוֹ. Reader

*Psalm 90*

תִּפְלָה לְמֹשֶׁה, אִישׁ הָאֱלֹהִים. אֲדֹנֵי, מַעֲוֹן אֶתָּה הָיִיתָ לָנוּ  
 בְּדֹר וָדֹר. בְּטָרֶם הָרִים יִלְדוּ, וַתְּחוֹלֵל אֶרֶץ וְתַבֵּל, וּמַעֲוֹלָם  
 עַד עוֹלָם אֶתָּה אַל. תָּשֵׁב אֲנוֹשׁ עַד דִּבְאֵי, וַתֹּאמֶר שׁוּבוּ בְנֵי  
 אָדָם. כִּי אֲלֹף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוּל כִּי יַעֲבֹר, וְאֶשְׁמוּרָה  
 בְּלִילָהּ. זִרְמָתָם, שָׁנָה יְהִיוּ; בִּבְקָר כְּחֹצִיר יִחַלֶּף. בִּבְקָר יִצְיִן

Consider and see that the Lord is good. Happy is the man who takes refuge in Him. Revere the Lord, you His faithful ones, for those who revere Him suffer no want. They who deny Him shall be humbled and they shall be in want, but those that seek the Lord shall not lack any good.

Come, you children, listen to me. I shall teach you reverence for the Lord. Who is the man that desires life, and seeks many days wherein to find happiness? Guard your tongue from evil and your lips from speaking falsehood; depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are toward the righteous and His ears attend to their cry. The face of the Lord is against the evildoers, to cut off their remembrance from the earth.

The humble cried and the Lord heard them, and He delivered them from all their troubles. The Lord is near to the brokenhearted, and saves those who are of a contrite spirit.

Many are the misfortunes of the righteous one, but the Lord delivers him out of them all. He protects all his limbs; not one of them is broken.

The wicked shall be slain by his own evil, and those who abhor the righteous shall be condemned.

The Lord redeems the soul of His servants, and those who trust in Him shall not be forsaken.

*Psalm 90*

A PRAYER OF MOSES THE MAN OF GOD.

O Lord, Thou hast been our dwelling place in all generations.

Before the mountains were brought forth, yea, before Thou didst form the earth and the world, from everlasting to everlasting, Thou art God.

Thou humblest men and sayest: Return to Me, O children of mankind.

A thousand years in Thy sight are but as yesterday when it is past, or as a watch in the night. Thou dost sweep men away;



וְחָלָה, לָעָרֵב יְמוּלֵל וַיִּבֶשׁ. כִּי כָלִינוּ בְּאַפָּהּ, וּבַחֲמַתָּה נִבְהָלֵנוּ.  
שָׁת עֲוֹנֹתֵינוּ לִנְגִידָה, עָלְמָנוּ לְמֵאֹר פְּנִיָּה. כִּי כָל יָמֵינוּ פָּנוּ  
בְּעִבְרַתָּהּ, בְּלִינוּ שְׁנֵינוּ כְּמוֹ הֶגְהָה. יָמֵי שְׁנוֹתֵינוּ בָּהֶם שְׁבָעִים  
שָׁנָה, וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה, וְרַהֲבָם עָמַל וְאָוֶן, כִּי גִז חִישׁ  
וְנִעְפָּתָה. מִי יוֹדֵעַ עֹז אַפָּהּ, וּכְיִרְאָתָהּ עִבְרַתָּהּ. לְמִנּוֹת יָמֵינוּ בֶן  
הַיּוֹדֵעַ, וְנִבְא לְבַב חֲכָמָה. שׁוּבָה יְיָ, עַד מָתִי, וְהִנָּחֵם עַל  
עֲבָרֶיךָ. שְׁבָעֵנוּ בַּבֶּקֶר חֲסִידָהּ, וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל יָמֵינוּ.  
שְׁמִיחָנוּ בִּימֹת עֲנִיָּתָנוּ, שְׁנוֹת רֵאִינוּ רָעָה. Reader יִרְאָה אֵל  
עֲבָרֶיךָ פְּעֻלָּהּ, וְהִדְרָה עַל בְּנֵיהֶם. וַיְהִי נָעַם אֲדָנִי אֶל־הֵינוּ  
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהוּ.

*Psalm 91*

יֹשֵׁב בְּסִתְרֵי עֲלִיוֹן, בְּצֹל שְׁדֵי יִתְלֹנֶן.  
אָמַר לִי מַחְסִי וּמִצּוּדָתִי, אֱלֹהֵי אֲבֹטָח בּוֹ.  
כִּי הוּא יַצִּילֵךְ מִפֶּחַ יְקוֹשׁ, מִדָּבָר הַיּוֹת.  
בְּאִבְרָתוֹ יִסֹּד לָךְ, וְתַחַת־כַּנְפָּיו תִּחְסֶה;  
צִנָּה וְסִחְרָה אֲמִתּוֹ.  
לֹא־תִירָא מִפֶּחַד־לַיִלָהּ, מִחַץ יַעֲוִף יוֹמָם.  
מִדָּבָר בְּאַפָּל יַהֲלֵךְ, מִקֶּשֶׁב יִשׁוּד צְהָרִים.

*Psalm 90* is grim in tone, stressing man's frailty and sinfulness, while *Psalm 91* abounds in the optimism born of the certainty in God's protecting care. *Psalm 91* has been called in the Talmud "the Psalm of Afflictions" (*Shevuot* 15b.) It is so called because the Psalmist lists here every manner of affliction from which God delivers those who trust in Him.

they are like a dream. They are like grass that is renewed each morning. It flourishes and grows in the morning; in the evening it fades and withers.

By Thy anger we are consumed; by Thy wrath we are hurried away. Our iniquities lie exposed before Thee; our hidden faults are known to Thee. Under Thy displeasure our days are all undone; our years come to an end like a fleeting whisper.

The days of our years are seventy, or, if we be granted special vigor, eighty. Yet is their boast only toil and sorrow, for they are soon gone and speed away.

Who can tell the gravity of Thy displeasure? Thy displeasure is in proportion to the reverence due unto Thee.

So teach us to number our days that we may attain a heart of wisdom.

Return, O Lord. How long wilt Thou be angry with us? O let there be a renewal of Thy graciousness toward Thy servants. Satisfy us in the morning with Thy kindness, and we shall sing and rejoice all our days.

Make us glad according to the days wherein Thou hast afflicted us, according to the years wherein we have known trouble.

May Thy work be revealed to Thy servants, and Thy glory to their children.

May Thy pleasantness, O Lord our God, be upon us. Do Thou establish for us the work of our hands. Yea, the work of our hands, establish Thou it.

*Psalm 91*

He who dwells in the shelter of the Most High will find protection in the Almighty.

I will say of the Lord: Thou art my Refuge, my Fortress, my God in whom I trust.

He will deliver you from the snare of the hidden foe and from the deadly pestilence. He will shield you with His arms, and under His wings you will find protection.

His truth is a shield and an armor. You will not fear the terror of the night, nor the arrow that flies by day, nor the pestilence

יִפְלֹ מִצִּדְדָּךְ אֱלֹהִי, וּרְבֹבָה מִיְּמִינֶךָ; אֱלֹהִיךָ לֹא יִגַּשׁ.  
 רַק בְּעֵינֶיךָ תִּבְיט, וְשִׁלַּמְתָּ רַשָּׁעִים תִּרְאֶה.  
 כִּי־אַתָּה יְיָ מַחְסִי, עֲלִיּוֹן שְׁמֹתָ מֵעוֹנָךְ.  
 לֹא־תֵאָנֶה אֱלֹהִיךָ רָעָה, וְנִנֵּעַ לֹא־יִקְרַב בְּאַהֲלֶךָ.  
 כִּי מִלֵּאבָיו יִצְוֶה־לֶּךָ, לְשִׁמְרֶךָ בְּכָל־דֶּרֶכֶיךָ.  
 עַל־כַּפַּיִם יִשְׁאוּנֶךָ, פֶּן־תִּגָּזֵף בְּאֶבֶן רִגְלֶךָ.  
 עַל־שִׁחֲלֹ וּפִתָּן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין.  
 כִּי בִי חָשַׁק וְאַפְלָטָהוּ; אֲשַׁנְּבְּהוּ כִּי־יִדַּע שָׁמַי.  
 יִקְרָאֵנִי וְאַעֲנֶהוּ, עֲמֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ.  
 אֲרֹךְ יָמִים אֲשְׁבִיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

Reader

אֲרֹךְ יָמִים אֲשְׁבִיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

Psalm 135

הִלְלוּיָהּ. הִלְלוּ אֶת שֵׁם יְיָ, הִלְלוּ עַבְדֵי יְיָ.  
 שְׁעוֹמְדִים בְּבֵית יְיָ, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ.  
 הִלְלוּיָהּ כִּי טוֹב יְיָ; וְזָמְרוּ לְשִׁמּוֹ כִּי נָעִים.  
 כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ.  
 כִּי אֲנִי יָדַעְתִּי כִּי גָדוֹל יְיָ, וְאֶדְּנִינוּ מִכָּל אֱלֹהִים.  
 כֹּל אֲשֶׁר חָפֵץ יְיָ עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ,  
 בַּיָּמִים וּבְלַ־תְּהוֹמוֹת.  
 מַעֲלָה נִשְׂאִים מִקְצֵה הָאָרֶץ,

ence that strikes in the darkness, nor the destruction that ravages at noonday.

A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you. You will cast only a glance, and lo, you will see the end of evil men.

Because you have made the Lord your Refuge and the Most High your dwelling place, no evil shall befall you—no plague shall approach your tent. He shall appoint His angels to guard over you, to preserve you in all your ways. Yea, they shall carry you in their arms lest you hurt your foot against a stone. You shall tread upon the hosts of arrogance. You shall crush the evil adversary.

“Because he yearns for Me, I will deliver him. I will protect him because he knows My name. When he calls Me, I will answer him, I will be with him in trouble. I will rescue him and bring him to honor. I will satisfy him with long life, and show him My deliverance.”

*Psalm 135*

Praise the Lord.

O you servants of the Lord,  
Who stand in the House of the Lord,  
In the courts of the House of our God,  
Praise the name of the Lord.

Praise the Lord  
For the Lord is good,  
Sing in His honor,  
For it is pleasant to praise Him.

The Lord chose Jacob,  
The Lord made Israel His beloved.  
I know that God is great,  
That our Lord is supreme  
Above all things that men worship as gods.

The Lord carries out His wishes  
In heaven and on earth,  
In the seas, and in the lowest depths.



בָּרְקִים לַמָּטָר עָשָׂה; מוֹצֵא רוּחַ מֵאֲצִרֹתָיו.  
 שְׁהִכָּה בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד בְּהֵמָה.  
 שְׁלַח אוֹתוֹת וּמִפְתִּים, בְּתוֹכֵי מִצְרַיִם,  
 בַּפָּרֶעַה וּבְכָל עַבְדָּיו.  
 שְׁהִכָּה גּוֹיִם רַבִּים, וְהַרְג מְלָכִים עֲצוּמִים.  
 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, וְלָעוֹג מֶלֶךְ הַכּנָעִי,  
 וְלָכָד מִמְּלָכוֹת כְּנָעַן.  
 וְנָתַן אֲרָצָם נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.  
 יְיָ שִׁמּוּד לְעוֹלָם, יְיָ זְכוּר לְדֹר-וָדָר.  
 כִּי יָדִין יְיָ עַמּוֹ, וְעַל-עַבְדָּיו יִתְנַחֵם.  
 עֲצַבֵּי הַגּוֹיִם כָּסַף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.  
 פֶּה-לָהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם וְלֹא יִרְאוּ.  
 אֲזָנִים לָהֶם וְלֹא יִשְׁמְעוּ, אֵף אֵין-יִשְׁרוּת בְּפִיהֶם.  
 כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטֶחַ בָּהֶם.  
 Reader בֵּית יִשְׂרָאֵל, בָּרְכוּ אֶת יְיָ;  
 בֵּית אֶהֱרֹן, בָּרְכוּ אֶת יְיָ.  
 בֵּית הַלֵּוִי, בָּרְכוּ אֶת יְיָ;  
 יִרְאִי יְיָ, בָּרְכוּ אֶת יְיָ.  
 בָּרוּךְ יְיָ מְצִיּוֹן, שֶׁכֵּן יְרוּשָׁלַּם; הַלְלֵינָהּ.

He causes mists to arise  
In the farthest places of the earth.  
He causes lightning to accompany the rain;  
He causes the wind to blow out of His storehouses.

He smote the first-born in Egypt,  
Of man and of beast.  
He performed signs and wonders in Egypt,  
Against Pharaoh and all his faithful subjects.

He subdued many nations;  
He smote mighty kings,  
Sihon, king of the Amorites,  
Og, king of Bashan,  
And all the kingdoms of Canaan.  
Their land He assigned as a heritage  
To His people Israel.

Thou, O Lord, wilt reign forever,  
Thou wilt reign through all the generations;  
The Lord will be a judge for His people,  
He will be compassionate toward His faithful servants.

The idols of the heathen are only silver and gold,  
They are the works of man;  
They have a mouth, but speak not,  
They have eyes, but see not.  
They have ears, but hear not.  
They have a nose, but there is no breath in them.  
They that fashion them, they that put their trust in them,  
Will be like them.

Let the house of Israel praise the Lord,  
Let the house of Aaron praise the Lord,  
Let the house of Levi praise the Lord,  
Let all the faithful of the Lord praise the Lord.

Let the praise of the Lord come forth from Zion,  
Let us praise the Lord  
Who has revealed His Presence in Jerusalem.  
Praise the Lord.

הודו לַיְי כִּי טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ.
הודו לַאֲלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדּוֹ.
הודו לַאֲדֹנֵי הָאֲדָנִים	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדֵלוֹת לְבָדּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבּוּנָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְרוּקַע הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה אוֹרִים גְּדֵלִים	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַיָּרֵחַ וּבֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמַכּוּחַ מִצָּרִים בְּבִכּוּרֵיהֶם	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם	כִּי לְעוֹלָם חֲסִדּוֹ.
בְּיַד חֲזָקָה וּבְזֵרוֹעַ נְטוּיָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְגִזֹּר יָם סוּף לְגִזְרִים	כִּי לְעוֹלָם חֲסִדּוֹ.
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
וַנַּעַר פָּרְעֹה וַחֲרָלּוּ בָנָיו סוּף	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר	כִּי לְעוֹלָם חֲסִדּוֹ.

*Psalm 136* is designated in the Talmud as "the great Hallel" (*Berakot* 4b, *Pesahim* 118a). It is so called because it abounds in God's praises. Abudraham notes that it consists of 26 verses in praise of God, the numerical equivalent of the divine name יהוה. The Talmud explains that this Psalm expounds God's greatest work: Abiding in the farthest realms of the universe, He yet provides nourishment for each creature.

*Psalm 136*

O give thanks to the Lord, for He is good,  
His mercy endures forever.

O give thanks to God, the supremely exalted,  
His mercy endures forever.

O give thanks to the supreme Lord,  
His mercy endures forever.

Thank Him, who alone performs great wonders,  
His mercy endures forever.

Thank Him who formed the heavens with understanding,  
His mercy endures forever.

Thank Him who spread the earth above the waters,  
His mercy endures forever.

Thank Him who formed the heavenly bodies,  
His mercy endures forever.

The sun to rule by day,  
His mercy endures forever.

The moon and the stars to rule by night,  
His mercy endures forever.

He smote the Egyptians through their first-born,  
His mercy endures forever.

He liberated Israel from their midst,  
His mercy endures forever.

With a strong hand and an outstretched arm,  
His mercy endures forever.

He divided the Red Sea,  
His mercy endures forever.

He caused Israel to pass through it,  
His mercy endures forever.

He cast Pharaoh and his hosts into the Red Sea,  
His mercy endures forever.

He led His people through the wilderness,  
His mercy endures forever.



בִּי לְעוֹלָם חֲסִדוֹ.	לְמַכָּה מְלָכִים גְּדֹלָיִם
בִּי לְעוֹלָם חֲסִדוֹ.	וַיַּהֲרֹג מְלָכִים אֲדִירִים
בִּי לְעוֹלָם חֲסִדוֹ.	לְסִיחֹן מֶלֶךְ הָאֱמֹרִי
בִּי לְעוֹלָם חֲסִדוֹ.	וַלְעֹג מֶלֶךְ הַכַּשְׂיִי
בִּי לְעוֹלָם חֲסִדוֹ.	וַנִּתֵּן אֶרֶצָם לְנַחֲלָה
בִּי לְעוֹלָם חֲסִדוֹ.	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
בִּי לְעוֹלָם חֲסִדוֹ.	שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ
בִּי לְעוֹלָם חֲסִדוֹ.	וַיַּפְּרֹקֵנוּ מִצָּרֵינוּ
בִּי לְעוֹלָם חֲסִדוֹ.	נָתַן לָהֶם לֶכֶל בָּשָׂר
בִּי לְעוֹלָם חֲסִדוֹ.	הוֹדוּ לְאֵל הַשָּׁמַיִם

*Psalm 33*

רִנְנוּ צְדִיקִים בְּי', לְיִשְׁרָאֵל נִאֲוָה תִּהְיֶה.  
הוֹדוּ לַי' בְּבִנּוֹר, בְּנֶגֶל עֲשׂוֹר וּמְרוּ לוֹ.  
שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתִרְוָעָה.  
כִּי־יִשָּׁר דְּבַר יי, וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה.  
אֲהַב צְדָקָה וּמִשְׁפָּט, חֲסֵד יי מִלְּאָה הָאָרֶץ.  
בְּדַבַּר יי שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל־צִבְאָם.  
כִּסֵּס בְּגֵד מֵי חַיִּים, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת.

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The Psalmist summons us to praise God with "a new song." The songs hallowed by tradition are important, but—since God's mercies are new each day, we must also welcome new expressions of piety by which to show our love for Him.

He subdued renowned kings,  
His mercy endures forever.  
He struck down mighty kings,  
His mercy endures forever.  
Sihon, king of the Amorites,  
His mercy endures forever.  
And Og, king of Bashan,  
His mercy endures forever.  
And gave their land for a heritage,  
His mercy endures forever.  
A heritage for His servant Israel,  
His mercy endures forever.  
He remembered us in our troubles,  
His mercy endures forever.  
He rescued us from our enemies,  
His mercy endures forever.  
He gives sustenance to all creatures,  
His mercy endures forever.  
O give thanks to the God of Heaven,  
His mercy endures forever.

*Psalms 33*

Sing joyously to the Lord, O you righteous,  
It is fitting for the upright to praise Him.  
Give thanks to the Lord with the harp,  
Sing to Him with a lute of ten strings,  
Sing to Him a new song,  
Play skillfully to Him a song of jubilation.  
For the word of the Lord is just,  
And He is faithful in all His work,  
He loves mercy and justice,  
The earth is full of the kindnesses of the Lord.  
The heavens were made by the word of the Lord,  
And their hosts by His command.  
He gathers the waters of the sea as in a bucket,  
He gathers the deep waters in His store-houses.

יִירָאוּ מִי כָּל הָאָרֶץ, מִמֶּנּוּ יִגִּירוּ כָּל־יִשְׁבֵי תֵבֵל.  
 כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֹד.  
 יְיָ הַפִּיר עֲצַת גֹּוִים, הִנִּיא מַחְשְׁבוֹת עַמִּים.  
 עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לֹדֹר וָדֹר.  
 אֲשֶׁר־י הַגּוֹי אֲשֶׁר יְיָ אֱלֹהָיו, הָעַם בָּחַר לְנִתְלָה לוֹ.  
 מִשְׁמָנִים הִבִּיט יְיָ, רָאָה אֶת כָּל בְּנֵי הָאָדָם.  
 מִמִּכּוֹן שְׁבֹתוֹ הִשְׁנִיתָ, אֵל כָּל יִשְׁבֵי הָאָרֶץ.  
 הִיצֵר יָחַד לָבָם, הַמִּבִּין אֵל כָּל מַעֲשֵׂיהֶם.  
 אֵין הַמִּלֶּךְ נוֹשָׁע בְּרֶב־חַיִל, גִּבּוֹר לֹא יִנָּצֵל בְּרֶב־כֹּחַ.  
 שֹׁקֵר הַסּוֹס לְתִשׁוּעָה, וּבֶרֶב חֵילוֹ לֹא יִמָּלֵט.  
 הִנֵּה עֵין יְיָ אֵל יִרְאִיו, לְמִינְחִילִים לְחִסְדּוֹ.  
 לְהַצִּיל מִמּוֹת נַפְשָׁם, וּלְחִיוֹתָם בְּרָעַב.  
 נַפְשֵׁנוּ חִבָּתָה לִי, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.  
 Reader כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קֹדֶשׁ בְּטַחָנוּ.  
 יְהִי־חִסְדְּךָ יְיָ עֲלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.  
 טוֹב לְהַדּוֹת לַיְיָ, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.  
 לְהַגִּיד בַּבֶּקֶר חִסְדְּךָ, וְאַמוּנָתְךָ בַּלַּיִלוֹת.

Let all the earth fear the Lord,  
Let all the inhabitants of the world stand in awe of Him-  
For He spoke and the world came into being;  
He commanded, and it was established.

The Lord has frustrated the designs of nations,  
He has turned to naught the counsels of peoples;  
Only the counsel of the Lord abides forever,  
His plans endure throughout all the generations.  
Happy is the people whose God is the Lord,  
Happy is the people He has chosen for His service.

God looks down from the heavens above,  
He beholds all the children of men.  
Everywhere through space He watches  
The inhabitants of the earth.  
He fashioned the hearts of men,  
And He knows all their doings.

A king is not saved by great armies,  
A mighty man is not delivered by his might.  
Vain is the horse for safety,  
Its swiftness can offer no escape.

God protects those that revere Him;  
He delivers those who trust in His kindness.  
He rescues them from the peril of death,  
He sustains them in life, in a time of famine.

We have set our hope in the Lord,  
He is our help, our shield;  
In Him will we rejoice,  
For we have trusted in His holiness.  
O may Thy kindness, O Lord, be upon us,  
Even as we have trusted in Thee.

*Psalm 92*

A PSALM, A SONG FOR THE SABBATH DAY.

It is good to thank Thee, Lord,  
In song to praise Thy name;  
At dawn to tell Thy mercy,  
Each night Thy faith proclaim.



עָלֵי עֶשׂוֹר וְעָלֵי נָבֶל, עָלֵי הַנִּיּוֹן בְּכִנּוּר.  
 בִּי שְׁמַחְתָּנִי יְיָ בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנָה.  
 מִה נִדְּרָיו מַעֲשִׂיךָ, יְיָ; מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ.  
 אִישׁ בָּעַר לֹא יֵדַע, וּבָסִיל לֹא יֵבִין אֶת זֹאת.  
 בְּפֶרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב, וַיִּצְצוּ כָּל פְּעָלֵי אָוֶן,  
 לְהַשְׁמָדָם עָרֵי עֵד.  
 וְאַתָּה מְרוֹם לְעָלָם, יְיָ.  
 בִּי הִנֵּה אִיְבֹיךָ, יְיָ, בִּי הִנֵּה אִיְבֹיךָ יֹאבְדוּ,  
 יִתְפָּרְדּוּ כָּל פְּעָלֵי אָוֶן.  
 וְתָרַם בְּרָאִים קִרְנִי, בִּלְתִּי בְשֶׁמֶן רֵעֵנִי.  
 וְתִבֵּט עֵינֵי בְשׂוּרֵי, בְּקַמִּים עָלֵי מְרַעִים תִּשְׁמַעְנָה אָזְנִי.  
 צְדִיק בְּתִמָּר יִפְרַח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה.  
 שְׁתוּלִים בְּבֵית יְיָ, בְּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
 עוד ינובון בְּשִׁיבָה, דְּשֻׁנִים וְרֵעֲנָנִים יִהְיוּ.  
 לְהַגִּיד בִּי יֵשׁר יְיָ; צוּרֵי לֹא עוֹלָתָה בּוֹ.

Rashi interprets the term *Sabbath* in the title of this Psalm as a reference to the world to come, which in Jewish tradition is sometimes pictured as one long unbroken Sabbath. The kind of perfection this Psalm describes is not yet a fact; it is to be achieved in the Messianic consummation which will usher in the world to come. The 92nd Psalm was recited by the Levites at the offering of the *Tamid* sacrifice on the Sabbath. In the Midrash *Beresheet Rabbah*, chapter 22, this Psalm is ascribed to Adam, who recited it after he learnt the efficacy of repentance. The *Targum* puts this very ascription into its translation of the opening verse: A song of praise which the first man pronounced on the Sabbath Day.

From harp and lute and lyre  
Will rise my hymn of praise;  
I will acclaim Thy goodness,  
The splendor of Thy ways.

Thy works have been my rapture,  
Nobly Thy world is made;  
Thy deeds have set me singing;  
Deeply Thy plans are laid.

The fool will never fathom  
The workings of Thy hand;  
The laws of Thy creation  
He cannot understand.

Evil may spread and flourish,  
Sprout as the verdant grass;  
Brief is its hour of triumph,  
It blossomed but to pass.

Thou art forever sovereign,  
Thou bringest evil low;  
Thou wilt sustain my honor,  
Routing the wicked foe.

Thy righteous seed will prosper,  
Like the palm their growth will be;  
They will rise tall and upright  
As a stately cedar tree.

Firmly their roots are planted  
In the Lord's holy shrine;  
They will abound and blossom  
Within His courts divine.

They will grow old still blooming,  
Their powers never dim;  
And tell that God is upright—  
There is no flaw in Him.

יי מְלֶכֶּה, גִּאוּת לְבָשׁ;  
 לְבָשׁ יי, עֹז הַתְּאֵזֶר;  
 אֵף תִּכּוֹן תִּבְלָה, בִּלְ תִּמוּט.  
 נִכּוֹן בְּסֶאֱדָה מְאֹז, מְעוֹלָם אָתָּה.  
 נִשְׁאוּ נְהָרוֹת, יי, נִשְׁאוּ נְהָרוֹת קוֹלָם,  
 יִשְׁאוּ נְהָרוֹת דְּבָכִים.  
 מִקְלֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,  
 אֲדִיר בְּמָרוֹם יי.  
 עֲלִיתִיךָ נֶאֱמָנוּ מְאֹד, Reader  
 לְבֵיתְךָ נִאֲוָה קָדֵשׁ,  
 יי, לְאֶרֶץ יָמִים.

יְהִי כְבוֹד יי לְעוֹלָם; יִשְׂמַח יי בְּמַעֲשָׁיו. יְהִי שֵׁם יי מְבָרַךְ,  
 מִעַתָּה וְעַד עוֹלָם. מִמְּזִרְחַ שְׁמֶשׁ עַד מְבוֹאוֹ, מְהֵלָל שֵׁם יי. רֵם  
 עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יי, שִׁמְךָ לְעֹלָם; יי, זְכוּרְךָ  
 לְדֹר וָדֹר. יי בַּשָּׁמַיִם הִכִּין בְּסֵאוֹ, וּמִלְכוּתוֹ בְּכָל מְשֻׁלָּה.  
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגְלַ הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יי מְלֶכֶּה. יי מְלֶכֶּה,  
 יי מְלֶכֶּה, יי יִמְלֹךְ לְעֹלָם וָעַד. יי מְלֶכֶּה עוֹלָם וָעַד, אֲבָדוּ גּוֹיִם  
 מֵאֶרְצוֹ. יי הַפִּיר עֲצַת גּוֹיִם, הִנִּיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת

*Psalm 93* also invokes the panorama of nature to testify to God's presence. But instead of citing the movement of the stars, as *Psalm 19* does, it cites the roaring waves of the sea. All phenomena of nature, in their majesty and might, manifest the larger majesty and might of the Creator. The Hebrew term which we have rendered as "Thy creation", is *לְבֵיתְךָ*, which literally means "Thine house." God's "house" in this context, is a metaphor for the whole world which God has made.

The Lord is King,  
He adorned Himself with the majesty of creation,  
The Lord girded Himself with strength,  
And He established the world securely  
That it cannot be moved.  
From the beginning of time is Thy throne firmly set,  
Thou hast been from all eternity,  
The rivers, O Lord,  
The rivers lift their voice,  
The rivers lift a mighty shout,  
The mighty waters,  
The raging waves of the sea,  
They all proclaim:  
Mighty is the Lord in His universe.  
The testimonies of Thy presence are ever faithful,  
The grandeur of Thy holiness fills Thy creation.  
Thou reignest, O Lord, forevermore.

Let the world ever declare the glory of God, that the Lord may find delight in the excellence of the things which He has made.

May the Lord's name be praised from now and to all eternity. From the rising of the sun to the going down thereof the Lord's name is to be praised.

The Lord is supreme above the nations. His glory is revealed above the heavens.

The Lord's throne is established throughout the heavens, and His sovereignty holds sway throughout creation.

Let the heavens be glad and let the earth rejoice. Declare among the nations: "The Lord is King." The Lord's sovereignty was from the beginning; it holds sway in the living present; and it will endure forever and ever.

The Lord is King forevermore. He has caused nations to vanish from His earth. The Lord has annulled the counsel of peoples. He has frustrated the design of nations.



מחשבות בלב-איש, ועצת יי היא תקום. עצת יי לעלם  
תעמד, מחשבות לבו לדר ודר. כי הוא אמר ויהי, הוא צוה  
ויעמד. כי בחר יי בציון, אנה למושב לו. כי יעקב בחר לו  
יה, ישראל לסגלתו. כי לא ישש יי עמו, ונחלתו לא יעזב.  
Reader והוא רחום, יכפר עון ולא ישחית, והרבה להשיב  
אפו, ולא יעיר כל חמתו. יי, הושיעה; המלך יעננו ביום  
קראנו.

אשרי יושבי ביתך; עוד יהללך סלה.  
אשרי העם שכבה לו; אשרי העם שיי אלהיו.

*Psalms 145*

תהלה לדוד

ארוממה, אלהי המלך, ואברכה שמך לעולם ועד.  
בכל יום אברכה, ואהללה שמך לעולם ועד.  
גדול יי ומהלל מאד, ולגדלתו אין חקר.  
דור לדור ישבח מעשיו, וגבורתיו יגדלו.  
הדר כבוד הודך, ודברי נפלאותיך אשיחה.  
ועוזו נראותיך יאמרו, וגדלתך אספרנה.

**יהי כבוד** is a collection of verses from the Book of Psalms, offering praises to God, by citing the perfection of His handiwork, the wisdom and might evident in nature, and the mercies revealed in His ordering of history. The opening sentence is an introduction to the passage, inviting all creatures to join in this symphony of praise. When creatures become aware of the gratitude due the Creator, they may be said to bring Him delight, and to justify His decision to bring them into being.

Many are the counsels of man's heart, but only the Lord's purpose remains. The counsel of the Lord endures forever. His plans endure throughout the generations.

He spoke and the world came into being. He commanded, and it was established.

The Lord did choose Zion; He desired it for a habitation of His divine Presence. The Lord did choose Jacob. He selected Israel as His own treasure.

The Lord will not cast away His people. He will not abandon His inheritance.

May He in His mercy forgive our iniquity and not destroy. And may He turn away His indignation and not allow His wrath to be stirred against us.

Save us, O Lord. O King, answer us on the day we turn unto Thee.

Happy are they that dwell in Thy House;  
They will ever praise Thee.  
Happy is the people that is thus blessed;  
Happy is the people whose God is the Lord.

*Psalm 145*

The King divine I will adore,  
And ever chant to Him my praise;  
His grandeur I will hail each day,  
His name exalt forevermore.  
All praise is due our mighty King,  
His greatness is beyond our reach;  
Let age to age extol His works  
And tribute to His valor bring.  
His kingdom's sway I will proclaim,  
His wondrous deeds I will rehearse;  
Let all recount His awesome acts,  
His saving might I will acclaim.

זָכַר רַב טוֹבָהּ יִבְיָעוּ, וְצִדְקָתָהּ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶרְךְ אַפָּיִם וְגִדְל־חֶסֶד.  
טוֹב יְיָ לַכָּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִזְדוּהּ יְיָ כָּל מַעֲשֵׂיהָ, וְחִסְדֶּיהָ יִבְרַכּוּכָהּ.  
כְּבוֹד מַלְכוּתָהּ יֵאמְרוּ, וְגִבּוֹרֶתָהּ יִדְבָּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֶתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
מַלְכוּתָהּ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתָּהּ בְּכָל דּוֹר וָדָר.  
סוֹמֵךְ יְיָ לְכָל הַנִּפְלִיִּם, וְזוֹקֵף לְכָל הַכַּפּוּפִּים.  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
פּוֹתֵחַ אֶת יַרְדֵּה, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
צֹדִיק יְיָ בְּכָל דִּרְכָּיו, וְחָסִיד בְּכָל מַעֲשָׂיו.  
קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.  
שׁוֹמֵר יְיָ אֶת כָּל אֱהָבָיו, וְאֵת כָּל הָרְשָׁעִים יִשְׁמִיד.  
תְּהַלֵּל יְיָ יִדְבָּר־פִּי; וּיְבָרֶךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.  
Reader וְאֶנְחֲנוּ נִבְרָךְ יְהוָה מִעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

*Psalm 145 concludes with לעולם ועד. The sentence "ואנחנו נברך יה מעתה ועד עולם הללויה" taken from the end of Psalm 115, so as to maintain the same structure in this group of Psalms, all of which begin and end with הללויה. This is in consonance with the opinion cited in the Siddur Zelota de-Avraham limiting the addition of the concluding verse to the morning service, where we have the group of Psalms which begin and end with הללויה. The prevailing custom, however, draws no such distinction, and "ואנחנו נברך" is added to this Psalm whenever it is used in the liturgy.*

Thy graciousness let all declare,  
 Thy righteousness let all extol;  
 Our God is kind in all His ways,  
 His mercies are beyond compare.

The Lord is kind to everything,  
 His grace extends to all His works;  
 Thy works, O Lord, are Thy renown,  
 And faithful lips Thy praises sing.

Let all proclaim Thy sovereignty,  
 The grandeur of Thy august reign;  
 O tell all men His mighty deeds,  
 Declare to all His majesty.

All realms of life are in Thy hand,  
 Thou rulest all Thou gavest breath;  
 The Lord upholds all those who fall,  
 They rise again at His command.

The eyes of all are set on Thee  
 To give them all their food in time;  
 Thy bounty flows profuse to all,  
 To every life Thy love is free.

The Lord is just in all His ways,  
 And merciful in all His works;  
 The Lord is near to all who call,  
 Sustaining them through all their days.

The Lord fulfills our every need,  
 He heeds us when we cry to Him;  
 The wicked hosts He will destroy,  
 And keep from harm His faithful seed.

Let praises rise from everywhere  
 To God the Lord who fashioned all;  
 Let every heart raise up to Him  
 A fervent hymn of grateful prayer.



הַלְלוּהָ; הַלְלֵי נַפְשִׁי אֶת יי.  
אֲהַלֶּלֶת יי בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי.  
אֵל תִּבְטְחוּ בַּנְּדִיבִים,  
בְּבֹרְאֲדָם שְׂאִין לוֹ תְּשׁוּעָה.  
תֵּצֵא רוּחוֹ יָשָׁב לְאֲדָמָתוֹ,  
בַּיּוֹם הַהוּא אֲבָדוּ עֲשֵׂתֵּנָתוֹ.  
אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ,  
שִׁבְרוּ עַל יי אֱלֹהָיו.  
עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם,  
וְאֶת כָּל אֲשֶׁר בָּם;  
הַשֹּׁמֵר אֱמֶת לְעוֹלָם.  
עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים,  
נָתַן לָחֶם לָרְעֵבִים;  
יי מוֹתִיר אֲסוּרִים.  
יי פֹּקֵחַ עֲוֹרִים,  
יי זֹקֵף בְּפוֹפִים, יי אֹהֵב צַדִּיקִים.  
יי שֹׁמֵר אֶת גִּּירִים;  
יְתוֹם וְאַלְמָנָה יַעֲזֹרֵה,  
וְדַרְדָּר רָשָׁעִים יַעֲנֶה.  
יְמַלֵּךְ יי לְעוֹלָם, Reader  
אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הַלְלוּהָ.

Praise the Lord.

Praise the Lord, O my soul.

I shall praise the Lord while I have life,

I shall sing to the Lord while I have being.

Do not place your trust in princes,

In a mere mortal who cannot bring deliverance.

When his breath is gone, he returns to the dust.

That very day marks the end of his thoughts.

Blessed is he who has made the God of Jacob his Helper,

Who has set his hopes upon the Lord God,

The Creator of heaven and earth,

Of the sea and all that is therein.

The Lord is the eternal Guardian of truth;

He performs justice for the oppressed;

He feeds the hungry.

The Lord releases those who are bound,

The Lord opens the eyes of the blind.

The Lord raises up those who are bowed down.

The Lord loves the righteous,

The Lord protects the strangers,

He upholds the orphan and the widow,

But the way of the wicked He brings to frustration.

May the reign of the Lord endure forever,

Your God, O Zion, throughout the generations.

Praise the Lord.

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הללויה is here translated *Praise the Lord*, which is the literal meaning of the words from which הללויה is compounded, הללו יה. The *Siddur Zelota de-Avraham* suggests that the term הללויה is a technical name for the particular musical form, designating the way the Psalm was to be rendered in the Temple service.

הִלְלוּהָ; כִּי טוֹב זְמַנָּהּ אֱלֹהֵינוּ,  
כִּי נָעִים, נָאוֹה תְהִלָּה.  
בוֹנֵה יְרוּשָׁלַיִם יי; נִדְחֵי יִשְׂרָאֵל יִכְנֹס.  
הֲרוּפֵא לְשִׁבּוּרֵי לֵב, וּמַחֲבֵשׁ לְעַצְבוֹתָם.  
מוֹנֶה מִסְפָּר לְכוֹכָבִים, לְכָל־שְׁמוֹת יִקְרָא.  
גִּדּוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר.  
מַעֲוֹדֵד עֲנָוִים יי, מְשַׁפִּיל רָשָׁעִים עַד־אָרֶץ.  
עֲנֵנו לַי בְּתוֹדָה, וּמְרוּ לְאֱלֹהֵינוּ בְּכִנּוּר.  
הַמְבַסֶּה שָׁמַיִם בְּעָבִים, הַמַּכִּין לְאָרֶץ מָטָר,  
הַמַּצְמִיחַ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה,  
לְבִנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ.  
לֹא בְּגִבּוֹרַת הַסּוֹס יִחַפֵּץ, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה.  
רוֹצֶה יי אֶת יִרְאָיו, אֶת הַמִּיַּחֲלִים לְחַסְדּוֹ.  
שֹׁבְחֵי יְרוּשָׁלַיִם, אֶת יי; הִלְלֵי אֱלֹהֶיהָ, צִיּוֹן.  
כִּי חֹזֵק בְּרִיחֵי שְׁעָרֶיהָ, בְּרֹד בְּנִיָּה בְּקִרְבָּהּ.  
הַשֵּׁם גְּבוּרָה שְׁלֹום, חֶלֶב חַטִּים יִשְׂבִּיעֶהָ.  
הַשְׁלֵחַ אֲמָרָתוֹ אָרֶץ, עַד מִהֲרָה יִרוּץ דְּבָרוֹ.  
הַנֹּתֵן שֶׁלֶג בַּצֶּמֶר; בָּפוֹר בְּאֶפְרַיִם.  
מְשַׁלֵּיךְ קִרְחוֹ בַּפְתִּים; לְפָנֶי קִרְתּוֹ מִי יַעֲמֹד.

Praise the Lord,  
For it is good to sing praise to our God;  
It is pleasant, it is fitting to render Him homage.

The Lord is the Restorer of Jerusalem,  
He gathers together the dispersed of Israel.  
He heals the broken hearted,  
And binds up their wounds.  
He knows the numberless stars,  
He has endowed each with its own being.  
Great is our Lord, and abounding in might,  
His understanding is infinite.

The Lord strengthens the humble,  
But the wicked He lowers to the ground.

Sing unto the Lord with thanksgiving;  
Play before our God upon the harp.

He covers the heavens with clouds,  
Preparing rain for the earth.  
He causes the grass to sprout upon the mountains;  
He prepares food for the beast,  
And for the young ravens when they cry unto Him.

He takes no pleasure in the strength of the horse;  
His delight is not in the strength of a man.  
The Lord delights in those who revere Him,  
In those who long for His mercy.

O Jerusalem, praise the Lord;  
Praise your God, O Zion;  
For He made strong the bars of your gates,  
He blessed your children within you,  
He has made your borders peaceful,  
He has satisfied you with the finest wheat.

He issues His command to the earth;  
His word moves swiftly on its course;  
He sends down snow as white as wool;  
He scatters hoar frost thick as ashes;  
He hurls pieces of ice like crumbs.



יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם; יָשֵׁב רוּחוֹ, יִזְלוּ מַיִם.  
 מִיָּוֶד דְּבָרוֹ לַיַּעֲקֹב, חָקוּוּ וּמִשְׁפָּטָיו לַיִּשְׂרָאֵל.  
 Reader לא עָשָׂה בֶן לְכָל גּוֹי,  
 וּמִשְׁפָּטִים בָּל יָדְעוּם: הִלְלוּהָ.

*Psalm 148*

הִלְלוּהָ; הִלְלוּ אֶת יי מִן הַשָּׁמַיִם,  
 הִלְלוּהָ בַּמְּרוֹמִים. הִלְלוּהָ כָּל מַלְאָכָיו,  
 הִלְלוּהָ כָּל צְבָאָיו. הִלְלוּהָ שָׁמֶשׁ וַיָּרֵחַ,  
 הִלְלוּהָ כָּל כּוֹכְבֵי אוֹר.  
 הִלְלוּהָ שָׁמַי הַשָּׁמַיִם, וְהַמָּוֶם אֲשֶׁר מֵעַל הַשָּׁמַיִם.  
 יִהְלָלוּ אֶת שֵׁם יי, כִּי הוּא צָוָה וַיִּבְרָאוּ.  
 וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֲקִיָּנָתָן וְלֹא יַעֲבוֹר.  
 הִלְלוּ אֶת יי מִן הָאָרֶץ, תַּיִינִים וְכָל תְּהוֹמוֹת.  
 אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטּוֹר, רוּחַ סְעָרָה עֹשֶׂה דְּבָרוֹ.  
 תְּהָרִים וְכָל גְּבָעוֹת, עֵץ פָּרִי וְכָל אֲרָזִים.  
 תַּחְתִּיהָ וְכָל בְּהֵמָה, רֶמֶשׁ וְצִפּוֹר כָּנָף.  
 מַלְכֵי אֲרֶץ וְכָל לְאֻמִּים, שָׂרִים וְכָל שְׁפָטֵי אֲרֶץ.  
 בַּחוּרִים וְגַם בְּתוֹלָדוֹת, זִקְנִים עִם נְעָרִים.  
 יִהְלָלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ;  
 הוֹדוּ עַל אֲרֶץ וּשְׁמַיִם.  
 Reader וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהַלֵּה לְכָל חֲסִידָיו,  
 לְבָנֵי יִשְׂרָאֵל עִם קֶרְבוֹ; הִלְלוּהָ.

Before His cold the waters are congealed;  
 He issues His word and melts them.  
 He causes the wind to blow, and the waters flow.  
 He declares His commandments to Jacob,  
 His statutes and judgments to Israel.  
 He has not dealt so with other nations,  
 He did not inform them of His commands.  
 Praise the Lord.

*Psalm 148*

Praise the Lord.  
 Praise the Lord in the heavens,  
 Praise Him in the heights,  
 Praise Him all you angels.  
 Praise Him all the hosts of His creation.  
 Praise Him, sun and moon,  
 Praise Him all you shining stars,  
 Praise Him, you highest heavens and  
 You waters above the heavens.  
 Let every creature praise the Lord,  
 For He commanded and they came into being;  
 He established them to endure always,  
 He set bounds to them which they cannot transgress.  
 Praise the Lord throughout the earth,  
 Sea-monsters and all that dwell in the depths,  
 Fire and hail, snow and mists,  
 The furious winds fulfilling His command,  
 The mountains and all the hills,  
 Fruitbearing trees and the stately cedars,  
 Beasts, cattle, creeping things and winged fowl,  
 Kings of the earth, and all the nations,  
 Princes and judges of the earth,  
 Young men and young maidens, old men and children,  
 Let them all praise the Lord.  
 For He alone is supremely exalted.  
 His glory is revealed on earth and in the heavens.  
 He exalted His people.  
 He glorified His faithful ones, the children of Israel,  
 Who ever seek His Presence.  
 Praise the Lord.

Psalm 149

הִלְלוּהָ; שִׁירוּ לַיְי שִׁיר חֲדָשׁ,  
 תְּהַלְלוּהָ בְּקִנְיָן חֲסִידִים.  
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּגִי צִיּוֹן יִגִּילוּ בְּמִלְכָּם.  
 יִהְיֶה שְׁמוֹ בְּמַחֲזֵל, בְּתֶחֱף וּבְנוֹר יִזְמְרוּ לוֹ.  
 כִּי רוּצָה יְי בְּעַמּוֹ, יִפְאֶר עַנְוִים בִּישׁוּעָה.  
 יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁבּוֹתָם.  
 רוֹמְמוֹת אֵל בְּגִרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.  
 לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת בְּלֹאמִים.  
 Reader לֹאסֹר מִלְכֵיהֶם בְּזִמְקִים, וּנְכַבְּדֵיהֶם בְּכַבְלֵי בְרוֹז.  
 לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב;  
 הַדָּר הוּא לְכָל חֲסִידָיו; הִלְלוּהָ.

Psalm 150

הִלְלוּהָ; הִלְלוּ אֵל בְּקִדְשׁוֹ, הִלְלוּהוּ בְּרִקְיעַ עֶז.  
 הִלְלוּהוּ בְּגִבּוֹרֹתָיו, הִלְלוּהוּ בְּרֹב גִּדְלוֹ.  
 הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וּבְנוֹר.  
 הִלְלוּהוּ בְּתֶחֱף וּמַחֲזֵל, הִלְלוּהוּ בְּמִנִּים וְעִנְב.  
 הִלְלוּהוּ בְּצִלְצָלֵי שְׁמֹעַ, הִלְלוּהוּ בְּצִלְצָלֵי תְרוּעָה.  
 Reader כֹּל הַנְּשָׁמָה תִּהְיֶה יָהּ; הִלְלוּהָ.  
 כֹּל הַנְּשָׁמָה תִּהְיֶה יָהּ; הִלְלוּהָ.

*Psalm 149*

Praise the Lord.  
 Sing unto the Lord a new song,  
 Let His praise resound in the assembly of the faithful;  
 Let Israel delight in his Creator,  
 Let the sons of Zion rejoice in their King.  
 Let them praise His name with a dance.  
 Let them sing to Him with the drum and with the harp.  
 For the Lord has shown favor to His people,  
 He has glorified the humble with deliverance.  
 Let the faithful exult gloriously,  
 Let them rejoice upon their beds.  
 Let the praise of the Lord be upon their lips,  
 And a two-edged sword in their hands,  
 To bring justice upon wicked peoples  
 And reproof upon tyrant nations;  
 To bind their rulers in chains  
 And their princes in fetters of iron,  
 To execute among them the prescribed judgment.  
 All His faithful glory in Him.  
 Praise the Lord.

*Psalm 150*

Praise the Lord.  
 Praise the Lord in His sanctuary.  
 Praise Him for His might in the heavens,  
 Praise Him for His deeds of valor,  
 Praise Him for His abundant greatness.  
 Praise Him with the sound of the shofar,  
 Praise Him with the harp and the lyre,  
 Praise Him with the drum and the dance,  
 Praise Him with strings and the flute,  
 Praise Him with resounding cymbals,  
 Praise Him with the jubilant blast of cymbals.  
 Let every being that has breath praise the Lord.  
 Praise the Lord.



*Psalm 89:53; 135:21; 72: 18, 19.*

ברוך יי לעולם, אמן ואמן.

ברוך יי מציון, שכן ירושלים; הללויה.

ברוך יי אלהים, אלהי ישראל, עשה נפלאות לבדו.

Reader וברוך שם כבודו לעולם;

וימלא כבודו את כל הארץ, אמן ואמן.

*I Chronicles 29:10–13.*

ויברך דויד את יי לעיני כל הקהל, ויאמר דויד: ברוך אתה יי, אלהי ישראל אבינו, מעולם ועד עולם. לך יי הנדדה והגבורה והתפארת והנצח והחור, כי כל בשמים ובארץ; לך יי הממלכה, והמתנשא לכל לראש. והעשר והכבוד מלפניך, ואתה מושל בכל, ובידה כח וגבורה, ובידה לגדל ולחזק לכל. ועתה אלהינו, מודים אנחנו לך, ומהללים לשם תפארתך.

*Nehemiah 9:6–11.*

אתה הוא יי לבדה, אתה עשית את השמים, שמי השמים וכל צבאם, הארץ וכל אשר עליה, הימים וכל אשר בהם, ואתה מחיה את כלם, וצבא השמים לך משתחווים. Reader אתה הוא יי האלהים, אשר בחרת באברהם והוצאתו מאור כשדים ושמת שמו אברהם. ומצאת את לבבו נאמן לפניך.

*Psalm 89:53; 135:21; 72: 18, 19.*

Praised be the Lord forever.

Let the praise of the Lord come forth from Zion,  
Let us praise the Lord who revealed His Presence  
in Jerusalem.

Praised be the Lord, the God of Israel;  
He alone performs wondrous deeds;  
May all the earth be uplifted by His glory. Amen.

*I Chronicles 29:10-13.*

And David praised the Lord in the presence of all the people, saying:

Be Thou ever praised, O Lord, God of our father Jacob, forever  
and ever.

Thine, O Lord, is the greatness and the power and the glory  
and the victory and the majesty. All that is in the heaven and  
the earth is Thine. Thine is the kingdom, O Lord, and Thou  
rulest over all.

Riches and honor come from Thee. Thou art supreme over all  
things. Strength and courage are in Thy hand, and it is in Thy  
power to make great and to endow with strength whomever Thou  
choosest.

Therefore do we thank Thee, O our God, and praise Thy glorious  
name.

*Nehemiah 9:6-11.*

Thou alone art God. Thou createst the heavens and all their  
hosts, the earth and all the creatures that inhabit it, the seas with  
the teeming life that is in them. All creatures Thou sustainest  
with life. All the hosts of the heavens acknowledge Thy sovereignty.

Thou, O God, didst choose Abram and Thou didst bring him  
out of Ur of the Chaldees, and change his name to Abraham, and  
Thou didst find him faithful in Thy service.

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי, הַחֲתִי, הָאֱמֹרִי,  
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגִּרְנָשִׁי, לָתֵת לְזֶרְעוֹ; וַתִּקַּם אֶת דְּבָרֶיהָ, כִּי  
צָדִיק אָתָּה. וַתֵּרָא אֶת עָנִי אֲבוֹתֵינוּ בְּמִצְרַיִם, וְאֵת זַעֲקָתָם  
שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתָם וּמִפְתִּים בַּפָּרֹעַה וּבְכָל עַבְדָּיו  
וּבְכָל עַם אֶרְצוֹ, כִּי יֵדַעְתָּ כִּי הִזְדֹּו עֲלֵיהֶם; וַתַּעַשׂ לָךְ שֵׁם  
בְּתוֹם הַזֶּה. Reader וְהֵימָּה בָקַעְתָּ לַפְּנִיָּהֶם, וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם  
בַּיָּבֵשָׁה; וְאֵת רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כְּמוֹ אֶבֶן בְּמַיִם עֲזִיִּים.

*Exodus 14:30-15:18.*

וַיּוֹשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל  
אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד  
הַנְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיֵּרָאוּ הָעָם אֶת יְיָ, וַיֹּאמְרוּ  
בְּיָד וּבְמֹשֶׁה עַבְדּוֹ.

אֲזַי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ, וַיֹּאמְרוּ  
לֵאמֹר:

אֲשִׁירָה לַיְיָ כִּי נָאֵה נָאֵה, סוֹס וְלִכְבּוֹ רָמָה בָּיָם.

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה;

זֶה אֱלֹהֵי וְאַנְגְּלוֹ, אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ.

יְיָ אִישׁ בִּלְחָמָה, יְיָ שָׁמוּ.

מִרְכַּבַּת פָּרֹעַה וַחֲיִילוֹ יִרָה בָּיָם,

וּמִבְחַר שְׁלֹשִׁי טַבָּעוֹ בָּיָם סוּף.

תַּהֲמֹת יִבְסִימוּ; יִרְדּוּ בַּמַּצּוֹלֹת כְּמוֹ אֶבֶן.

יִמְיִנָּה יְיָ נֶאֱדָרִי בְּכֹת, יִמְיִנָּה יְיָ תִרְעֵץ אוֹיֵב.

And Thou didst make a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites and the Girgashites unto his descendants. And Thou didst fulfill Thy promise, for Thou art righteous.

Thou didst see the affliction of our ancestors in Egypt. Thou didst hear their cry of distress by the Red Sea. And Thou didst perform signs and wonders against Pharaoh and his servants and all the peoples in his land, for Thou didst behold their cruelty toward our fathers. By delivering our ancestors from Egypt Thou didst establish Thy renown as Deliverer for all time.

Thou didst divide the sea before them, and they passed through it as on dry land. But their pursuers Thou didst cast into the depths, as a stone thrown into the mighty waters.

*Exodus 14:30-15:18.*

The Lord saved Israel that day from the hand of the Egyptians. When Israel saw the Egyptians had perished at the sea-shore, and beheld the great power which the Lord had shown against the Egyptians, the people stood in awe of the Lord. They believed in the Lord, and in His servant Moses.

Moses and the children of Israel then sang this song to the Lord:

I will sing unto the Lord, for He is greatly exalted.

The horse with his rider He cast into the sea.

God is my strength and my song.

He has been my deliverance.

He is my God and I will glorify Him;

My father's God and I will extol Him.

The Lord fought against my adversaries,

He is a God of justice.

The chariots of Pharaoh and his hosts He cast into the sea;

The best of his horsemen drowned in the Red Sea;

The deep waters covered them,

They went down to the depths like a stone.

Thou art adorned in power, O God;

Thy power has broken the enemy.



וברב גאונה תהרס קמיה; תשלח חרנה, יאכלמו בקש.  
 וברוח אפיה נערמו מים, נצבו כמו נד נזלים,  
 קפאו תהמת בלבבים.  
 אמר אויב: ארדף אשיג, אחלק שכל,  
 תמלאמו נפשי, אריק חרבי, תורישמו ידי.  
 נשפת ברוחה, בסמו ים; צללו בעופרת במים אדירים.  
 מי במכה באלם יי, מי במכה נאדר בקדש,  
 נזרא תהלות, עשה פלא.  
 נטית ימינה, תבלעמו ארץ.  
 נחית בחסדה עם-זו נאלת; נחלת בעזה אל נוה קדש.  
 שמעו עמים, ירננו; חיל אחז ישבי פלשת.  
 אז נבחרו אלופי אדום,  
 אילי מואב יאחזמו רעד; נמנו כל ישבי כנען.  
 תפל עליהם אימתה ופחד; בנדר זרועה ידמו באבן;  
 עד יעבר עמה יי, עד יעבר עם-זו קנית.  
 תבאמו ותטעמו בחר נחלתה, מכון לשבתה פעלת, יי;  
 מקדש, ארני, בוננו ידיה.  
 יי ימלא לעלם ועד, יי ימלא לעלם ועד.

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The sentence *ה' ימלא לעלם ועד* is repeated to indicate that here ends the Song of Moses. In certain rites the quotation of the Song of Moses includes an additional sentence, *Exodus 15:19: כי בא סוס פרעה*.

Thy grandeur put an end to Thy adversaries,  
Thine anger consumed them as stubble.

The force of Thy wind raised up the waters;  
The turbulent waters stood still as a mound;  
The deep waters were congealed in the very midst of the sea.  
The foe had said: "I will pursue; I will overtake; I will  
divide the booty; I will have my revenge; I will draw  
my sword and humble them."

But the wind blew and the sea covered them.  
Like lead they sank into the mighty waters.

Who can compare to Thee in power, O God?  
Who can compare to Thee in holiness?  
Thou dost ever perform wondrous deeds.  
None can recount all Thy praises.  
Thou didst but assert Thy power, and the earth covered  
them.

Thou hast led in tender mercy the people Thou hast re-  
deemed from bondage,  
Thou hast led them by Thy might to the land of Thy  
holy Presence.

The peoples heard and trembled,  
Philistia was seized by pangs of fear,  
The chiefs of Edom were dismayed,  
The warriors of Moab were in anguish,  
The inhabitants of Canaan were in panic.

O may fear and dread hold them,  
Mayest Thou by Thy might cause them to be still as a stone,  
Until Thy people has passed,  
Until the people Thou hast redeemed has gone on its way.

Thou wilt surely bring them into the promised land,  
Thou wilt surely plant them on the mountain Thou hast  
given them as an inheritance.

There hast Thou fashioned a place for Thy divine Presence  
to dwell in,  
The holy sanctuary which Thou, O Lord, hast made.

The Lord will reign forever and ever;  
The Lord will reign forever and ever.

*Psalm 22:29, Obadiah 1:21, Zechariah 14:9.*

*The story of Pharaoh's downfall inspires the faith in the final defeat of the evil forces still ravaging the world, the vindication of Israel, and the establishment of God's kingdom of universal justice throughout the world.*

כִּי לִי הַמְּלוּכָה, וּמוֹשֵׁל בְּנוֹיָם. Reader. וְעָלוּ מוֹשִׁיעִים בְּהַר  
צִיּוֹן לְשַׁפֵּט אֶת הָרָעָה, וְהָיְתָה לִי הַמְּלוּכָה. וְהָיָה יְיָ לְמֶלֶךְ  
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

נִשְׁמַח כָּל חַי תִּבְרָךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר  
תִּפְאָר וּתְרוּמָה וְזִבְחָה, מִלִּבָּנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם  
אֲתָה אֵל, וּמִבְּלָעַדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה  
וּמַצִּיל וּמַפְרִיֵּס, וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה; אֵין לָנוּ מֶלֶךְ  
אֲלֵהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת,  
אֲדוֹן כָּל תּוֹלְדוֹת, הַמְּהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְּנַהֵג עוֹלָמוֹ  
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמְּעוֹרֵר  
יְשׁוּעָה, וְהַמְּקִיץ נִרְדָּמִים, וְהַמְּשִׁיחַ אֲלָמִים, וְהַמְּתִיר אֲסוּרִים,  
וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבִדְךָ אֲנַחְנוּ מוֹדִים.

אֵלֵינוּ פִּינוּ מִלֹּא שִׁירָה בָּיָם, וּלְשׁוֹנֵנוּ רִנָּה בְּהִמּוֹן גִּלְיוֹ,  
וּשְׁפֹתֵינוּ שִׁבְחָה בְּמִרְחַבֵי רִקְיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ  
וּבִכְרָח, וַיְדִינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם, וּרְגָלֵינוּ קָלוֹת בְּאַיָּלוֹת,  
אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ,  
וְלִבְרָךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי, אֲלֵף אֲלָפִי אֲלָפִים וּרְבִי  
רְבֻבוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מְמַצְרִים

*Psalm 22:29, Obadiah 1:21, Zechariah 14:9.*

*The story of Pharaoh's downfall inspires the faith in the final defeat of the evil forces still ravaging the world, the vindication of Israel, and the establishment of God's kingdom of universal justice throughout the world.*

God is the Lord of all creation. He rules over the nations. And liberators will appear on Mount Zion to bring judgment upon the hosts of heathendom on Mount Esau. God's kingdom of justice will then at last be established in the world. And the Lord will be acknowledged as King over all the earth. On that day will the Lord be One and His name One.

The breath of every living creature shall praise Thy name, O Lord our God; and every mortal being shall ever glorify and exalt Thy deeds, O our King. Thy sovereignty extends through all eternity and we have no one but Thee as our King, our Redeemer, our Savior, our Deliverer in every time of trouble and distress.

God of first things and of last things, Lord of all creatures, Master of all generations, Thou art adored in the endless words of man's praise. Thou guidest Thy world with mercy, and Thy creatures with lovingkindness.

Thou, O Lord, dost not sleep nor slumber. Thy watchful care is ever over us. Thou stirrest those who sleep to wakeful life; Thou givest speech to the speechless; Thou releasest those who are bound. Thou supportest the falling and causest those who are bent to stand upright. To Thee alone we direct our praises.

Yet even if our mouths sang endlessly as the never silent sea; if our tongues moved tirelessly with chants of praise, as the ocean's roaring waves; if our lips abounded in adorations, as the wide expanse of the heavens; if our eyes sparkled in exultation, as sun and moon; if our hands rose in prayer as high as the eagle's wings; if our feet ran as swiftly as the deer—we would still be too feeble to offer due praise for even one of the countless, yea, infinite bounties, which Thou hast bestowed upon us, as on our fathers of old.



נִאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ; בָּרָעַב זִנְתָנוּ  
וּבְשָׂבַע בִּלְבָלְתָנוּ; מִחֶרֶב הִצַּלְתָנוּ וּמִדָּבָר מִלְּטָתָנוּ, וּמִחֲלָיִם  
רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ  
חֲסָדֶיךָ; וְאַל תִּטְּשֵׁנוּ, יְיָ אֱלֹהֵינוּ, לְנֹצֶת. עַל כֵּן, אֲבָרִים שְׁפִלְגָּת  
כָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּכִינוּ, הֵן  
הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרֹמְמוּ וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ  
וַיְמַלִּיכוּ אֶת שְׁמֶךָ, מִלְּכָנוּ. כִּי כָל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ  
תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,  
וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קָרֵב וּבָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדָבָר  
שְׁכָחוּב: כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה, יְיָ מִי כָמוֹךָ, מַצִּיל עָנִי מִחֲזָק  
מִמָּוֶנּוּ, וְעָנִי וְאֶבְיוֹן מִנִּזְלוֹ. מִי יִדְמֶה לָּךְ, וּמִי יִשְׁוֶה לָּךְ, וּמִי  
יַעֲרֶךְ-לָּךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קֹנֵה שָׁמַיִם  
וְאָרֶץ. Reader נִהְלַלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ, וְנִבְרַךְ אֶת שֵׁם קִדְשֶׁךָ,  
בְּאֵמֹר: לְדוֹד, בָּרְכִי נַפְשִׁי אֶת יְיָ, וְכָל קָרְבִי אֶת שֵׁם קִדְשׁוֹ.  
הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכִבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנֹצֶת  
וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ.

נשמת was composed in Talmudic times. It is a stirring hymn of tribute to God, fittingly closing the section known as *Pesuke de-Zimra* (Passages of Song), which has as its theme the praise of God as Author of nature, Giver of the Torah, and Guardian of Israel. *ישתבח* is really the conclusion of נשמת; it ends with the usual formula of a benediction: ברוך אתה ה' אל מלך... גדול בתשבוה... The tendency to abbreviate the services on week-days led to the contraction of this hymn, only *ישתבח* being retained for week-day recitation. The full text is recited on Sabbaths and festivals. The full text of נשמת is also used to conclude the Psalms in praise of God which are recited at the Seder on Passover evening.

It is customary for the Hazzan to begin chanting with the conclusion of the *Pesuke de-Zimra*, which is, strictly speaking, a preliminary to the service, the service itself really beginning with ברכו. On Sabbaths it is customary for the Hazzan to start with שוכן עד; on *Pesah*, *Shavuot* and *Sukkot*, he begins with האל and on Rosh Hashanah and Yom Kippur, he begins with המלך.

O Lord our God, Thou didst liberate us from Egypt, and Thou didst deliver us from the house of bondage. In times of famine Thou didst nourish us, and sustain us in plenty. Thou didst rescue us from the sword and Thou didst protect us from the pestilence. Thou hast saved us from many grievous diseases. In days gone by, Thy mercy was our help, and we were not abandoned by Thy kindness. Mayest Thou, O Lord our God, never abandon us.

Therefore shall every organ which Thou hast assigned to our bodies, and the soul, which Thou didst breathe into our beings, and the tongue which Thou didst set in our mouths—all shall ever join in giving thanks, and in praising and glorifying Thy name, O our King.

Every mouth shall speak its thanks to Thee.

Every tongue shall pledge its love to Thee.

Every knee shall bend in homage to Thee.

All the proud shall prostrate themselves before Thee.

All hearts shall revere Thee.

Our innermost being shall sing adorations to Thy name.

As it is written: Every fiber of my being shall declare: O Lord, who may be compared to Thee? Thou deliverest the poor from the hands of the mighty, and the needy from those who would rob him of his right.

Who is like Thee? Who may be compared to Thee? O Lord, glorious, powerful, and awesome in Thy being, exalted in Thy sovereignty, Thou art Master of heaven and earth. We shall praise and glorify Thy holy name. As it is written in a Psalm of David: Praise the Lord, O my soul; and all that is within me, praise His holy name.

O God, vast in power, exalted in renown, ever mighty and awesome in Thy works, Thy reign is supreme over all Thy creation.

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שמח abounds in God's praises, but it recognizes that the praises man utters are but feeble efforts to say what is beyond man's power of utterance. For we cannot fathom God's perfection, and we cannot therefore duly praise Him. It is nevertheless important for man to recite what he can discern of God's wondrous ways, or else God would become totally unreal to him. Our praises of God help to deepen our sense of His closeness, which is the goal of all worship.

# תפלת שחרית לראש השנה

## המלך

יושב על כסא רם ונשא.

שוכן ער, מרום וקדוש שמו, וכתוב: רננו צדיקים בך,  
לישרים נאווה תהלה.

בפי ישרים תתרום,

ובדברי צדיקים תתברך,

ובלשון חסידים תתקדש,

ובקרב קדושים תתהדר.

ובמקלות רבבות עמך בית ישראל ברנח יתפאר שמך,

מלכנו, בכל דור ודור; שכן חובת כל היצורים לפניך, יי

אלהינו ואלהי אבותינו, Reader להודות, להלל, לשבח,

לפאר, לרומם, להדר, להרבה, לעלה ולקלס על כל דברי

שירות ותשבחות דוד בן-ישי עבדך משיחך.

ישתבח שמך לעד, מלכנו, האל המלך הנדול והקדוש,

בשמים ובארץ. כי לך נאה, יי אלהינו ואלהי אבותינו, שיר

ושבחה, הלל וזמרה, עז וממשלה, נצח, נדלה וגבורה, תהלה

ותפארת, קדשה ומלכות, Reader ברכות והודאות, מעתה

ועד עולם. ברוך אתה, יי, אל מלך נדול בתשבחות, אל

ההודאות, ארון הנפלאות, הבוחר בשרי זמרה, מלך, אל,

חי העולמים.

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We cannot know God in the fullness of His being, nor can we convey all that we know about God in one utterance. Each experience of life's meaning



## THE KING

is enthroned in grandeur and exaltation.

O Thou who abidest in eternity, magnified and hallowed be Thy name. As it is written: Acclaim the Lord, O you righteous. It is fitting for the upright to praise Him.

The mouth of the upright shall exalt Thee,  
The words of the righteous shall adore Thee,  
The tongue of the faithful shall hallow Thee,  
The hearts of the saintly shall praise Thee.

In every generation shall the assembled multitude of Thy people, the house of Israel, glorify Thy name, O our King, in song. For it is the duty of all creatures toward Thee, O Lord our God and God of our fathers, to render Thee thanks and praises, even beyond the hymns uttered by Thine anointed servant David, the son of Jesse.

Praised be Thy name forever, O our King. Thou art our God, our King, great and holy in heaven and on earth. Unto Thee, O Lord our God and God of our fathers, it is forever fitting to offer songs of praise, acclaiming Thy might and sovereignty, Thy eternity, Thy greatness, Thy glory, Thy holiness, Thy blessing, and Thy renown. Praised be Thou, O Lord, exalted God and King. Thou art the Author of wonders who accepts our hymns of praise. Thou, our King, our God, art the life of the universe.

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is a glimpse into a dimension of the Creator. And because our experiences of life are so varied, we have a variety of metaphors to characterize God. We speak of God as Father, Shepherd, Warrior, Savior, among many other such terms. All these terms are of course, fragmentary judgments, corresponding to the particular aspect of God's providence to which allusion is being made. On the High Holy Days we speak of God as King, because the term King suggests sovereignty, and God as Creator and Sustainer of the world is also its Sovereign. But there is an added reason. In ancient times, the most distinctive role of the king was that of judge, and in acclaiming God as our King, we declare ourselves under His judgment, a designation especially suitable for the season of Judgment.



Psalm 130

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ, יְיָ. אֲדֹנִי, שְׁמָעָה  
בְּקוֹלִי, תַּהֲיִינָה אָזְנוֹךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנִי. אִם עֲוֹנוֹת תִּשְׁמָר-  
יְיָ, אֲדֹנִי, מִי יַעֲמֵד. כִּי עֲמֻדָּה הִסְלִיחָה, לְמַעַן תִּזְרָא. קִנִּיתִי  
יְיָ, קִנִּיתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלֶתִי. נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים  
לְבָקָר, שְׁמָרִים לְבָקָר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד,  
וְהִרְבֵּה עִמּוֹ פְדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

Reader:

יִתְפַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָה הוּא, לְעֶלְמָא לְעֶלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְאִמְרִין בְּעֶלְמָא,  
וְאִמְרוּ אָמֵן.

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרָא  
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם, וּבוֹרָא אֶת הַכֹּל.  
אוֹר עוֹלָם, אוֹצֵר חַיִּים, אוֹרוֹת מְאֹפֵל אָמֵר וַיְהִי.

*Psalm 130*

A SONG OF ASCENT.

Out of the depths I cry unto Thee, O Lord. Lord, heed my voice, be attentive to my plea. If Thou, O Lord, count against us all our sins, who would be secure? But with Thee is forgiveness, and therefore art Thou revered. I wait for the Lord, my whole being waits for the Lord, and I hope in His promise. I yearn for the Lord, more than watchmen for the dawn, more than watchmen for the dawn. Let Israel trust in the Lord, for with the Lord is kindness; with Him is abounding deliverance. He will redeem Israel from all his iniquities.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

*Reader:*

Praise the Lord to whom all praise is due.

*Congregation:*

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe, who createst light as well as darkness, who hast endowed life with the ceaseless urge for harmony, who art the Creator of all things.

God is the Light of the world, the Source of life,  
He spoke and out of darkness there came light.

*On week-days, say:*

(המאיר לארץ ולדברים עליה ברחמים, ובטובו מחדש  
בכל יום תמיד מעשה בראשית. מה רבו מעשיך, יי; כלם  
בחכמה עשית, מלאה הארץ קננה. המלך המרום לבדו  
מאז, המשבח והמפאָר והמתנשא מימות עולם. אלהי עולם,  
ברחמך הרבים רחם עלינו, אדון עֲנוּ, צור משנבנו, מִנּוּ  
ישענו, משגב בעדנו.

אל ברוך גדול דעה, הבין ופעל זכרי חמה, טוב יצר  
כבוד לשמו, מאורות נתן סביבות עז, פנות צבאי קדושים,  
רוממי שדי, תמיד מספרים כבוד אל וקדשתו. תתברך, יי  
אלהינו, על שבח מעשה ידיך, ועל מאורי אור שעשית;  
יפארוך סלת).

*On week-days continue on page 113.*

*On the Sabbath continue here:*

הכל יודוך והכל ישבחוך, והכל יאמרו אין קדוש ביי.  
הכל ירוממוך סלה, יוצר הכל, האל הפותח בכל יום  
דלתות שערי מזרח, ובוקע חלונֵי רקיע, מוציא חמה  
ממקומה, ולבנה ממכון שבתה, ומאיר לעולם כלו וליושביו  
שברא במדת רחמים. המאיר לארץ ולדברים עליה ברחמים,  
ובטובו מחדש בכל יום תמיד מעשה בראשית. המלך  
המרום לבדו מאז, המשבח והמפאָר והמתנשא מימות  
עולם. אלהי עולם, ברחמך הרבים רחם עלינו, אדון עֲנוּ,

אל ברוך is an acrostic. The words in order spell the consecutive letters of the Hebrew alphabet from (א) to (ת).

*On week-days, say:*

(Mercifully dost Thou cause light to shine upon the earth and those who live on it. And in Thy goodness dost Thou renew the work of creation each day, continually. How vast are Thy works, O Lord; in wisdom hast Thou made them all. The earth abounds with Thy creations. O King, ever exalted and ever glorified, O God eternal, in Thine abundant mercies be Thou compassionate with us. Thou art the source of our strength, the Rock of our protection, the Shield in whom we find deliverance.

Praised be God for the infinite wisdom with which He created the radiance of the sun. It is a noble creation, a glory to His name. The stars all about the heavens proclaim His might. The ensemble of His Heavenly hosts exalt the Almighty, and they continually declare the glory of God and His holiness. Be Thou praised, O Lord our God, in the heavens above and the earth beneath, for the excellence of Thy handiwork, above all for the stars radiant with light which Thou didst create. From all shall praise ever rise unto Thee.)

*On week-days continue on page 113.*

*On the Sabbath continue here:*

All thank Thee, all praise Thee, all declare: There is none holy like the Lord. All extol Thee forever, Thou Creator of all things.

Thou, O God, bringest forth daily the sun and the moon to shine upon the world and its inhabitants whom Thou didst create in mercy. Mercifully Thou givest light to the earth and to the dwellers thereon, and in Thy goodness Thou renewest every day the work of creation.

Thou ever exalted King, Thou eternal God, in Thine abundant mercies, bestow Thy mercy upon us. Thou hast ever been the Rock of strength, the Shield of our deliverance. Be Thou ever our protection.



צור משנבנו, מגן ישענו, משנב בעדנו. אין בערבך ואין  
 זולתך; אפס בלתיך, ומי דומה לך. Reader אין בערבך, יי  
 אליהנו, בעולם הזה; ואין זולתך, מלכנו, לחיי העולם הבא.  
 אפס בלתיך, גואלנו, לימות המשיח; ואין דומה לך, מושיענו,  
 לתחיית המתים.

אל אדון על כל המעשים	ברוך ומברך בפי כל נשמה;
גדלו וטובו מלא עולם	דעת ותבונה סובבים אתו.
המתנאה על חיות הקדש	ונהדר בכבוד על המרכבה;
זכות ומישור לפני כסאו	חסד ורחמים לפני כבודו.
טובים מאורות שברא אליהנו	יצרם בדעת בבינה ובהשכל;
כח וגבורה נתן בהם	להיות מושלים בקרב תבל.
מלאים זיו ומפיקים נגה	נאה זיום בכל העולם;
שמחים בצאתם וששים בבואם	עושים באימה רצון קונם.
פאר וכבוד נותנים לשמו	צהלה ורנה לזכר מלכותו;
קרא לשמש ויזרח אור	ראה והתקין צורת הלבנה.
שבת נותנים לו כל צבא מרום,	תפארת וגדלה,
שרפים ואופנים וחיות הקדש.	

לא אל אשר שבת מכל המעשים ביום השביעי; התעלה  
 וישב על כסא כבודו; תפארת עטה ליום המנוחה, ענג קרא  
 ליום השבת. זה שבת של יום השביעי, שבו שבת אל מכל

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אל אדון is a stirring tribute to God, as the Author of cosmic existence. All nature, in its vastness and grandeur, proclaims the greatness of the Creator. Especially the myriads of stars, moving majestically in the remote spaces of the heavens, fill man with awe, inspiring a hushed reverence before the God

None may be compared to Thee; none exists besides Thee; yea, without Thee there is naught. In this world entire there is no one that bears any likeness to Thee, and there will be none in the world yet to come.

Thou alone wilt bring our deliverance in the Messianic days, and in Thee alone is our assurance of immortal life.

God is the Lord of all existence,  
Praised is He by every living thing.

His greatness and His goodness fill the universe;  
Knowledge and understanding are revealed by all His works.

He is exalted above all celestial hosts,  
The splendor of His glory is spread through all creation.

He deals with His creatures in equity and uprightness,  
His reign is built on lovingkindness and mercy.

Good are the luminaries our God has made;  
He fashioned them with skill, with knowledge, and with wisdom.

He endowed them with energy and power  
To have dominion over the world.

They abound in splendor; they sparkle with brightness;  
Beautiful is their radiance throughout the universe.

They rise and set in eagerness and zeal;  
In awe they perform the will of their Maker.

Glory and honor they render unto His name;  
In songs of joy they acclaim His kingdom.

He summoned the sun and it shone forth with light;  
He considered, and established the form of the moon.

All the hosts of heaven offer Him praise;  
All celestial beings acclaim Him in glory.

All shall render thanks unto the Lord who ended creation's labors on the seventh day, and then established His dominion over all His work. On the day of rest He robed all things with beauty, and He established the Sabbath for a day of delight. This is the distinction of the seventh day—on that day the Lord ceased from

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who fashioned them. Each line of **אל אדרן** begins with a consecutive letter of the Hebrew alphabet from (א) to (ת).

מלאכתו. ויום השביעי מושבם ואומר: מזמור שיר ליום השבת, טוב להודות ליי. לפיכך יפארו ויברכו לאל כל יצוריו; שבת, יקר וגדלה יתנו לאל מלך, יוצר כל, המנחיל מנוחה לעמו ישראל בקדשתו ביום שבת קדש. שמך יי אלהינו יתקדש, וזכרך מלכנו יתפאר, בשמים ממעל ועל הארץ מתחת. תתברך, מושיענו, על שבת מעשה ידך, ועל מאורי אור שעשית; יפארוך סלה.

*On week-days continue here:*

תתברך צורנו, מלכנו וגואלנו, בורא קדושים; ישתבח שמך לעד מלכנו, יוצר משרתים, ואשר משרתיו כלם עומדים ברום עולם, ומשמיעים ביראה, יחד בקול, דברי אלהים חיים ומלך עולם. כלם אהובים, כלם ברורים, כלם גבורים, וכלם עשים באימה וביראה רצון קונם. Reader וכלם פותחים את פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים—

את שם האל המלך הנדול, הנבור והנורא, קדוש הוא. וכלם מקבלים עליהם על מלכות שמם זה מזה, ונותנים רשות זה לזה Reader להקדיש ליוצרים. בנחת רוח, בשפה ברורה ובנעימה קדשה, כלם באחד עונים ואומרים ביראה: קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו. והאופנים וחיות הקדש, ברעש גדול מתנשאים לעמת שרפים. Reader לעמתם משבחים ואומרים: ברוך כבוד יי ממקומו.



the work of creation. And the seventh day itself utters praises, saying: "A song of the Sabbath day—it is good to give thanks to the Lord."

Therefore let all His creatures lift their voices in praise of God. Let them acclaim the excellence of the Lord, the King and Creator of all things, who in His holiness ordained a time of repose for His people Israel, the day of the holy Sabbath. In heaven above and on the earth beneath shall Thy name, O Lord our God, be hallowed, and Thy renown, O our King, be acclaimed. Be Thou praised, our Deliverer, because of the excellence of Thy handiwork, yea, for the bright luminaries which Thou hast made, the sun and the moon, which ever reveal Thy glory.

*On week-days continue here:*

Be Thou praised our Protector, our King, our Redeemer, Creator of angelic beings. May Thy name be praised forever, our King, who hast fashioned unseen forces as Thy divine messengers to direct all life in accordance with Thy will. From the farthest reaches of the universe, they proclaim in awe the commands of the living God, the everlasting King. In complete harmony, with purpose unswerving, with power irresistible, zealous and faithful, they all perform the will of their Creator.

In holiness and purity, they all raise their voices in songs of praise, extolling the name of God, the great and mighty Sovereign, the awesome and holy King. They sing a hymn of allegiance to the divine Power, each bidding the other to be first in acclaiming their Creator.

With soft and clear tones, they chant in unison a sacred melody declaring:

Holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory.

And in response is heard a mighty refrain from hosts of celestial beings:

Praised be the glory of the Lord throughout the universe.



לֹא בְרוּךְ נְעִימוֹת יִתְּנֵנוּ; לְמַלְכָּךְ, אֵל חַי וְקַיִם, זְמֵרוֹת  
 יֹאמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמְעֵנוּ; כִּי הוּא לְבָדּוֹ פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה  
 חֲדָשׁוֹת, בְּעַל מַלְחָמוֹת, זֹרֵעַ צָדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא  
 רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן תִּנְפִלָּאוֹת, הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל  
 יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאָמֹר: לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי  
 לְעוֹלָם חֲסִדּוֹ. Reader אֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר, וְנִזְכֶּה בְּלָנוּ  
 מִהֶרָה לְאוּרֹ. בְּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

אַתָּה רַבָּה אֶהְבְּתָנוּ, יי אֱלֹהֵינוּ; חֲמֵלָה גְדוֹלָה וַיִּתְּרָה  
 חֲמֵלָתָ עָלֵינוּ. אֲבִינוּ מִלִּפְנֵינוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחָנוּ בְּךָ  
 וְתִלְמָדֵם חֲמֵי חַיִּים, כֵּן תַּחֲנֵנוּ וְתִלְמְדֵנוּ. אֲבִינוּ הָאֵל הַרְחֵמוּ,  
 הַמְרַחֵם, רַחֵם עָלֵינוּ וְחֵן בְּלִפְנֵינוּ לְהַכְבִּין וּלְהַשְׁבִּיר, לְשִׁמְעַ  
 לְלִמּוֹד וּלְלַמֵּד, לְשַׁמֵּר וּלְעַשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד  
 תּוֹרָתְךָ, בְּאַהֲבָה. וְהֵאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִפְנֵינוּ בְּמִצְוֹתֶיךָ,  
 וַיַּחֲד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם  
 וָעֶד. כִּי בָשָׂם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגִּילָה וְנִשְׂמַחָה  
 בִּישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרִבַּע כַּנְּפוֹת הָאָרֶץ,  
 וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ  
 בַּחֲרַת מִכָּל עַם וְלָשׁוֹן, וְקִרְבָּתָנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,  
 לְהוֹדוֹת לָךְ וּלְיִתְדְּךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בַּעֲמוֹ  
 יִשְׂרָאֵל בְּאַהֲבָה.

Saadia Gaon objected to the inclusion of *אור חדש על ציון תאיר*, which asks for a restoration of Zion, in a prayer which acknowledges God as the Author of the natural order, specifically the light. Amram Gaon and Abudraham also omitted this sentence from that prayer. The doctrine of God's continuous creation has been confirmed by modern astronomers who have reported the birth of new planets in the far off realms of space.

Let all chant sweet melodies to God Almighty, praised be He. Let all render hymns of praise to the everlasting King. For He alone performs mighty deeds and ever continues the work of creation. He inspires battle against evil; He sows righteousness, and causes deliverance to sprout forth in ever greater glory; He creates healing for all our hurts. Yea, it is beyond man to give Him due praise. For He is the Lord of wonders, who in His goodness renews every day the work of creation. As it is written (Psalm 136:7): "Praise ye Him who continues to create heavenly bodies, for His mercy is ever present." O may a new light shine upon Zion and may we all be privileged soon to behold its splendor. Praised be Thou, O Lord our God, Creator of the heavenly bodies which radiate their bounty upon our world.

With an everlasting love hast Thou loved us, O Lord our God. Tenderness and compassion hast Thou shown us.

Our Father, our King, extend unto us the merit of our ancestors who trusted in Thee and whom Thou didst instruct in the laws of life; and in Thy graciousness, do Thou also teach Thy laws unto us.

O our Father, merciful Father, show us Thy tender guidance, and inspire our hearts with understanding and discernment, that we may attend to the words of Thy Torah, to learn them and to teach them, to watch over them, and to practice them in love.

Do Thou enlighten our eyes in Thy Torah. Cause our hearts to be attached to Thy commandments and to be wholly united in love and in reverence for Thee, that we may never be put to shame.

Trusting in Thy great, awesome, and holy name, may we rejoice and find happiness in Thy help.

Gather Thou our homeless people from the four corners of the earth, and lead them in dignity and peace to our Holy Land. For Thou, God, art He who causes deliverance.

Thou hast chosen us from among all peoples and tongues to be close to Thy great name, to praise Thee in truth, and in love to proclaim Thy unity.

Praised be Thou, O Lord, who in Thy love hast summoned Israel to Thy service.

*When praying without a Minyan, begin with:*

(אל מִלֵּךְ נֶאֱמָן.)

*Deuteronomy 6: 4-9.*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
בְּרוּךְ שֵׁם כְּבוֹד מְלִכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מְאֵדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל  
לֵבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכְּתְךָ  
בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ, וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ  
לְטוֹטְפֹת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*Deuteronomy 11: 13-21.*

וְהָיָה אִם שָׁמַע תִּשְׁמָעוּ אֶל מְצוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם  
הַיּוֹם, לֹא־תִהְיֶה אֵת יְיָ אֱלֹהֵיכֶם, וְלֹעֲבָדוֹ בְּכָל לֵבְבְכֶם וּבְכָל  
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ; וְאִסְפַּתִּי  
דֶּגְנְךָ, וְתִירֶשֶׁךָ וְיִצְהָרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבַהֲמֹתֶךָ; וְאִבֵּלְתָּ  
וְשִׁבַּעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם  
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲצַר  
אֵת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;  
וְאִבַּדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם  
אֵת דְּבָרֵי אֱלֹהֵי עַל לֵבְבְכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתֶם אוֹתָם  
לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֹתֶם אֹתָם  
אֵת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכְּתְךָ בְּדֶרֶךְ,  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.



*When praying without a Minyan, begin with:*

(God is a faithful King.)

*Deuteronomy 6: 4-9.*

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall bind a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

*Deuteronomy 11: 13-21*

And if you will obey My commandments which I command you this day, to love the Lord your God, and to serve Him with fulness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in the spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor and be satisfied.

Beware lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield her produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities.



לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Numbers 15: 37-41.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנִתְּנוּ עַל  
צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ  
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרֵי  
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם. לִמְעַן  
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קֹדְשִׁים לֵאלֹהֵיכֶם.  
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת  
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אַמֶּת וְיָצִיב, וְנִכּוֹן וְקַיָּם, וְיָשָׁר וְנֶאֱמָן, וְאֶהוּב וְחָבִיב, וְנִחְמָד  
וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקָן וּמְקַבֵּל, וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה  
עָלֵינוּ לְעוֹלָם וָעֶד. אַמֶּת, אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צוֹר יַעֲקֹב מֶגֶן  
יִשְׁרָאֵל. Reader לְדֹר וָדֹר הוּא קָיָם, וְשָׁמוּ קָיָם, וְכִסְאוֹ נָכוֹן,  
וּמַלְכוּתוֹ וְאַמּוֹנָתוֹ לָעֶד קַיָּמָה. וּדְבָרָיו חַיִּים וְקַיָּמִים, נְאֻמָּיו  
וְנִחְמָדִים, לָעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל  
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקָיָם לְעוֹלָם  
וָעֶד, אַמֶּת וְאַמּוֹנָה, חָק וְלֹא יַעֲבֹר. Reader אַמֶּת, שְׁאֵתָהּ הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מְלִיךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֲלֵ  
אֲבוֹתֵנוּ, יוֹצְרֵנוּ צוֹר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ; מֵעוֹלָם שְׁמֶךָ,  
אֵין אֱלֹהִים זוֹלָתְךָ.

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

*Numbers 15: 37-41.*

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and enduring is Thy word, upright and faithful, beloved and precious.

We affirm that the God of the universe is our King; the Rock of Jacob our protecting Shield.

His Being endures throughout all generations, and His sovereignty is firmly established.

His words will live on, faithful and precious, unto us as unto our fathers.

They will live unto all the generations of Thy faithful, the children of Israel, forever.

To the last generations as to the first, they will remain a dearly cherished and abiding truth, an unchanging law.

Thou, O God and God of our fathers, art the Stronghold of our deliverance, our Savior.

Thou art eternal; besides Thee there is no God.

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The *Shema* was part of the service in the Temple in Jerusalem, and it was recited by the Kohanim in the same order as at present; two paragraphs from *Deuteronomy* and one paragraph from *Numbers*. The sentence ברוך שם כבוד מלכותו לעולם ועד "Praised be His glorious kingdom forever and ever," was the people's response, and it is not really part of the *Shema*. The Talmud, *Berakot* 13a, explains the significance in the order of the paragraphs thus: The first paragraph is the acceptance of the yoke of the Heavenly Kingdom; the second paragraph (והיה) is the acceptance of the discipline of the commandments; the last paragraph (ויאמר) ordains an action symbol for the above principles, the ציצית, fringes on the corner of the garment. Since the law of fringes does not apply at night, the paragraph ordaining it comes last.

עזרת אבותינו אתה הוא מעולם, מגן ומושיע לבניהם  
אחריהם בכל דור ודור. ברום עולם מושבך, ומשפטיך  
וצדקתך עד אפסי ארץ. אשרי איש שישמע למצותיך,  
ותורתך ודברך ישים על לבו. אמת, אתה הוא אדון לעמך,  
ומלך גבור לריב ריבם. אמת, אתה הוא ראשון ואתה הוא  
אחרון, ומבדל עריך אין לנו מלך גואל ומושיע. ממצרים  
גאלתנו, יי אלתינו, ומבית עבדים פדיתנו. כל בכוריהם  
הרגת, ובכורך גאלת, וים סוף בקעת, וזדים טבעת, וידידים  
העברת; ויבסו מים צריהם, אחד מהם לא נותר. על זאת  
שבחו אהובים ורוממו אל, ונתנו ידידים זמירות, שירות  
ותשבחות, ברכות והודאות למלך, אל חי וקיים. רם ונשא,  
גדול ונורא, משפיל גאים ומגביה שפלים, מוציא אסירים  
ופודה עניים, ועוזר דלים, ועונה לעמו בעת שועם אליו.  
תהלות לאל עליון, ברוך הוא ומברך.

משה ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:  
מי כמכה באלים, יי; מי כמכה נאדר בקדש, נורא תהלת,  
עשה פלא.

שירה חדשה שבחו גאולים לשמך על שפת תים; יחד  
כלם הודו והמליכו ואמרו:

יי ימלך לעולם ועד.

צור ישראל, קומה בעזרת ישראל, ופדה כנאמך יהודה  
וישראל. Reader גאלנו יי צבאות שמו, קדוש ישראל. ברוך  
אתה, יי, גאל ישראל.



Thou hast been the help of our fathers from of old, a Protector and Deliverer to their children in every generation.

Thou dost reign in the farthest reaches of the universe. Thy judgment and Thy righteousness extend to the very ends of the earth. Happy is the man who heeds Thy commandments, and takes the words of Thy Law to his heart.

True it is that Thou art the Lord of Thy people and a mighty King to champion their cause. Thou art the God of the first things and of the last things. Besides Thee we have no king, redeemer, or helper.

From Egypt Thou didst redeem us, O Lord our God, and from the house of bondage Thou didst deliver us. All their first-born Thou didst cause to perish, but Thy first-born Israel Thou didst rescue. Thou didst divide the Red Sea; the wicked drowned, but Thy faithful passed through.

They acclaimed Thee with hymns of praise and thanksgiving. They extolled the ever-living Almighty King. O God, exalted majestic and awesome, Thou dost ever humble the proud and raise up the lowly.

Thou freest those who are in captivity and deliverest the oppressed. Thou helpest the needy, and answerest Thy people when they cry unto Thee. Praises unto Thee, exalted Lord, ever praised be Thou.

Moses and the children of Israel acclaimed Thee joyously in song: "Who can compare to Thee in power, O God? Who can compare to Thee in holiness? Thou dost ever perform wondrous deeds. None can recount all Thy praises!"

The redeemed sang a new song unto Thee by the shores of the Red Sea. The entire multitude joined in a chorus of praise, acclaiming Thy sovereignty: The Lord will reign unto all eternity.

O Thou Stronghold of Israel, arise to the help of Israel, and fulfill unto us the promise of Thy redemption. Our Redeemer is the Lord of hosts. He is the Holy One of Israel.

Praised be Thou, O Lord, Redeemer of Israel.



THE AMIDAH

*The Amidah is recited standing in silent devotion:*

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מֵמִית  
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יִצְחָקוֹ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.  
אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סִלָּה.  
וּבְכֵן תּוֹ פִּתְחֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל  
כָּל מַה שֶּׁבִּרְאָתְךָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וְיַעֲשׂוּ כְלָם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִּי שְׁלָם,

# THE AMIDAH

*The Amidah is recited standing in silent devotion:*

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For

כְּמוֹ שִׁידְעָנוּ, יי אֱלֹהֵינוּ, שְׁהַשְׁלֵטֹן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה  
בִּימִינְךָ, וְשִׁמְךָ נִזְרָא עַל כָּל מַה שְּׁבִקְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ, תְּהַלֵּלָה לִירְאִיָּךְ וְתִקְנֶה טוֹבָה  
לְדוֹרְשֶׁיךָ, וּפְתַחֲנוּן פֶּה לַמִּנְחָלִים לָךְ, שְׁמַחַח לְאַרְצְךָ וְשִׁשׁוֹ  
לְעִירְךָ, וְצִמְיַחַת קָרוֹן לְדוֹר עֲבָדְךָ, וְעִרְיַכַת גֵּר לְבֹר־יִשִּׁי  
מְשִׁיחֶךָ, בְּמַתְהֶרָה בְּיָמֵנוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׂרִים יַעֲלֹזוּ, וַחֲסִידֶיךָ  
בְּרַנָּה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ־פִּיָּךְ, וְכָל הָרִשְׁעָה בְּלָהָה בְּעָשׂוֹן  
תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זָרוֹן מִן הָאָרֶץ.

וְתַמְלִדְךָ, אַתָּה יי לְבִדְךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכָתוּב בְּדִבְרֵי קִדְשְׁךָ:  
יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכָתוּב:  
וַיִּגְבֹּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל תִּקְדוֹשׁ נִקְדַּשׁ בְּצִדְקָה. בְּרוּךְ  
אַתָּה, יי, הַמְּלִיךְ הַקְּדוֹשׁ.

אַתָּה בַּחֲתָרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבָּתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ,  
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ  
מִלִּכְנוּ לְעִבּוֹדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָ.

*On the Sabbath add the words in brackets:*

וְתַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת  
יוֹם] הַזְכָּרוֹן הַזֶּה, יוֹם [זְכָרוֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קִדְשׁ,  
זָכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיְגִיעַ וַיִּרְאֶה, וַיִּרְצֶה  
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקוּדוֹנָנוּ, וְזְכָרוֹן אֲבוֹתֵינוּ,



we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem, Thy holy city. As it is written in the words of Thy consecrated David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day and] this day of Remembrance, a day for [recalling with love the] sounding of the Shofar. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the

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The declaration that God has chosen us does not imply that He has rejected others. All men are under God's providence, and all are chosen for a specific service. Israel's service has been to disseminate the knowledge of God, and for this our liturgy expresses gratitude.



וזכרון משיח בן־דוד עבדך, וזכרון ירושלים עיר קדשך,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה. זכרנו,  
יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
לחיים; ובדבר ישועה ורחמים חוס וחנו, ורחם עלינו  
והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

אלהינו ואלהי אבותינו, מלך על כל העולם כולו  
בכבודך, והנשא על כל הארץ ביקרך, והופע בהדר גאון  
עזך, על כל יושבי תבל ארצך, וידע כל פועל כי אתה  
פועלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר  
נשמה באפו, יי אלהי ישראל מלך, ומלכותו בכל משלה.

אלהינו ואלהי אבותינו [רצה במנוחתנו] קדשנו במצותיך  
ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך.  
[והנחילנו, יי אלהינו, באהבה ובכבוד שבת קדשך, ויגדלו  
בה ישראל מקדשי שמך]. וטהר לבנו לעבדך באמת, כי  
אתה אלהים אמת, ודברך אמת וקיים לעד. ברוך אתה, יי,  
מלך על כל הארץ, מקדש [השבת ו]ישראל ויום הזכרון.  
רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את  
העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה  
תקבל ברכון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה, יי,  
המתחזיר שבינתו לציון.

Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of Remembrance.

Extend to us this day, Thy blessings of life and well-being. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, do Thou establish Thy glorious rule over all the world, and do Thou manifest Thy sovereign majesty over all the earth, and let all the inhabitants of the world behold the grandeur of Thy might. Let every creature know that Thou hast created it, and every living thing recognize that Thou didst form it, and let all that have breath testify: The Lord God of Israel is King and His dominion extends over all creation.

Our God and God of our fathers, [may our Sabbath rest be worthy before Thee, and] mayest Thou sanctify us by Thy commandments. Grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. [O Lord our God, cause us to enjoy in love, the heritage of Thy holy Sabbath, and may the people of Israel who hallow Thy name find therein a true rest]. And purify our hearts to serve Thee in truth for Thou art a God of truth and Thy word is truth and it will endure forever. Praised be Thou, O Lord, King of all the world, who hallowest [the Sabbath and] the people of Israel, and the Day of Remembrance.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא. לְדוֹר וָדוֹר  
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
קִיְּנוּ לָךְ.

וְעַל בָּכָם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדִיךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֻּת, הָאֵל,  
יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נֶאֱדָה  
לְהוֹדוֹת.

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמֶּךָ. בְּרַכְּנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיךָ;  
כִּי בְּאוֹר פְּנִיךָ נִתַּת לָנוּ, יי, אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד  
וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשְׁלֹום. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָהּ.

בְּסִפָּר חַיִּים, בְּרַכָּה וְשְׁלֹום וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִקְטָב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹום.  
בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְׁלֹום.

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מוֹדֵבֵר מִרְמָה; וְלִמְקַלְלֵי  
וּנְפִשֵׁי תְדוּם, וְנִפְשֵׁי בַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,



We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy



ובמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי; וְכָל הַחוּשָׁבִים עָלַי רַעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמוֹךְ, עֲשֵׂה לִמְעַן  
יִמְנָךְ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן  
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי  
לְפָנֶיךָ, יי, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שְׁאוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שְׁאוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעָרְבָה לִי מִנְחַת  
יְהוּדָה יִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

# THE AMIDAH

*By the Reader:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,  
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לִמְעַן שְׁמוֹ בְּאַהֲבָה.

מִסּוּד חֲכָמִים וְנְבוֹנִים, וּמִלְּמַד דַּעַת מְבִינִים, אֲפַתָּה פִּי  
בְּתַפִּלָּה וּבְתַחֲנוּנִים, לְחַלּוֹת וּלְחַנּוּן פָּנֶי מִלְּךָ מִלְּבִי הַמְּלָכִים  
וְאֲדוֹנֵי הָאֲדוֹנִים.

*To be recited on the First Day:*

יִרְאֵתִי בִּפְצוֹתַי שִׁיחַ לְחֶשְׁחִיל, קוּמִי לְחַלּוֹת פָּנֶי נוֹרָא  
וְדַחִיל; וְקִטְנֵתִי מַעַשׂ לָכֵן אֲזַחִיל, תְּבוֹנֶה חֲסִדִּי וְאִידִּי אוֹחִיל.  
יוֹצְרִי הִבִּינִי מוֹרְשָׁה לְהַנְחִיל, אֵילָנִי וְאִמְצָנִי מִרְפוּיֹן וְחִיל;

commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

# THE AMIDAH

*By the Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

With words from the learned and the discerning will I open my lips in prayer and supplication, to implore mercy from the King of kings and the Lord of lords.

*To be recited on the First Day:*

With trepidation I begin my plea,  
And rise to speak before God, awesome and majestic.  
Deficient am I in virtue and wisdom,  
How can I pray, how dare I hope?  
O my Creator, teach me to possess my heritage, Thy Torah.  
Strengthen me, uphold me in my weakness and my fear,

לְחָשִׁי יִרְצֶה בְּמִנְטִיָּה וּמִשְׁחִיל, בְּטוּי יִמְתַּק בְּצוּף נָחִיל.  
 רְצוּי בִּישָׁר וְלֹא בְּמִכְחִיל, מִשְׁלָחִי לְהַמְצִיא כָּפָר וּמִחִיל;  
 שְׁאֵנִי יַעֲרֹב וְלֹא בְּמִשְׁחִיל, הֶעֱתֵר לְנִשְׁשִׁים וּנְחָשִׁים בְּזָחִיל.  
 חֲנוּן, בְּהִבְטִיחַ לְבִנְקֶרֶת מִחִיל, זַעֲקִי קָשׁוּב בְּעֵת אֶתְחִיל;  
 קָרְבִּי יַחֲמִרוּ בְּחֶקֶרְךָ תְּלוּחִיל, וּמֵאִימַת הַדִּין נִפְשִׁי תִּבְחִיל.  
 אִם בְּגִמּוּל הֵלֵב יָחִיל, מְקוּרִי עֲפַעְפִּי אֲזִיל בְּמִזְחִיל; צָדָקָה  
 אֶקְוֶה מִמֶּךָ וְאוֹחִיל, יִשָּׁר הוֹרִי זָכָרָה לְהֶאֱחִיל. חֵם לְבִי  
 בְּחִינֵי יִגְחִיל, יִסְתָּעַר בְּקָרְבִּי בְּעֵת אֶתְחִיל.

*To be recited on the Second Day:*

אֲתִיתִי לְחַנּוּךְ בְּלֵב קָרוֹעַ וּמִרְתָּח, בִּקְשׁ רַחֲמִים בְּעָנִי  
 בִּפְתָּח; נִלְוֶה רַחֲמֶיךָ וְדִין אֵל תִּמְתָּח, אֲדָנִי שְׁפָתֵי תִפְתָּח.  
 דָּבָר אֵין בִּפִּי וּבִלְשׁוֹנִי מִלָּה, הֵן יִי יִדְעָתָ בְּלָה; וּמִמַּעַמְקֵי  
 הֵלֵב לְפָנֶיךָ אוֹתִילָה, אֶחֱסֶה בְּסִתֵּר בְּנִפְיֶךָ סִלָּה.  
 זִלְעָפָה וּפְלָצוֹת אֶחְזוּנִי בְּמוֹרָא, תִּלּוֹת פָּנֶי נִזְרָא בְּנִפְשׁ  
 יִקְרָה; טוֹב טַעַם נִדְעַת קִטְנָתִי לְחֶסֶרָה, עַל בֶּן זִחְלָתִי וְאִירָא.  
 יִגְעָתִי בְּאַנְחָתִי אֵיד לַעֲמֹד לְפָנֶיךָ, כִּי אֵין מַעֲשִׂים לְזִכּוֹת  
 בְּעֵינֶיךָ; לְחִלּוֹתֶךָ שְׁלַחֲנוּנִי מִקְהֵלוֹת הַמוֹנִיָּה, תִּכְוִן לָבָם  
 תִּקְשִׁיב אֲזִנֶּךָ.

*יראתי בפצות*, was written by Rabbi Yekutiel ben Moshe who lived in Speyer, Germany, in the 11th century. It is the Hazzan's invocation, asking God's blessing upon his efforts as pleader for his people.

*אתיתי לחנך*, also an invocation by the Hazzan as he begins to chant the *Amidah*, and recited the second day of Rosh Hashanah, was composed by Rabbi Simeon ben Isaac ben Abun of Mayence, Germany, who likewise lived in the 11th century.

Let my whispered plea be as incense rare,  
 And my utterance as honey sweet,  
 May it flow deep-felt and without pretense,  
 Let my cry be couched in soft melody,  
 That it win love's renewal for a people prostrate in distress.  
 Gracious God, hear my prayer,  
 Fulfill the promise of mercy made to Moses.  
 I tremble when I think Thou searchest hearts,  
 I dread the Day of Judgment,  
 Lest I be judged according to my faults,  
 I hope and trust in Thy mercy,  
 In the merit of our forefathers which Thou wilt remember.  
 My heart is impassioned as I offer my prayer,  
 All my being is astir as I speak to Thee.

*To be recited on the Second Day:*

I come to implore Thee with a troubled heart,  
 As a poor man knocking at the gate have I come to seek mercy.  
 Dispense not stern justice, but tender mercy,  
 O Lord, do Thou teach me what to say.  
 There is not a sound on my lips, no word on my tongue,  
 But Thou knowest it all,  
 From the depths of my heart my entreaty rises,  
 Let me find refuge beneath Thy wings.  
 I am agitated with dread,  
 Standing in prayer before Thine awesome presence,  
 Deficient in virtue, scant in knowledge,  
 I feel unworthy to approach Thee.  
 I am weary with sighing,  
 How can I stand before Thee?  
 Good deeds there are none to speak on my behalf.  
 The multitudes of Thy people  
 Have sent me to entreat Thee,  
 Do Thou direct their thoughts and heed their prayers.



מָה אֲנִי וּמָה חַיִּי תוֹלְעָה וְרָמָה, נִבְעָר מִדַּעַת וּבִאֲפֹס  
מִזְמָה; סִמְכָתִי יִתְדוּתִי בְּסִפֵּר הַחֲכָמָה, מַעֲנֶה רַךְ יָשִׁיב חֲמָה.  
עֲזִי אֵלָיָה אֲשַׁמְרָה לְסַעְדִּי, פֶּתַח דְּבָרֶיךָ הָאֵר לְהַנִּידִי;  
צִדְקָנִי וְאִמְצָנִי וְתָן לֹאֵל יָדִי, כִּי אַתָּה מַשְׁנֹבֵי אֱלֹהֵי חֲסִדִּי.  
קִהְלֶיךָ עוֹמְדִים לְבַקֵּשׁ מַחֲלֻתְךָ, רַחֲמֶיךָ יִכְמְרוּ לְרַחֲמָם  
בְּחִמְלָתְךָ; שׁוֹפְכִים לֵב בְּמִים לְעִמְתְּךָ, וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם  
מִבּוֹן שְׁבִתְךָ.

תַּחֲזֹק לְעַמּוּךָ יָדָם הִרְפָּה, שְׁלַח מֵאִתְּךָ עֲזָר וּתְרוּפָה;  
נִאֲמֶיךָ יִשְׁגּוּ לְחֹזֶק וּלְתַקְפָּה, כָּל אִמְרַת אֱלֹהִים צְרוּפָה.  
זִכְרָנוּ לְחַיִּים, מְלֶכֶךְ חַפִּיץ בְּחַיִּים, וּכְתֻבָּנוּ בְּסִפֵּר הַחַיִּים,  
לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה, יְיָ, מְגֹן אֲבֹרָתְךָ.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנִי; מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מִכְלָל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁרָאֵל  
עַד עַד. מִי כָמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית  
וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמֹן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחֲיֶה הַמֵּתִים.  
יְמֶלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר, תִּלְלוּיָהּ.  
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

What am I, and what is my life?  
 I am nothing but a lowly creature,  
 Devoid of knowledge and without understanding,  
 I rely on the counsel in the Book of Wisdom,  
 A plea gently spoken turns away anger.  
 Almighty God, I wait for Thy support,  
 Do Thou enlighten me what to say,  
 Declare me innocent, strengthen me, encourage me,  
 For Thou art my stronghold, O gracious God.  
 Thy people stand pleading for Thy pardon,  
 Show them mercy;  
 They bare their hearts before Thee,  
 Hear them from Thy heavenly abode.  
 Lift Thy enfeebled people to strength,  
 Help them and heal them.  
 Thy words bear strength and courage,  
 All God's words are true.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

O God, ever adored in the praises of Israel, Thou art our Holy One.

*Reader and Congregation:*

א תה הוא אֱלֹהֵינוּ	ב שָׁמַיִם וּבָאָרֶץ
ג בּוֹר וְנֹעַר	ד גּוֹל מִרְבֵּבָה
ה וּא שָׁח וַיְהִי	ו צָנָה וּנְבָרָאוּ
ז בָּרוּ לְנֶצַח	ח י עוֹלָמִים
ט הוֹר עֵינִים	י וְשֵׁב סֶתֶר
כ תָּרוּ יְשׁוּעָה	ל בּוֹשׁוּ צָדִיקָה
מ עֲטֹהוּ קִנְיָה	נ אֶפֶד נִקְמָה
ס תָּרוּ יֵשָׁר	ע צִתּוֹ אֱמוּנָה
פ עֲלֵתוֹ אֱמֶת	צ דִּיק וַיֵּשָׁר
ק רֹב לְקוֹרְאוֹ בְּאֱמֶת	ך ם וּמִתְנַשֵּׂא
ש וְכֵן שְׁחָקִים	ת לָה אֶרֶץ עַל בְּלִימָה.

חִי וְקַיִם נִזְרָא וּמָרוֹם וְקָדוֹשׁ.

*To be recited on the First Day:*

*Reader and Congregation:*

יִי מִלֵּךְ, יִי מִלֵּךְ, יִי יְמִלֵּךְ לְעוֹלָם וָעֶד.	
אֲדִירִי אֵימָה יֹאדִירוּ בְּקוֹל	יִי מִלֵּךְ.
בְּרוּאֵי בָרֶק יִבְרְכוּ בְּקוֹל	יִי מִלֵּךְ.
גְּבוּרֵי גִבָּה יִגְבִּירוּ בְּקוֹל	יִי יְמִלֵּךְ.
יִי מִלֵּךְ, יִי מִלֵּךְ, יִי יְמִלֵּךְ לְעוֹלָם וָעֶד.	

was written by Elazar ha-Kallir. The consecutive letters of the Hebrew alphabet are given triple repetition in each of its lines.

*Reader and Congregation:*

Our God is mighty and revered,  
 In heaven and on earth.  
 He is acclaimed by multitudes,  
 He spoke and the world was created.  
 He commanded and all began,  
 His renown is eternal.  
 He is everlasting,  
 His eyes are all-seeing.  
 He dwells in mystery,  
 His crown is deliverance.  
 He is robed in righteousness,  
 He is clothed in zeal.  
 He is girt with retribution,  
 His hidden thoughts are equity.  
 His counsel is trustworthy,  
 His work is unfailing,  
 He is merciful and just,  
 He is near to all who call Him in truth.  
 He is high and exalted,  
 He abides in the heavens.  
 He suspended the earth in space,  
 He is ever living, awesome, exalted, and holy.

*To be recited on the First Day:*

*Reader and Congregation:*

*The Lord is King, the Lord was King, the Lord will be King forever.*  
 Men steadfast in faith proclaim in words  
     The Lord is King,  
 Celestial hosts in lightning spell  
     The Lord was King,  
 The mighty realms in heavenly space testify  
     The Lord will be King forever.  
*The Lord is King, the Lord was King, the Lord will be King forever.*



יְהוֹרֵי דוֹלָקִים יְדוּבְבוּ בְּקוֹל יְיָ מְלֹךְ.  
 הַמּוֹנֵי הַמְּלָאָה יִהְיוּ בְּקוֹל יְיָ מְלֹךְ.  
 וְתִתְּלִים וְחַיִּוֹת יִנְעֲדוּ בְּקוֹל יְיָ יְמֹלֵךְ.  
 יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ יְמֹלֵךְ לְעוֹלָם וָעֶד.  
 זוֹכְרֵי זְמִירוֹת יִזְמְרוּ בְּקוֹל יְיָ מְלֹךְ.  
 חֲכָמֵי חִידוֹת יַחֲסִנוּ בְּקוֹל יְיָ מְלֹךְ.  
 טַפְּסָרֵי טְפוּחִים יִטְכְּסוּ בְּקוֹל יְיָ יְמֹלֵךְ.  
 יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ יְמֹלֵךְ לְעוֹלָם וָעֶד.  
 יוֹרְשֵׁי יִקְרָה יִישְׁירוּ בְּקוֹל יְיָ מְלֹךְ.  
 כַּבִּירֵי כֶחַ יִכְתִּירוּ בְּקוֹל יְיָ מְלֹךְ.  
 לְבוּשֵׁי לְהַבּוֹת יִלְבְּבוּ בְּקוֹל יְיָ יְמֹלֵךְ.  
 יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ יְמֹלֵךְ לְעוֹלָם וָעֶד.  
 מְנַעֲיָמֵי מְלֶלֶס יִמְלְאוּ בְּקוֹל יְיָ מְלֹךְ.  
 נִצְצֵי נֶגֶה יִנְצְחוּ בְּקוֹל יְיָ מְלֹךְ.  
 שָׂרָפִים סוֹבְבִים יִסְלְסְלוּ בְּקוֹל יְיָ יְמֹלֵךְ.  
 יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ יְמֹלֵךְ לְעוֹלָם וָעֶד.  
 עוֹרְכֵי עֵז יַעֲנוּ בְּקוֹל יְיָ מְלֹךְ.  
 פְּחוּרֵי פִלָּאָה יַפְצְחוּ בְּקוֹל יְיָ מְלֹךְ.  
 צְבָאוֹת צֹאנָה יִצְלְצְלוּ בְּקוֹל יְיָ יְמֹלֵךְ.  
 יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ יְמֹלֵךְ לְעוֹלָם וָעֶד.

Thy ministering hosts write in flame  
 The Lord is King,  
 Numberless beings in all Thy worlds praise and say  
 The Lord was King,  
 Angelic forces in ceaseless choir chant  
 The Lord will be King forever.

*The Lord is King, the Lord was King, the Lord will be King forever.*

Those schooled in melody sing aloud  
 The Lord is King,  
 The sages absorbed in mystic lore find and proclaim  
 The Lord was King,  
 And masters that probe the heavenly ways announce  
 The Lord will be King forever.

*The Lord is King, the Lord was King, the Lord will be King forever.*

Those that adhere to the words of the Torah chant in joy  
 The Lord is King,  
 Thy ministering forces that steer all life crown Thee declaring  
 The Lord was King,  
 And angels that speak in flames of fire affirm  
 The Lord will be King forever.

*The Lord is King, the Lord was King, the Lord will be King forever.*

Those skilled in graceful speech proclaim  
 The Lord is King,  
 The heavenly realms sparkle in tribute  
 The Lord was King,  
 And Thy messengers circling in heavenly light repeat  
 The Lord will be King forever,

*The Lord is King, the Lord was King, the Lord will be King forever.*

The students of the Torah repeat the refrain  
 The Lord is King,  
 In awe of the marvels beneath the sky each explains  
 The Lord is King,  
 And the flock of Thy faithful sing out rejoicing  
 The Lord will be King forever.

*The Lord is King, the Lord was King, the Lord will be King forever.*

קהלות קדש יקדישו בקול      יי מלך.  
 רבבות רבבה ירננו בקול      יי מלך.  
 שביבי שלהבות ישננו בקול      יי מלך.  
 יי מלך, יי מלך, יי מלך לעולם ועד.  
 תומכי תהלות יתמידו בקול      יי מלך.  
 תוקפי תפארתך יתמננו בקול      יי מלך.  
 תמימי תעודה יתנו בקול      יי מלך.  
 יי מלך, יי מלך, יי מלך לעולם ועד.

*To be recited on the Second Day:*

*Reader:*

ובכן ניהי בישרון מלך:

*Reader and Congregation:*

מלך עריון, אמיץ המנשא, לכל ראש מתנשא; אומר ועושה,  
 מעוז ומחסה; נשא ונושא, מושב מלכים  
 לבסא, לעדי עד ימלך.  
 מלך עריון, גבור בגבורות, קורא הדורות; גולה נסתרות,  
 אמרותיו טהורות; יודע ספורות, לתוצאות  
 מזרות, לעדי עד ימלך.  
 מלך עריון, המפאר בפי כל, והוא כל יבול; המרחם את  
 כל, ונותן מחיה לכל; ונעלם מעין כל, ועיניו  
 משוטטות בכל, לעדי עד ימלך.

אמיץ המנשא was written by Rabbi Simeon ben Isaac ben Abun. The stanzas begin with alternate letters of the Hebrew alphabet. Its theme is the contrast between the greatness of God and the vanity of mortal rulers. The

Assemblies of the holy declare in song

The Lord is King,

Myriad hosts serving Thy will chant and say

The Lord was King,

And creatures divine garbed in light echo

The Lord will be King forever.

*The Lord is King, the Lord was King, the Lord will be King forever.*

Thy worshipers continually praise and say

The Lord is King,

Those who adore Thee reverently call

The Lord was King,

And the faithful who heed Thy heavenly word join in acclaim

The Lord will be King forever.

*The Lord is King, the Lord was King, the Lord will be King forever.*

*To be recited on the Second Day:*

*Reader:*

And thus shall God be acclaimed King in Jeshurun:

*Reader and Congregation:*

The Supreme King, exalted in might, extolled above all things, faithful to keep His word, a Stronghold and a Refuge, the Sustainer of the universe, who places kings on their throne, He will be King forever.

The Supreme King, the All-powerful who summons the generations into being, who reveals things hidden, whose speech is pure, who guides the stars in their courses, He will be King forever.

The Supreme King, glorified by all, powerful to perform all, merciful to all and nourishing all, unseen to all but seeing all, He will be King forever.

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term **בִּישׁוּרֵן** in the introductory line is a poetic name for Israel, derived from **יֵשׁוּר** "the upright one." The line is quoted from *Deuteronomy* 33:5, but it is here used with a future rather than a past meaning.



מִלֶּדֶד עֲלֵיוֹ, זֹכֵר נִשְׁכָּחוֹת, חֹקֵר טוֹחוֹת; עֵינָיו פְּקוּחוֹת,  
מְגִיד גִּלְיוֹת; אֱלֹהֵי הַרוּחוֹת, אֲמֵרוֹתָיו נְכוּחוֹת,  
לַעֲדֵי עַד יִמְלֹךְ.

מִלֶּדֶד עֲלֵיוֹ, טָהוֹר בְּזִבְוָלָיו, אוֹת הוּא בְּאַרְאָלָיו; אֵין עֲרוֹךְ  
אֵלָיו, לַפְעוֹל בְּמַפְעָלָיו; חוֹל שֵׁם נְבוֹלָיו, בְּהִמּוֹת  
יָם לְנִגְלָיו, לַעֲדֵי עַד יִמְלֹךְ.

מִלֶּדֶד עֲלֵיוֹ, בּוֹנֵס מִי הַיָּם, רוֹנֵעַ גִּלְיָ יָם; סוֹעֵר שְׁאוֹן דְּבָכִים,  
מֵלֵא הָעוֹלָם דָּיִם; מַשְׁפִּיחַם בַּעֲמִים, וְשָׁבִים אַחֲרוֹר  
וְאֵיִם, לַעֲדֵי עַד יִמְלֹךְ.

מִלֶּדֶד עֲלֵיוֹ, מוֹשֵׁל בְּגִבּוֹרָה, דִּרְבּוֹ סוּפָה וּסְעָרָה; עוֹטָה  
אוֹרָה, לַיְלָה כִּיּוֹם לְהַאֲיָרָה; עֲרַפֵּל לוֹ סִתְרָה,  
וַעֲמָה שְׂרָא נְחוּרָא, לַעֲדֵי עַד יִמְלֹךְ.

מִלֶּדֶד עֲלֵיוֹ, סִתְרוּ עֲבִים, סִבִּיבּוֹ לְהַבִּים; רְכוּבוֹ כְּרוּבִים,  
מְשַׁרְתָּיו שְׂבִיבִים; מְזֻלוֹת וְכוּכָבִים הַלּוֹלוֹ מְרַבִּים,  
לַעֲדֵי עַד יִמְלֹךְ.

מִלֶּדֶד עֲלֵיוֹ, פּוֹתֵחַ יָד וּמַשְׁבִּיעַ, צוֹרֵר מָיִם וּמִנְבִּיעַ; יִבְשֶׁת  
לְהַטְבִּיעַ, לְשֵׁלִישׁ וְלָרְבִּיעַ; יוֹם לְיוֹם יִבְיַע,  
שְׁבָחוֹ לְהַבִּיעַ, לַעֲדֵי עַד יִמְלֹךְ.

מִלֶּדֶד עֲלֵיוֹ, קְדוֹשׁ וְנוֹרָא, בְּמוֹפֶת וּבְמוֹרָא; מְמַדֵּי אֶרֶץ קָרָא,  
וְאֶבֶן פְּתֻחַת יָרֵחַ; וְכֹל חֲנֻכָּרָא, לְכַבּוֹדוֹ בָּרָא,  
לַעֲדֵי עַד יִמְלֹךְ.

The Supreme King, who remembers things forgotten, the Searcher of hearts, who is ever seeing, who bares our secret thoughts, the God of all spirits whose words are just, He will be King forever.

The Supreme King, who abides in purity, whose wonders are revealed by the heavenly hosts, to whom none are comparable, to whose work nought is comparable, who set the sand as a boundary for the raging sea, He will be King forever.

The Supreme King, who assembled the waters of the sea, who stills the waves, and who stirs them to storm against the world, who breaks their fury and causes them to abate and withdraw, He will be King forever.

The Supreme King, the mighty Ruler of the universe, who moves in storm and tempest, who is robed in light, to whom the night is as bright as the morning, who abides amidst the mist of mystery and amidst the infinite light, He will be King forever.

The Supreme King, whose heavenly realm is covered by clouds, who is present in the flashes of lightning, who commands the celestial hosts, who is served by the mighty fires streaming through the universe, whose praise is rehearsed by the constellations and the stars, He will be King forever.

The Supreme King, whose hand is open to nourish all, who assembles water to moisten the dry earth, whose praise is recounted by the passing days, He will be King forever.

The Supreme King, holy and awesome in His wondrous deeds, who measured the earth and laid her foundation, who created all things for His glory, He will be King forever.

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The concluding Mishnah in *Abot* teaches the doctrine that God created all things for His glory: "Everything which the Holy One, praised be He, created in His world, He created only for His glory, as it is written (*Isaiah* 43:7): 'Everything that is called by My name, I formed it, I made it for My glory.'" This implies that all things have a purpose, to attain their maximum perfection possible, thereby to bring greater glory to God.

מִלֶּדֶד עָלֶיךָ, שׁוֹמֵעַ אֶל אֲבִיּוֹנִים, וּמֵאֲזִין חַנּוּנִים; מֵאֲרִיךְ  
רְצוֹנִים, וּמְקַצֵּר חַרּוֹנִים; רֹאשׁוֹן לְרֵאשׁוֹנִים,  
וְאַחֲרוֹן לְאַחֲרוֹנִים, לְעַדִּי עַד יְמִלֶּךָ.

מִלֶּדֶד אֲבִיּוֹן, בָּלָה וְרַד שְׁחַת, בְּשֹׂאֵל וּבִתְחַת, בְּלֹאוֹת בְּלִי  
נַחַת, עַד מָתִי יְמִלֶּךָ.

מִלֶּדֶד אֲבִיּוֹן, חַנּוּמָה תַּעֲוֹפְנִי, תִּרְדָּמָה תַּעֲוֹפְנִי, תַּחֲנוּן יִשׁוּפְנִי,  
עַד מָתִי יְמִלֶּךָ.

אֲבֵל מִלֶּדֶד עָלֶיךָ, שׁוֹפֵט הָאֱמֶת, מַעֲבִדֶּיךָ אֱמֶת; עוֹשֶׂה חֶסֶד  
וְאֱמֶת, וְרַב חֶסֶד וְאֱמֶת; נִתְיַבְּחוּ אֱמֶת,  
וְחֻתְמוּ אֱמֶת, לְעַדִּי עַד יְמִלֶּךָ.

*To be recited on the Second Day:*

*Reader and Congregation:*

יְיָ מִלֶּדֶד, יְיָ מִלֶּדֶד, יְיָ יְמִלֶּךָ לְעוֹלָם וָעֶד.

כָּל שְׂנֵאֲנֵי שָׁחַק בְּאֶמֶר מֵאֲדִירִים יְיָ מִלֶּדֶד.

כָּל שׁוֹכְנֵי שָׁקֵט בִּבְרָכָה מִבְּרָכִים יְיָ מִלֶּדֶד.

אֱלֹהֵי נֶאֱלָו בְּגִבָּה מִגִּדִּילִים יְיָ יְמִלֶּךָ.

יְיָ מִלֶּדֶד, יְיָ מִלֶּדֶד, יְיָ יְמִלֶּךָ לְעוֹלָם וָעֶד.

כָּל מִלְּאֲכֵי מַעֲלָה בְּדַעַה מִדְּוִילִים יְיָ מִלֶּדֶד.

כָּל מוֹשְׁלֵי מִטָּה בְּהֶלֶל מִהֶלָּלִים יְיָ מִלֶּדֶד.

אֱלֹהֵי נֶאֱלָו בְּוִדְאֵי מוֹדִים יְיָ יְמִלֶּךָ.

יְיָ מִלֶּדֶד, יְיָ מִלֶּדֶד, יְיָ יְמִלֶּךָ לְעוֹלָם וָעֶד.

The Supreme King, who heeds the needy and attends to entreaty, who extends mercy and curtails wrath, who preceded all and will survive all, He will be King forever.

A mortal king withers and is laid in the dust, weary and troubled. How long will he be king?

A mortal king is overcome by sleep, his world is darkened by sleep, his end is vanity. How long will he be king?

But the Supreme King—He is the Judge of Truth, whose works are works of truth, who bestows kindness and truth, whose way is the way of truth, and His whose seal is truth. He will be King forever.

*To be recited on the Second Day:*

*Reader and Congregation:*

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the forces of the universe proclaim mightily

The Lord is King,

All who inhabit the earth praise and say

The Lord was King,

They both magnify and exult

The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the hosts of heaven inscribe on their banner

The Lord is King,

All the sovereigns of the earth offer praise and say

The Lord was King,

They both affirm with certainty

The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

---

כל שנאי שחק was written by Simeon ben Isaac ben Abun. The second and third word in the initial two lines of each stanza spell his name שמעון בר יצחק four times, the second letter in each fourth and fifth word follow the order of letters in the alphabet, two times. In the order of letters the (ס) is missing, but he used in place of it the (ש) which has the identical sound.



כָּל עֲרִיצֵי עֲלִיּוֹנִים בְּזֶמֶר מְזֻמְרִים      יי מָלְךְ.  
 כָּל עוֹבְרֵי עוֹלָמִים בְּחֵיל מְחֻסָּנִים      יי מָלְךְ.  
 אֱלֹהֵי יִצְחָק בְּטַעַם מִטְבָּכִים      יי יִמְלֹךְ.  
 יי מָלְךְ, יי מָלְךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל וְעוֹדֵי וָעֵד בְּיֶשֶׁר מִנִּפִים      יי מָלְךְ.  
 כָּל וְתִיקֵי וָסֵת בְּכֶשֶׁר מְבֻלָּלִים      יי מָלְךְ.  
 אֱלֹהֵי יִצְחָק בְּלֶחֶג מַלְחָמִים      יי יִמְלֹךְ.  
 יי מָלְךְ, יי מָלְךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל נְדִיבֵי נֶדְבוֹת בְּמֶאֱמָר מְמָלָלִים      יי מָלְךְ.  
 כָּל נִכְבְּדֵי נָעַם בְּנִצּוֹת מְנַצְחִים      יי מָלְךְ.  
 אֱלֹהֵי יִצְחָק בְּשִׁית מְשׁוֹחֲחִים      יי יִמְלֹךְ.  
 יי מָלְךְ, יי מָלְךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל בְּעָלֵי בִינָה בְּעָלֵי מַעֲלִים      יי מָלְךְ.  
 כָּל בְּרוּאֵי בְרִיָּה בְּפֶצֶח מְפַצְחִים      יי מָלְךְ.  
 אֱלֹהֵי יִצְחָק בְּצַצְחוֹ מְצַפְצָפִים      יי יִמְלֹךְ.  
 יי מָלְךְ, יי מָלְךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל רִשְׁפֵי רוּחָה בְּקוֹל מְקַדִּישִׁים      יי מָלְךְ.  
 כָּל רֵאשֵׁי רֶן בְּרֶגֶן מְרַנְנִים      יי מָלְךְ.  
 אֱלֹהֵי יִצְחָק בְּשִׁירָה מְשׁוֹרְרִים      יי יִמְלֹךְ.  
 יי מָלְךְ, יי מָלְךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.

All the celestial beings sing  
 The Lord is King,  
 All on life's pilgrimage declaim  
 The Lord was King,  
 They both affirm in harmony  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the throngs assembled in prayer glorify  
 The Lord is King,  
 All Thy constant emissaries reverently assert  
 The Lord was King,  
 They both reaffirm in words  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the forces that nourish Thy world testify  
 The Lord is King,  
 All who know the glory of the Torah declare in triumph  
 The Lord was King,  
 They both utter the words  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the enlightened spirits exalt and say  
 The Lord is King,  
 All the earth's creatures chant  
 The Lord was King,  
 They both whisper the refrain  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the celestial forces reveal  
 The Lord is King,  
 All who lead in fervent songs of faith chant  
 The Lord was King,  
 They both acclaim in melody  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

כָּל יְקִירֵי יָפִי בְּתִקְוָה מְתֻנִּים      יי מִלֶּדֶד.  
 כָּל יוֹשְׁבֵי יִשׁוּב בְּיַחְדּוֹד מְיֻחָדִים      יי מִלֶּדֶד.  
 אֱלֹהֵי נְאֻלּוֹ בְּאֶדְרָר מְאֻדָּרִים      יי יִמְלֹךְ.  
 יי מִלֶּדֶד, יי מִלֶּדֶד, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל צוֹבְאֵי צָבָא בְּלִמְדַּת מַלְאָכִים      יי מִלֶּדֶד.  
 כָּל צְנוּפֵי צִפְרָה בְּצִדְקַת מַצְדִּיקִים      יי מִלֶּדֶד.  
 אֱלֹהֵי נְאֻלּוֹ בְּחֵיל מְחַזְרִים      יי יִמְלֹךְ.  
 יי מִלֶּדֶד, יי מִלֶּדֶד, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל חֲיָלֵי חֶסֶן בְּחִרְרָה מְחַלִּים      יי מִלֶּדֶד.  
 כָּל חֲשׁוּבֵי חֶמֶד בְּחֻזְקָה מְחַזְקִים      יי מִלֶּדֶד.  
 אֱלֹהֵי נְאֻלּוֹ בְּנִגּוֹן מְנַנִּים      יי יִמְלֹךְ.  
 יי מִלֶּדֶד, יי מִלֶּדֶד, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל קְדוּשֵׁי קְדוּשָׁה בְּקִדְשֵׁי מְקַדִּישִׁים      יי מִלֶּדֶד.  
 כָּל קְבוּצֵי קְהָל בְּקִשְׁט מְקַשְׁטִים      יי מִלֶּדֶד.  
 אֱלֹהֵי נְאֻלּוֹ בְּנֶעֱם מְנַעִימִים      יי יִמְלֹךְ.  
 יי מִלֶּדֶד, יי מִלֶּדֶד, יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 כָּל חֲשָׁמַלֵי זָקִים לְבָקָרִים מְתַחַדְשִׁים      יי מִלֶּדֶד.  
 כָּל תְּרֻשֵׁי נְבוֹה בְּדִמְמוּה מַלְחָשִׁים      יי מִלֶּדֶד.  
 אֱלֹהֵי נְאֻלּוֹ בְּשִׁלּוֹשׁ מִשְׁלָשִׁים      יי יִמְלֹךְ.  
 יי מִלֶּדֶד, יי מִלֶּדֶד, יי יִמְלֹךְ לְעוֹלָם וָעֶד.

All the forms of beauty shout  
 The Lord is King,  
 All who dwell on earth profess in unity  
 The Lord was King,  
 They both gloriously confirm  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the hosts who battle for God teach  
 The Lord is King,  
 All adorned with the knowledge of the Torah testify  
 The Lord was King,  
 They both repeat in triumph  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the powers of the universe express  
 The Lord is King,  
 All who love the Torah resolutely state  
 The Lord was King,  
 They both sing melodiously  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All life's forces that call us to holiness say  
 The Lord is King,  
 All the congregations of His faithful confess  
 The Lord was King,  
 They both chant in delight  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*

All the flaming voices of the universe repeat each day  
 The Lord is King,  
 All the proud of stature extol in gentle words  
 The Lord was King,  
 They both affirm in threefold adoration  
 The Lord will be King.

*The Lord is King, the Lord was King, the Lord will be King forever.*



# THE LORD IS KING

## A MEDITATION FOR THE FIRST DAY

Lord of the universe, on this Day of Remembrance we acclaim Thee as Sovereign of all existence, as King of all worlds.

Thou didst fashion all the beings that inhabit the limitless expanses of space. And Thou didst launch the unseen forces, Thy ministering angels, to direct all life in accordance with Thy will.

The stars that sail in the immensities of the heavens are moved by a power that derives from Thee.

The earth that stirs the seed cast into its womb to the miracle of growth, reveals a power that derives from Thee.

Every mind probing to know the mystery of life, every heart yearning for righteousness, they are all stirred by a power that derives from Thee.

Endless are the words that men have spoken in Thy adoration. They have prostrated themselves before Thee in endless gestures, they have sung to Thee in endless tunes. They have built countless altars on which to offer Thee the visible tokens of their love.

Thou art infinite, and Thy perfection is beyond our comprehension. We shall never know Thee as Thou art, we shall never utter the word that will be a fitting response to the fact of Thy existence. Therefore is our quest for Thee, our longing to speak to Thee, to sing to Thee, endless, and it is forever renewed, as Thy mercy is new each morning.

And Thou didst privilege Israel to lead the world in Thy service. The law of Sinai has brought light to all peoples of the earth. Thy House is a House of Prayer for all the nations of the world.

On this Day of Remembrance, the house of Israel sings for all men of faith and for all Thy creatures in all worlds: The Lord is King, the Lord was King, the Lord will be King forever.

# THE LORD IS KING

## A MEDITATION FOR THE SECOND DAY

Lord of the universe, vast is Thy creation and wondrous are Thy works. Each of Thy creatures proclaims Thy glory. Numberless worlds in the far expanse of heavenly space testify to Thy might and to Thy wisdom. Across the light years, they flash to us in awe the wonder of Thy providence. As in the very large, so in the very small, in the tiniest atoms of every substance, is manifest the mighty hand that fashioned them. They speak not in words, but in the greater eloquence of order and purpose, of grandeur and perfection, beyond our powers to express.

And what of man himself, his intelligence and imagination to probe Thy ways, his visions of beauty and truth, his passion for righteousness? Are these not sparks of the divine flame? With Job of old, we may verily say that out of our flesh, out of the structure of our being, we may glimpse Thy eternal mystery, O God.

Countless tongues have extolled Thee in their varied songs of adoration. Countless altars have been established to render homage to Thy name. Every word uttered in Thy praise, every gesture offered in Thy acclaim, is a precious jewel in the crown man has fashioned for Thy glory.

But Thou didst privilege the house of Israel to lead the peoples of the earth in knowing Thee and in praising Thee. The Torah that has gone forth from Sinai has brought light to all mankind. Israel's House of Prayer has been a House of Prayer for all peoples. This has been the mission to which Thou didst summon father Abraham and his descendants after him, to be a blessing to all the families of the earth.

On this day when we acclaim Thee as Creator and Sovereign of the Universe, Israel speaks for all men of faith and merges its song with the song of all Thy creatures: The Lord is King, the Lord was King, the Lord will be King forever.

Reader:

ובכן לך הכל יבתיירו:

Reader and Congregation:

לאל עזרך דין	לבוחר לַבבות ביום דין
לגולה עמקות בדין	לדובר מישרים ביום דין
להונה דעות בדין	לנתיק ועושה חסד ביום דין
לזוכר בריתו בדין	לחומל מעשיו ביום דין
לטהר חוסיו בדין	ליודע מחשבות ביום דין
לכובש בעסו בדין	ללובש צדקות ביום דין
למוחל עונות בדין	לגורא תהלות ביום דין
לסולח לעמוסיו בדין	לעונה לקוראיו ביום דין
לפועל רחמיו בדין	לצופה נסתרות ביום דין
לקונה עבדיו בדין	לרחם עמו ביום דין
לשומר אותבו בדין	לתומך תמימיו ביום דין.

THE KEDUSHAH

ובכן ולך תעלה קדשה, כי אתה אלהינו מלך.  
 נקדש את שמך בעולם בשם שמקדישים אותו בשמי  
 מרום, בכתוב על יד נביאך: וקרא זה אל זה ואמר:  
 קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו.  
 אז בקול רעש גדול, אדיר וחזק, משמיעים קול, מתנשאים  
 לעצמות שרפים, לעצמתם ברוך יאמרו—  
 ברוך כבוד יי ממקומו.

*Reader:*

And thus let all acclaim God as King:

*Reader and Congregation:*

It is He who ordains judgment;  
 He searches hearts on the Day of Judgment.  
 He reveals hidden things in judgment;  
 He ordains righteousness on the Day of Judgment.  
 He applies knowledge in judgment;  
 He bestows mercy on the Day of Judgment.  
 He remembers His covenant in judgment;  
 He spares His creatures on the Day of Judgment.  
 He clears His faithful in judgment;  
 He discerns thoughts on the Day of Judgment.  
 He curbs wrath on the Day of Judgment;  
 He is robed in mercy on the Day of Judgment.  
 He pardons iniquity in judgment;  
 He is beyond our praises on the Day of Judgment.  
 He forgives His people in judgment;  
 He answers His suppliants on the Day of Judgment.  
 He invokes His compassion in judgment;  
 He beholds secrets on the Day of Judgment.  
 He redeems His faithful in judgment;  
 He loves His people on the Day of Judgment.  
 He guards His adherents in judgment;  
 He supports the innocent on the Day of Judgment.

#### THE KEDUSHAH

And thus let our Kedushah rise unto Thee for Thou our God art King:

Let us acclaim Thy holiness throughout the world, even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon with a great and triumphant voice a mighty chorus responds: Praised be the Lord throughout the universe.



ממקומך מלפנינו תופיע ותמלך עלינו, כי מחכים אנחנו לך. מתי תמלך בציון, בקרוב בימינו לעולם ועד תשבון. תתגדל ותתקדש בתוך ירושלים עירך לדור ודור ולנצח נצחים. ועינינו תראינה מלכותך, בדבר האמור בשרי עזה, על ידי דור משיח צדקך:

ימלך יי לעולם, אלהיך ציון לדר ודר; הללויה.  
לדור ודור נגיד גדלך, ולנצח נצחים קדשתך נקדיש, ושבחתך אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך גדול וקדוש אתה.

ובכן תן פחדך, יי אלהינו, על כל מעשיך, ואימתך על כל מה שבראת, ויראות כל המעשים וישתחוו לפניך כל הברואים, ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם, כמו שידענו, יי אלהינו, שהשקטן לפניך, עז בידך ונבירה בימיך, ושמך נורא על כל מה שבראת.

ובכן תן כבוד, יי, לעמך, תהלה ליראתך ותקנה טובה לדורשיך, ופתחון פה למיחלים לך, שמחה לארצך וששון לעירך, וצמיחת קרן לדור עבדך, ועריבת גר לבן-ישי משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדך, על כל מעשיך, בחר ציון משכן כבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך: ימלך יי לעולם, אלהיך ציון לדר ודר; הללויה.

O our King, arise and establish Thy rule over us, for we wait for Thee. When will Thy sovereignty be established in Zion? Speedily, even in our own day, do Thou cause Thy Presence to dwell there forever. May Thy greatness be extolled and Thy holiness acclaimed in Jerusalem, Thy city, unto all generations, for all eternity.

O may we behold the establishment of Thy kingdom, according to the promise in the Psalms of the righteous David, Thine anointed: The Lord will reign forever, your God, O Zion, for all generations. Praise the Lord.

Unto all generations we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem, Thy holy city. As it is written in the words of Thy consecrated David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

קדוש אתה ונורא שמך, ואין אלה מבלעדך, בכתוב;  
 ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה.  
 ברוך אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
 ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו  
 מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה ואת יום]  
 הזכרון הזה, יום [זכרון] תרועה [באהבה] מקרא קדש, וקר  
 ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
 וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,  
 וזכרון משית בורדור עבדה, וזכרון ירושלים עיר קדשה,  
 וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
 ולחסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה. זכרנו,  
 יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
 לחיים; ובדבר ישועה ורחמים חוס וחנו, ורחם עלינו  
 והושיענו, כי אליך ענינו, כי אל מלך חנון ורחום אתה.  
 אלהינו ואלהי אבותינו, מלך על כל העולם בליו  
 בכבודך, והנשא על כל הארץ ביקרך, והופע בהדר גאון  
 עזה, על כל יושבי תבל ארצה, וידע כל פעול כי אתה  
 פועלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר  
 נשמה באפו, יי אלהי ישראל מלך, ומלכותו בכל משלה.



Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written (Isaiah 5:16): The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day and] this day of Remembrance, a day for [recalling with love the] sounding of the Shofar. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of Remembrance.

Extend to us this day, Thy blessings of life and well-being. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, do Thou establish Thy glorious rule over all the world, and do Thou manifest Thy sovereign majesty over all the earth, and let all the inhabitants of the world behold the grandeur of Thy might. Let every creature know that Thou hast created it, and every living thing recognize that Thou didst form it, and let all that have breath testify: The Lord God of Israel is King and His dominion extends over all creation.

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The usual translation of **משפט** and **צדקה** is justice and righteousness, which blurs the distinctiveness of each of the two terms. The Gaon of Vilna in his commentary on *Isaiah* 5:16 suggests that **צדקה** be interpreted here as mercy. It is interpreted similarly by Abraham ben Joseph in his commentary on the Rosh Hashanah liturgy (*Siddur Bet Avraham*, Jerusalem 1912, page 128b).



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [רְצֵה בְּמִנוּחָתָנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתָן חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעְנוּ מִטּוֹבֶיךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ  
 [וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שֶׁבֶת קִדְּשָׁךְ, וְיִנּוּחוּ  
 בְּהַיְשָׁרָא מִקִּדְשֵׁי שְׁמֶךָ] וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי  
 אִתָּה אֱלֹהִים אֱמֶת, וּדְבָרֶךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה, יְיָ,  
 מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשָּׁבֶת וְ]יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹ.  
 רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת  
 הָעֶבֶדָה לְדָבִיר בֵּיתֶךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפַלְתֶּם בְּאַהֲבָה  
 תִּקְבֹּל בְּרַצּוֹן, וְתֵהִי לְרַצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.  
 וְתַחֲיֶינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
 הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה  
 הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,  
 יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,  
 בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
 הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחַיֵּיתָנוּ  
 וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ,  
 וְתַאֲסֹף גְּלוּתֵינוּ לְחֻצְרוֹת  
 קִדְּשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת  
 רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבָּב  
 שְׁלָם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.  
 בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה  
 הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן  
 יִשְׁעֵנוּ, אִתָּה הוּא. לְדוֹר וָדוֹר  
 גּוֹדֵה לָךְ, וְנִסְפָּר תְּהַלֵּלְתָּךְ, עַל  
 חַיֵּינוּ הַמְּסוּרִים בִּינְךָ, וְעַל  
 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
 נִסִּיךָ שְׂבָבְךָ יוֹם עַמּוּנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבְךָ  
 עֵת, עָרֵב וּבֹקֵר וְצַהֲרַיִם.  
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,  
 מִעוֹלָם קִוִּינוּ לָךְ.

Our God and God of our fathers, [may our Sabbath rest be worthy before Thee, and] mayest Thou sanctify us by Thy commandments. Grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. [O Lord our God, cause us to enjoy in love, the heritage of Thy holy Sabbath, and may the people of Israel who hallow Thy name find therein a true rest]. And purify our hearts to serve Thee in truth for Thou art a God of truth and Thy word is truth and it will endure forever. Praised be Thou, O Lord, King of all the world, who hallowest [the Sabbath and] the people of Israel, and the Day of remembrance.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

וְעַל בָּלָם יִתְבָּרַךְ וַיְתְּרוּמָם שְׁמֹךְ, מַלְכֵּנוּ, תִּמְיֵד לְעוֹלָם וָעֶד.  
 וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.  
 וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיַּהֲלֵנוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל,  
 יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֹךְ, וְיִלְךָ  
 נֶאֱמָה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
 הַבְּתוֹבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו,  
 בְּחַיִּים עִם קְדוֹשְׁךָ, כָּאֲמֹר: יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו  
 אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ כְּאַחַד, בְּאוֹר פְּנִיָּה;  
 כִּי בְּאוֹר פְּנִיָּה נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
 וְצִדְקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ  
 אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֶפֶר חַיִּים, בָּרְכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
 בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

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The *book of life* is a metaphor denoting the general truth that our destinies are ultimately decreed by the Creator, and that the renewal of life is a fresh bestowal of a divine gift. The metaphor itself is old, and we find references to it in the Bible. In *Exodus* 32:32 Moses is quoted as saying to God: "Blot me, I pray Thee, out of Thy book which Thou hast written." *Psalms* 69:29 uses this metaphor more explicitly: "Let them (the wicked) be blotted out of the book of the living, and not be written with the righteous."



For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

**אלהי נצור**, with which we are accustomed to finish the *Amidah* prayers, is omitted in the public recitation of the *Amidah* by the Reader. It is in its nature a private devotion, composed originally by one of the Talmudist, Mar, the son of Ravena, who used to recite it after the *Amidah* as a mark of special piety. It remains a private prayer and it is recited only at the end of the silent *Amidah*, recited by each individual. It is to be noted that this prayer is singular in form, unlike the *Amidah* itself which is in the plural.

The *Amidah* is a public prayer, reflecting a response to God's providence in the life of the group. Personal prayers, reflecting the individual's aspirations, were usually added at the end, and the Talmud records many personal prayers which different rabbis recited at the conclusion of the *Amidah*.



## אבינו מלכנו

*To be omitted on the Sabbath:*

אָבִינוּ מֶלֶכְנוּ, חָטְאֵנוּ לְפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.  
 אָבִינוּ מֶלֶכְנוּ, עָשֵׂה עִמָּנוּ לְמַעַן שְׁמוֹךְ.  
 אָבִינוּ מֶלֶכְנוּ, חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.  
 אָבִינוּ מֶלֶכְנוּ, בְּטֹל מַעְלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.  
 אָבִינוּ מֶלֶכְנוּ, בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, כֵּלֵּה כָּל צָר וּמַשְׁטֵין מֵעָלֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, סָתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, כֵּלֵּה דָּבָר וְחֶרֶב וְרָעָב, וְשָׂבִי וּמַשְׁחִית  
 וְעוֹן וְשָׂמֵד, מִבְּנֵי בְרִיתְךָ.  
 אָבִינוּ מֶלֶכְנוּ, מְנַע מִגּוֹפָה מִנְחֶלֶתְךָ.  
 אָבִינוּ מֶלֶכְנוּ, סֶלַח וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, מַחֲזִיק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חֻבוֹתֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלֵי עַמְּךָ.  
 אָבִינוּ מֶלֶכְנוּ, קַרַע רֹעַ גִּזֵּר דִּינֵנוּ.  
 אָבִינוּ מֶלֶכְנוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

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אבינו מלכנו went through a long development, but its beginnings go back to the prayer which Rabbi Akiba recited on a fast day in a time of drought

AVINU MALKENU

*To be omitted on the Sabbath:*

Our Father, our King, we have sinned before Thee.  
 Our Father, our King, we have no King except Thee.  
 Our Father, our King, deal kindly with us for Thy name's sake.  
 Our Father, our King, renew unto us a happy New Year.  
 Our Father, our King, annul all evil decrees against us.  
 Our Father, our King, annul the plans of our enemies.  
 Our Father, our King, frustrate the counsel of our foes.  
 Our Father, our King, free us of every oppressor and adversary.  
 Our Father, our King, silence our adversaries and accusers.  
 Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from the people of Thy covenant.  
 Our Father, our King, keep the plague from Thy people.  
 Our Father, our King, forgive and pardon all our iniquities.  
 Our Father, our King, blot out and remove our transgressions and our trespasses from before Thee.  
 Our Father, our King, in Thine abundant mercy cancel all the records of our transgressions.  
 Our Father, our King, bring us back to Thee in wholehearted repentance.  
 Our Father, our King, send a complete healing to the sick among Thy people.  
 Our Father, our King, annul the evil decreed against us.  
 Our Father, our King, remember us favorably.

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supplicating God for rain. Our practice is to recite it on fast days, on Rosh Hashanah and Yom Kippur and on the Ten Days of Penitence. We omit it on the Sabbath because, with the exception of Yom Kippur, there is no fasting on the Sabbath, and because its petitions parallel those of the *Amidah* recited on weekdays.

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה וְיִשׁוּעָה.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וּבְלִבְלָה.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר זְכוֹת.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.  
 אָבִינוּ מֶלֶכְנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב.  
 אָבִינוּ מֶלֶכְנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עַמָּךְ.  
 אָבִינוּ מֶלֶכְנוּ, הָרַם קֶרֶן מְשִׁיחֶךָ.  
 אָבִינוּ מֶלֶכְנוּ, מֵלֵא יִדְּנוּ מִבְּרִכּוֹתֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, מֵלֵא אֲסֻמִּינוּ שָׁבַע.  
 אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלָנוּ, חוּס וּרְחַם עָלֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתָנוּ.  
 אָבִינוּ מֶלֶכְנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתָנוּ.  
 אָבִינוּ מֶלֶכְנוּ, נָא אֵל תִּשְׁיבֵנוּ רִיקָם מִלִּפְנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, זְכוּר כִּי עָפָר אֲנַחְנוּ.  
 אָבִינוּ מֶלֶכְנוּ, תִּהְיֶה הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים  
 וְעַת רְצוֹן מִלִּפְנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִידֶךָ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְךָ.

Our Father, our King, inscribe us in the book of a happy life.  
Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of sustenance and abundance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our deliverance soon to flourish.

Our Father, our King, raise the strength of Thy people Israel.

Our Father, our King, raise the strength of Thine anointed one.

Our Father, our King, fill our hands with Thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, be Thou receptive to our prayer.

Our Father, our King, dismiss us not empty-handed from Thy Presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with Thee.

Our Father, our King, have compassion on us, and on our children.

Our Father, our King, act for the sake of those who were slain for Thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming Thy unity.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of Thy name.



אָבִינוּ מֶלֶכְנוּ, נָקוּם נִקְמַת דָּם עַבְדֶּיךָ הַשָּׁפוּד.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ חַגְדּוֹל חַגְבוֹר וְהַנּוֹרָא  
 שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מֶלֶכְנוּ, חַנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה  
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Reader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ;  
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְקִדְשָׁא, בְּרִיד הוּא, לְעֶלְא לְעֶלְא  
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִתְמַתָּא, וְאִמְרִין בְּעֶלְמָא,  
 וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אַבוּהוֹן  
 דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Our Father, our King, vindicate the blood of Thy servants shed by tyrants.

Our Father, our King, do it for Thy sake, if not for ours.

Our Father, our King, do it for Thy sake and save us.

Our Father, our King, do it for the sake of Thy abundant mercy.

Our Father, our King, do it for the sake of Thy great, mighty and revered name, by which we are called.

Our Father, our King, be gracious to us and answer us. We can claim nothing by virtue of our deeds. Deal Thou mercifully and graciously with us, and deliver us.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

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**צדקה** has often been translated as justice or righteousness, but in the Biblical text as in the liturgy its true meaning is in many cases, mercy rather than justice. The phrase **עשה עמנו צדקה וחסד** is a good illustration of this usage. Here **צדקה** is used as a synonym to **חסד** which means kindness or graciousness, and we ask it of God after admitting that "we can claim nothing by virtue of our deeds." We can make our plea then by invoking God's mercy.

## קריאת התורה לראש השנה

אין בְּמוֹד בְּאַלְהִים, אֲדֹנֵי, וְאֵין בְּמַעֲשֵׂיָהּ. מְלָכוּתָהּ מְלָכוּת  
כָּל עֲלָמִים, וּמִמְשַׁלְתָּהּ בְּכָל דָּר וָדָר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ  
יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ עֲזָרָנוּ וְיִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.  
אֵב הַרְחֵמֵם, הִטִּיבָהּ בְּרָצוֹנָהּ אֶת צִיּוֹן, תִּבְנֶה חֲזֻמוֹת  
יְרוּשָׁלָּיִם. כִּי בָהּ לָבַד בְּטַחָנוּ, מֶלֶךְ אֵל רַם וְנֹשָׂא, אֲדֹנִי  
עוֹלָמִים.

*The Ark is opened:*

וַיְהִי בְּנֹסַע הָאָרֶן וַיֵּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֲבִיבֶיהָ,  
וַיִּנָּסוּ מִשְׁנֵאֲיָהּ מִפְּנֶיהָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדִבֶּר יְיָ  
מִירוּשָׁלָּיִם. בָּרוּךְ שְׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

*The following is omitted on the Sabbath:*

יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֲרָךְ אֲפִים, וְרַב חֶסֶד וְאֱמֶת; נָצַר  
חֶסֶד לְאַלְפִים, נָשָׂא עוֹן וּפָשַׁע וַחֲטָאתָהּ, וְנָקָה.  
רַבּוֹן הָעוֹלָם, מֵלֵא מִשְׁאֲלוֹתֵינוּ לְטוֹבָה, וְהַפֵּךְ רָצוֹנֵנוּ וְתוֹר־  
לָנוּ שְׂאֵלָתֵנוּ, וּמַחֲלֵ עַל כָּל עֲוֹנוֹתֵינוּ וְעַל כָּל עֲוֹנוֹת אֲנָשִׁי  
בְּתֵינוּ מַחֲלֵה בְּחֶסֶד, מַחֲלֵה בְּרַחֲמִים. וְטַהַרְנוּ מִחֲטָאֵינוּ  
וּמִעֲוֹנוֹתֵינוּ וּמִפְּשָׁעֵינוּ; וְזַכְּרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפָקְדֵנוּ

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The first two sentences of **ויהי בנסע** are from *Numbers* 10:35. They represent the chant which Moses taught the Israelites as the *Ark of the Covenant* moved forward. The Ark preceded the movements of the Israelites in the wilderness. The concluding sentence in **ויהי בנסע** is from *Isaiah*'s vision of the Messianic age, *Isaiah* 2:3. In combination, these verses pray for the end of the ungodly powers that obstruct the establishment of the Messianic kingdom of justice for all men, when Israel will be renewed in the Holy Land, and Zion become the center of a vital spiritual life to which all the nations of the world will turn for guidance.

## TORAH SERVICE—ROSH HASHANAH

Thou art supreme in might, O God,  
Thy work is good beyond compare;  
All realms of life are in Thy hand,  
Thy reign abideth everywhere.

A King eternal, Thou art, Lord,  
Thy sovereignty will never cease;  
In Thee alone we shall be strong,  
Thy love will bless us all with peace.

Father of mercies, deal kindly with Zion. Do Thou rebuild and sustain the walls of Jerusalem.

In Thee alone do we put our trust, exalted God and King, Ruler of the universe.

*The Ark is opened:*

And when the Ark moved forward, Moses would exclaim: Arise, O Lord, and let those who are the enemies of Thy word be scattered. Let those who oppose Thee run in defeat from Thy Presence.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

*The following is omitted on the Sabbath:*

The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent.

### RIBON HA-OLAM

Lord of the universe, fulfill the worthy desires of our hearts, grant us our petition, and do Thou mercifully forgive us all our iniquities. Cleanse us of all our wrongdoing, and remember us for good, for deliverance, and for compassion. Bless us with a good



בַּפְקֻדָּת יְשׁוּעָה וּרְחֻמִּים. וְזָכְרָנוּ לְחַיִּים טוֹבִים וְאֲרָכִים  
וְלִשְׁלֹמֹם, וּפְרֻנְסָה וּבִלְבָּלָה. וְתוֹ-לָנוּ לָחֶם לֶאֱכֹל וּבִגְד  
לְלָבוֹשׁ, וְעֶשֶׂר וּכְבוֹד וְאֶרֶץ יָמִים, לַחֲגוּת בְּתוֹרָתְךָ וּלְקִנִּים  
מִצֻּוֹתֶיךָ; וְשָׁבַל וּבִינָה לְהִבִּין וּלְהַשְׁכִּיל עִמָּקִי סוּדוֹתֶיךָ. וְשִׁלַּח  
רְפוּאָה לְכָל מַכְאוּבֵינוּ, וּתְבַרַךְ אֶת כָּל מַעֲשֵׂה יְדִינִי. וְתִזְוֹר  
עָלֵינוּ גִזְרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמֹת. אָמֵן, וְכֵן יְהִי רָצוֹן.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.

וְאַנִּי תַפְלְתִּי לָךְ, יְיָ, עֵת רָצוֹן; אֱלֹהִים, בָּרַב־חֲסִדֶּךָ, עֲנֵנִי  
בְּאַמֶּת יִשְׁעֶךָ.

*Zohar, Vayakhel:*

בְּרִיד שְׁמָה דְּמָרָא עָלְמָא, בְּרִיד בְּתָרָה וְאַתְרָה. יְהֵא  
רְעוּתְךָ עִם עַמְּךָ יִשְׂרָאֵל לְעַלְמִי, וּפְרָקֵן יְמִינְךָ אַחֲזִי לְעַמְּךָ  
בְּבֵית מִקְדָּשְׁךָ; וְלֹאֲמַטִּיא לָנָא מְטוֹב נְהוּרָה, וְלִקְבֵּל צְלוֹתָנָא  
בְּרַחֲמִין. יְהֵא רַעֲוָא קְדָמְךָ, דִּתְוֹרִיד לָן חֲזִין בְּטִיבוּתָא;  
וְלִהּוּא אָנָּא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחֵם עָלֵי וּלְמַנְטֵר יְתִי  
וְיֵת כָּל דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכָלֵּא וּמְפָרְגִס  
לְכָלֵּא; אַנְתָּ הוּא שְׁלִיט עַל כָּלֵּא; אַנְתָּ הוּא דִּשְׁלִיט עַל  
מַלְכֵּיא, וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא דְקִדְשָׁא בְּרִיד  
הוּא, דְּסִגְדָּא קַמָּה וּמַקְמָא דִּיקָר אוֹרִיָּתָה בְּכָל עֵדָן וְעָדָן.  
לֹא עַל אִנְשׁ רַחֲצָנָא, וְלֹא עַל בַּר אֱלֹהִין סְמִכָּנָא, אֱלֹא  
בְּאֱלֹהָא דְשִׁמְיָא, דִּהוּא אֱלֹהָא קְשׁוּמִי, וְאוֹרִיָּתָה קְשׁוּמִי,  
וְנִבְיָאוּהִי קְשׁוּמִי, וּמִסְגָּא לְמַעַבְד טַבְּנוֹן וְקְשׁוּמִי. בֵּיה אָנָּא רַחֲמִי,

life, with ample sustenance and with length of days, in health and in peace. Inspire us to study the Torah and to fulfill Thy commandments. Illumine our hearts that we may discern the wondrous wisdom of Thy Law. Heal us, O Lord, of all our afflictions, and prosper us in all our worthy endeavors. Decree for us a happy New Year, with deliverance and consolation for all Thy children everywhere. Amen.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. May my prayer rise to Thee, O Lord, in an acceptable time, and mayest Thou, O God, answer me with Thine unfailing help. Amen.

### BERIḤ SHEMEH

*Zohar, Vayakhel:*

Praised be Thou, O Sovereign of the universe, and praised be the law by which Thou dost govern all Thy creation. May Thy love ever abide with us, and do Thou reveal to us in Thy holy sanctuary, Thy redeeming power and Thy truth. O do Thou in mercy heed us when we call, and grant us and all our dear ones a good life, among all the righteous who know Thy peace.

Thou nourishest and sustainest all creatures. They are all under Thy sovereignty. Thou rulest over kings, for all dominion is Thine. We are the faithful servants of the Holy One, praised be He, before whom and before whose glorious Torah we bow at all times.

We place our trust not in any mortal man, or in any angelic being, but in Thee, O God of Heaven. Thou art the God of truth; Thy Torah is truth; Thy prophets are prophets of truth; and Thou

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ברִיךְ שֵׁמֶה was introduced into the service under the inspiration of the great master of the Cabbalah, Rabbi Isaac Luria (1534-1572). It is a quotation from the great classic of the mysticism of the Cabbalah, the *Zohar*, where it is introduced with these words: "When the scroll of the Torah is taken out for reading at a public service, the heavenly gates of mercy open and there is an awakening of divine love for us. Then it is fitting for a person to pray thus."

וְלִשְׁמֹה קִדִּישָׁא יְקִירָא אָנָּא אָמַר וְתִשְׁבְּחוּ. יְהֵא רַעְנָא קְדָמָךְ,  
וְתִתְּפַתַּח לָבָאִי בְּאוּרֵיתָא, וְתַשְׁלֵם מִשְׁאָלֵינוּ וְלָבָא  
דְּכָל עַמְּךָ יִשְׂרָאֵל, לְטָב וּלְחַיִּין וּלְשָׁלָם.

*Reader and Congregation:*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.  
גָּדְלוֹ לֵי אֱתִי, וְנוֹרֹמָה שְׁמוֹ יִתְּדוּ.

לָךְ יְיָ תִּנְדְּלָה וְתִגְבֹּרָה וְתִתְּפַאֲרֶת וְתִהְיֶצֶחַ וְתִהְיֶה, בִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ; לָךְ, יְיָ, הַמְּלָכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.  
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֵם רִגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ  
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֵר קְדָשׁוֹ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.  
אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית  
אֵיתָנִים, וְיַצִּיל נַפְשֹׁתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַעֲזֹר בְּיָצֵר הָרָע  
מִן הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיַמְלֵא מִשְׁאָלוֹתֵינוּ  
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

*Torah Reader:*

וְיַעֲזֹר וְיַגֵּן וְיִשְׁעֵי לְכָל הַחוּסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבוּ  
נִדְּרֵי לֵאלֹהֵינוּ, וְתָנוּ כְּבוֹד לַתּוֹרָה. כֹּהֵן, קָרֵב; יַעֲמֹד (פְּלוֹנִי  
בֶּן פְּלוֹנִי) הַכֹּהֵן. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*SPECIAL PRAYERS RECITED AT THE TORAH*

*On behalf of the person called to the Torah:*

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ, אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, הוּא יְבָרַךְ  
אֶת..... שְׁעָלָה לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה וּלְכָבוֹד יוֹם  
הַדִּין. תְּקַדֵּשׁ בָּרוּךְ הוּא יִשְׁמְרֵהוּ וְיַצִּילָהוּ מִכָּל צָרָה וְצוּקָה



dost abound in deeds of goodness and truth. In Thee do we put our trust and to Thee do we chant our praises.

May it be Thy will, O Lord, to open our hearts to Thy Torah, and to fulfill the worthy desires of our hearts and the hearts of all Thy people Israel, for good, for life, and for peace. Amen.

*Reader and Congregation:*

Hear, O Israel, the Lord is our God, the Lord is One.

Our God is One; our Lord is exalted; holy is His name.

O magnify the Lord with me, and together let us exalt His name.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all.

Exalt the Lord our God, and bow down before His throne, for He is holy. Exalt the Lord our God and worship Him at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us and may He be mindful of the covenant with our ancestors. May He deliver us in evil times and may He fortify us against the evil inclination residing in our hearts. May He grant us an enduring deliverance and answer our yearnings for His merciful help.

*The Torah Reader:*

May the Lord help and protect those who trust in Him. Amen. Let us all exalt our God and render homage to the Torah.

Let the *Kohen* arise and come before the Torah.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

And you, in adhering to the Lord your God, have been sustained in life even unto this day.

#### SPECIAL PRAYERS RECITED AT THE TORAH

*On behalf of the person called to the Torah:*

May He, who blessed our fathers Abraham, Isaac and Jacob, confer His blessings upon . . . . . who has come to honor God, and His Torah, and the Day of Judgment. May the Holy One, praised be He, watch over him, deliver him from every mishap,



וּמִכָּל נָנַע וּמִחֲלָה, וַיִּשְׁלַח בְּרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו,  
וַיִּכְתְּבוּהוּ וַיַּחֲתֻמּוּהוּ לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל  
אַחֲרָיו; וְנֹאמַר אָמֵן.

*On naming a daughter:*

*The prayer for naming a son is omitted here because a son is named when the rite of circumcision is performed.*

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרֵךְ  
אֶת..... וְאֶת אִשְׁתּוֹ הַיּוֹלְדָה..... וְאֶת בָּתָם, הַנּוֹלְדָה לָהֶם,  
בְּמִזְל טוֹב, וַיִּקְרָא שְׁמָהּ בְּיִשְׂרָאֵל..... וַיִּזְכְּרוּ לְגִדְלָהּ לְתוֹרָה  
לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים; וְנֹאמַר אָמֵן.

*On behalf of a sick man:*

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, מֹשֶׁה  
וְאַהֲרֹן, דָּוִד וּשְׁלֹמֹה, הוּא יִרְפֵּא אֶת הַחוֹלֶה..... הַקָּדוֹשׁ  
בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלָיו לְהַחֲלִימֵוּ וּלְרַפְּאוֹתוֹ,  
לְהַחְיִיקוֹ וּלְהַחְיִיתוֹ, וַיִּשְׁלַח לוֹ מִהֲרָה רְפוּאָה שְׁלֵמָה,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

*On behalf of a sick woman:*

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, מֹשֶׁה  
וְאַהֲרֹן, דָּוִד וּשְׁלֹמֹה, הוּא יִרְפֵּא אֶת הַחוֹלֶה..... הַקָּדוֹשׁ  
בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ,  
לְהַחְיִיקָהּ וּלְהַחְיִיתָהּ, וַיִּשְׁלַח לָהּ מִהֲרָה רְפוּאָה שְׁלֵמָה,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

*On being delivered from peril:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים  
טוֹבוֹת, שְׁנִמְלִנִי כָּל טוֹב.

*The congregation responds:*

מִי שְׁנִמְלִךְ כָּל טוֹב, הוּא יְגַמְלֵךְ כָּל טוֹב סֵלָה.

from affliction and illness; may He prosper him in all his undertakings; and may He inscribe and seal him for a good life, together with all his brethren of the household of Israel. Amen.

*On naming a daughter:*

*The prayer for naming a son is omitted here because a son is named when the rite of circumcision is performed.*

May He, who blessed our fathers, Abraham, Isaac and Jacob, confer His blessings upon . . . . . and upon his wife . . . . ., and their new-born daughter. Her name shall be known in Israel as . . . . . May her parents be privileged to raise her to the study of the Torah, to the sacred state of matrimony, and to the performance of virtuous deeds. Amen.

*On behalf of the sick:*

May He, who blessed Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless . . . . . with a speedy and complete healing, a healing of body and a healing of mind. Amen.

*On being delivered from peril:*

Praised be Thou, O Lord our God, King of the universe, who dost shower Thy blessings upon man, even beyond his merits. Thou hast been gracious unto me and hast delivered me from peril. I shall ever praise Thy name, and strive to be worthy of Thy continuing love.

*The congregation responds:*

May He who showered His blessings upon you, ever be with you and bless you.

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The need to offer a prayer of thanksgiving on being delivered from peril is recognized in the Talmud, in *Beraḥot* 54a. The Talmud specifies four perils: an ocean voyage, a journey across the desert, illness, and unjust imprisonment. Some commentators would limit the recitation of this prayer to the occasions specified, but the prevailing opinion regards the specifications as purely illustrative, and deems it proper to offer such a prayer at any occasion when a person feels he has been in danger, and has passed through it safely.

# INTRODUCTION TO THE TORAH READING

## FIRST DAY

The Torah and Haftorah readings on both days of Rosh Hashanah emphasize the basic theme of the High Holyday season—man's responsibility before God.

God is the Creator of life, and the miracle of creation is renewed each time that a new child comes into the world. But a child at birth is only a promise, whose fulfillment will depend on the guidance and training he will receive toward the unfolding of his potentialities. His parents, who share in the miracle of the child's creation, face the responsibility of training him toward an awareness of his true destiny. Especially the mother, who bears the child, is invested with the responsibility of directing his future development.

On the first day of Rosh Hashanah we read of the birth of Isaac and Samuel. Both mothers, Sarah and Hannah, had suffered a prolonged period of childlessness, and they had prayed ardently for a child. When their children were born, they were deeply conscious that God was the Author of their blessing, and they felt committed to raise their children for a life of faithfulness to Him.

It was to enable Isaac to fulfill his spiritual destiny as befitting the heir to his father's faith that Sarah insisted on separating her young son from the influences of Ishmael, the son of the bond-woman. Abraham, the ever compassionate one, was troubled about Sarah's request, for he felt pity toward Ishmael. But God counselled him to comply, for a greater good would be served; the separation would enable Isaac to grow up as the fitting heir of his father's way of life. Hannah dedicated her son to the service of God from the very moment of his birth. She took him as a child to the sanctuary in Shiloh, to be raised for God's service under the tutelage of the High Priest Eli. He became the prophet Samuel whose words and deeds are enshrined in two Biblical books that bear his name.



# INTRODUCTION TO THE TORAH READING

## SECOND DAY

The *Akedah* story teaches that life is under a high commitment, that its highest fulfillment is its surrender to God. Abraham was ready to offer his beloved son as a sacrifice to God, in response to the divine summons. And Isaac concurred in the proposed sacrifice, ready to give his life for God.

The *Akedah* story has sometimes been misunderstood, because in the end, Isaac was not really sacrificed. The entire story is, of course, presented as a test and its fulfillment. The test had been fulfilled in the willingness to perform the act, and after that the act itself was no longer of any consequence.

We recognize that life is the most precious asset of the universe, and it is the source of supreme worth in the sight of God. But the highest affirmation of life's sanctity is to spend it, when called upon, in the service of some great ideal. In defense of truth, of righteousness, of freedom, men have paid the price of martyrdom, and we hold the instances of such martyrdom as exemplary of the human spirit at its highest. The most universal statement of the ideal worthy of man's supreme commitment, is *the service of God*. The ideal of divine service is inclusive of all the ideals by which we are tested in life. The readiness of Abraham and Isaac to meet the test of the *Akeda* is, therefore, a symbol of the supreme devotion of which a person is capable and to which he is committed by the fact that he is a child of God.

The reading from Jeremiah, as the Haftorah for the second day, proclaims the promise that God will keep the covenant with His faithful, and restore His children to renewed freedom in the Holy Land. For God is not only the Creator of life. He is also the Lord of history who, in the unfolding of the design at work in human affairs, will establish His kingdom of justice for all men. Israel's restoration is part of that consummation, since Israel is the people through whom He has revealed the truths of the Torah, by which all men may move toward the fulfillment of their destiny.



## קריאת התורה—יום א לראש השנה

*The person called to the Torah:*

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

*Congregation:*

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

*He repeats the response and continues:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*After the reading of the portion, he concludes:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וְחַיֵּי עוֹלָם נָשַׁע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

## קריאת התורה—יום א לראש השנה

*Genesis 21:1-34.*

וַיְהִי כִּי פָקַד אֶת-שָׂרָה בְּאִשְׁרָה אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה  
בְּאִשְׁרָה דִּבְרִי: וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לִזְקֻנָּיו  
לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֵתוֹ אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת-  
שֵׁם-בְנוֹ הַנּוֹלֵד-לּוֹ אֲשֶׁר-יִלְּדָה-לּוֹ שָׂרָה יִצְחָק: וַיִּמַּל  
אַבְרָהָם אֶת-יִצְחָק בְּנוֹ בֶּן-שְׁמֹנֶת יָמִים בְּאִשְׁרָה צִוָּה אֵתוֹ  
אֱלֹהִים: \* וְאַבְרָהָם בֶּן-מֵאָת שָׁנָה בַּהֲוֹלֵד לוֹ אֶת יִצְחָק  
בְּנוֹ: וַתֹּאמֶר שָׂרָה צִחָק עָשָׂה לִי אֱלֹהִים כְּלִי-שְׁמִיעַ  
יִצְחָק-לִי: וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִיקָה בָנִים שָׂרָה  
כִּי-יִלְדָתִי בֶּן לִזְקֻנָּיו: וַיַּגְדֵּל הַיֶּלֶד וַיִּנְמַל וַיַּעַשׂ אַבְרָהָם  
מִשְׁתֶּה גָדוֹל בַּיּוֹם הַנֵּמַל אֶת-יִצְחָק: \* וַתֵּרָא שָׂרָה אֶת-

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\*Marks the end of the *Aliyah*.

The birth of Isaac after a prolonged period of his mother's childlessness, and in his father's old age, heightened the sense of God's involvement, em-

## TORAH SERVICE—FIRST DAY ROSH HASHANAH

*The person called to the Torah:*

Praise the Lord to whom all praise is due.

*Congregation:*

Praised be the Lord to whom all praise is due forever and ever.

*He repeats the response and continues:*

Praised be Thou, O Lord our God, King of the universe, who hast selected us from among all peoples and entrusted unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

*After the reading of the portion, he concludes:*

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

## TORAH SERVICE—FIRST DAY ROSH HASHANAH

*Genesis 21:1-34.*

And the Lord remembered Sarah as He had promised, and the Lord did for Sarah what He had said. And Sarah conceived and bore Abraham a son in his old age, at the appointed time that God had announced to him. And Abraham named the son born to him, whom Sarah bore him, Isaac. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

And Abraham was one hundred years old when his son Isaac was born to him. And Sarah said, God has wrought laughter for me, whoever will hear of it will laugh because of me. And she added: Who would have said to Abraham that Sarah would yet nurse a child? For I have borne him a son in his old age! And the child grew and was weaned, and Abraham made a great feast on the day when Isaac was weaned.

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phasizing the truth that all life is a gift bestowed by the hand of the Creator. In other circumstances, God's involvement in the act of birth may be less discernible, fostering the illusion that childbirth is purely a "naturalistic" process. According to tradition, Isaac's birth occurred on Rosh Hashanah.

בַּיהוָה הַמִּצְוִית אֲשֶׁר־יִלְדָּה לְאַבְרָהָם מִצַּחֵק: וְהָאִמֶּר  
 לְאַבְרָהָם גֵּרָשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־  
 הָאִמָּה הַזֹּאת עִם־בְּנֵי עִם־צַחֵק: וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי  
 אַבְרָהָם עַל אֹדֶת בָּנוּ: וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אֶל־  
 יִרְעָ בְּעֵינֶיךָ עַל־הַנָּעַר וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ  
 שָׂרָה שָׁמַע בְּקִלְהָ כִּי בִיצַחֵק יִקְרָא לָהּ וְרַע: \* וְגַם אֶת־  
 בֶּן־הָאִמָּה לְגֻנִי אֲשִׁימְנוּ כִּי וְרַעַךְ הוּא: וַיִּשְׁכַּם אַבְרָהָם  
 בַּבֶּקֶר וַיִּפְקֹד־לֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־יְהוָה שָׁם עַל־  
 שֹׁכְמָה וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וּתְלָךְ וַתֵּתֶנּוּ בְּמִדְבַּר בְּאֶרֶץ  
 שָׁבַע: וַיָּכְלוּ הַמַּיִם מִן־הַחֲמַת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת  
 אֶחָד הַשִּׁיחִים: וּתְלָךְ וַתֵּשֶׁב לָהּ מִנְּעַר הָרֶחֶק בְּמִטְחוּנִי  
 קָשָׁת כִּי אָמְרָה אֶל־אַרְאֶה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּעַר  
 וַתִּשָּׂא אֶת־קִלְהָ וַתִּבְדֵּךְ: וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנָּעַר  
 וַיִּקְרָא מִלֵּאךְ אֱלֹהִים: אֶל־יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ  
 מִהֲגֵלֶךְ הָנָּה אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנָּעַר  
 בְּאֲשֶׁר הוּא־שָׁם: \* קוֹמִי שְׂאִי אֶת־הַנָּעַר וְהַחֲנִיקִי אֶת־  
 יֶדְךָ בּוֹ כִּי־לְגֻנִי גָדוֹל אֲשִׁימְנוּ: וַיִּפְקֹד אֱלֹהִים אֶת־עֵינֶיהָ  
 וַתֵּרָא בְּאֶרֶץ מַיִם וּתְלָךְ וַתִּמְלֹא אֶת־הַחֲמַת מַיִם וַתִּשָּׂק  
 אֶת־הַנָּעַר: וַיְהִי אֱלֹהִים אֶת־הַנָּעַר וַיִּגְדַּל וַיֵּשֶׁב בְּמִדְבַּר  
 וַיְהִי רִבְּהָ קָשָׁת: וַיֵּשֶׁב בְּמִדְבַּר פָּאֶרָן וַתִּקְחֵהּ לּוֹ אִמּוֹ אִשָּׁה  
 מֵאֶרֶץ מִצְרַיִם: \*

וַיְהִי בַּעֲתָה הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכָל שַׂר־צָבָאוֹ אֶל־  
 אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה:  
 וְעַתָּה הִשְׁבָּעָה לִּי בָאֱלֹהִים הִנֵּה אִם־תִּשְׁקַד לִי וּלְגִנִּי  
 וּלְנִכְכִּי בַחֲסֹד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעִם־



And Sarah saw that the son, whom Hagar the Egyptian woman, had borne to Abraham, mocked. And she said to Abraham: Send away this bond woman and her son, for the son of this bond woman shall not inherit together with my son Isaac. And Abraham was greatly troubled because of his son. And God said to Abraham: Be not troubled because of the boy and the bond woman. Whatever Sarah requests, heed her. For only through Isaac shall your name be carried on.

As for the son of the bond woman, I will make of him a nation also, for he is your child. And Abraham arose early next morning, and he took bread and a leather-bottle of water and gave them to Hagar, putting them, together with the child, on her shoulder, and he sent her away; and she departed, and she wandered about in the desert near Beer-Sheba. And when the water in the leather bottle was consumed, she placed the child under one of the bushes. And she placed herself opposite him at a distance as that travelled by a bow's arrow, for she said: Let me not see the death of the child; and she sat opposite him, and she wept with a loud voice. And God heard the boy, and an angel of God called to Hagar from heaven and said to her: What grieves you Hagar? Be not afraid. God has heeded the cry of the boy where he now lies. Come now, and take the boy, and hold on to him, for I shall make him into a great nation. And God opened her eyes and she beheld a spring of water, and she proceeded to fill the leather-bottle with water, and she gave the boy to drink. And God was with the boy, and he grew up; and he made his home in the desert, and he was devoted to the bow and arrow. And he lived in the desert of Paran, and his mother chose for him a wife from the land of Egypt.

It was then that Abimeleh and Phihol, the head of the army, spoke to Abraham, saying: God is with you in all you do. Now, take an oath by God that you will not deal falsely with me or my children or grandchildren. As I have dealt with you kindly, so do you deal with me and the country where you reside. And Abraham

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The Midrash makes the "remembrance" of Sarah a parable of hope for Jerusalem's redemption. Jerusalem without her children was like a "barren" woman, neglected and forsaken, and it is in God's hand to restore her, even as He restored Abraham and Sarah, after prolonged barrenness by giving them Isaac.



הָאָרֶץ אֲשֶׁר-נָתַתָּה בָּהּ: וַיֹּאמֶר אֲבֹרָהִם אֲנֹכִי אֲשַׁבֵּעַ;  
וְהוֹכַח אֲבֹרָהִם אֶת-אֲבִימֶלֶךְ עַל-אֲדֹתָ בְּאֵר הַמַּיִם אֲשֶׁר  
גָּזְלוּ עַבְדִּי אֲבִימֶלֶךְ: וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי  
עָשָׂה אֶת-הַדָּבָר הַזֶּה וְגַם-אַתָּה לֹא-הִנַּדְתָּ לִּי וְגַם אֲנֹכִי  
לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם: וַיִּקַּח אֲבֹרָהִם צֹאן וּבָקָר וַיֵּתֵן  
לְאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית: \* וַיָּצַב אֲבֹרָהִם אֶת-  
שֹׁבַע בְּבִשְׁתׁ הַצֹּאן לְבִדְהָן: וַיֹּאמֶר אֲבִימֶלֶךְ אֶל-אֲבֹרָהִם  
מָה הִנֵּה שֹׁבַע בְּבִשְׁתׁ הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה:  
וַיֹּאמֶר כִּי אֶת-שֹׁבַע בְּבִשְׁתׁ תִּקַּח מִיָּדִי בְּעִבּוֹר תְּהִיָּה-לִּי  
לְעֹדָה כִּי חִפְרָתִי אֶת-הַבְּאֵר הַזֹּאת: עַל-כֵּן קָרָא לַמָּקוֹם  
הַזֶּה בְּאֵר שֹׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית  
בְּבְאֵר שֹׁבַע וַיָּקֶם אֲבִימֶלֶךְ וּפִיכַל שְׂרָ-צְבָאוֹ וַיָּשֻׁבוּ אֶל-  
אֶרֶץ פְּלִשְׁתִּים: וַיִּמָּע אֲשֶׁל בְּבְאֵר שֹׁבַע וַיִּקְרָא-שָׁם בְּשֵׁם  
יְהוָה אֱלֹהִים: וַיִּגֵּר אֲבֹרָהִם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא בְּרַעְיוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעֶלְא לְעֶלְא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, וְשִׁבְחָתָא וְנַחֲמָתָא, וְאִמְרִין בְּעֶלְמָא,  
וְאָמְרוּ אָמֵן.

said: I shall take an oath on it. And Abraham chastised Abimeleḥ over the well of water, which the servants of Abimeleḥ had taken from him by violence. And Abimeleḥ replied: I did not know who did this, and you never told me of it; I have not heard of it until this day. Then did Abraham take sheep and oxen and he gave them to Abimeleḥ; and the two entered into a covenant.

And Abraham set apart seven ewe-lambs from the flock. And Abimeleḥ said to Abraham: What is the meaning of the seven ewe-lambs which you have set apart? And he replied: Take these seven ewe-lambs, that they may serve as a sign that I dug this well. Therefore did they call this place Beer-sheba (Well of the Oath), for there the two took an oath. And the two entered a covenant in Beer-sheba, and then did Abimeleḥ and Phiḥol, the head of his army, return to the land of the Philistines. And Abraham planted a tamarisk tree in Beer-sheba, and there he called upon the Lord, the eternal God. And Abraham continued to live in the land of the Philistines many days.

*Reader:*

Glorified and hallowed be His great name throughout the world which He created according to His will

May His kingdom of peace be established speedily, in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

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The encounter between Abraham and Abimeleḥ, led the Rabbis to expound the virtues of honest criticism. Because Abraham reproved Abimeleḥ for the misdeeds of his servants, there was the opportunity for Abimeleḥ to correct the grievance, and this led to a full reconciliation between them.

The Rabbis enlarge upon Abraham's act of planting a tree in Beer-sheba. They saw in the tree an oasis which Abraham established as part of his life-work to serve God and man. There, weary travellers came and he gave them food and shelter, and there he was able to teach them his ideas. After they ate, for instance, they would offer him thanks, but he would disclaim proprietorship of the things he had given them. Ultimately they came from God, and it was to God that he asked them to direct their praises.

## קריאת התורה—יום א לראש השנה

*When the Torah is raised the congregation joins in reciting:*

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ  
בְיַד מֹשֶׁה.

*The following Maftir portion is read from the second Torah:*

*Numbers 29:1-6.*

וּבַחֹדֶשׁ הַשְּׂבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם  
כָּל-מִלֵּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:  
וַעֲשִׂיתֶם עֲלֶיהָ לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּדֶקֶקֶר אֶחָד אֵיל  
אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם סֵלֶת  
בְּלוֹלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר שְׁנֵי עֶשְׂרִים לֶאֱיִל:  
וְעֶשְׂרֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: וְשְׂעִיר-  
עִזִּים אֶחָד חֲטָאת לִכְפֹּר עֲלֵיכֶם: מִלֶּבֶד עֹלֶת הַחֹדֶשׁ  
וּמִנְחָתָהּ וְעֹלֶת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם כַּמִּשְׁפָּט לְרִיחַ  
נִיחֹחַ אֲשֶׁה לַיהוָה:

*The second Torah is raised and the congregation joins in reciting:*

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ  
בְיַד מֹשֶׁה.

*Before the reading of the Haftarah:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים  
שׁוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,  
הַבוֹחֵר בַּתּוֹרָה; וּבְמֹשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ; וּבְנִבְיָאֵי הָאַמֶּת  
וְצִדִּיק.

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Rosh Hashanah is for us the religious New Year, but the Biblical calendar regards *Nisan*, the time of spring, the time of redemption from Egypt as



## TORAH SERVICE—FIRST DAY ROSH HASHANAH

*When the Torah is raised the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

*The following Maftir portion is read from the second Torah:*

*Numbers 29:1-6.*

And in the seventh month, on the first of the month, you shall have a holy convocation; you shall do no manner of servile work; it shall be to you a day for blowing the ram's horn. And you shall offer a burnt offering for a sweet-savor to the Lord, one young bullock, one ram, seven he-lambs of the first year without blemish; and their meal-offering, fine flour mingled with oil, three-tenths of an *ephah* for the bullock, two-tenths for the ram, and one-tenth for every lamb of the seven lambs; and one he-goat for a sin-offering to make atonement for you; beside the burnt offering of the new moon, and the meal-offering thereof, and their drink-offerings, as ordained, for a sweet-savor, an offering made by fire unto the Lord.

*The second Torah is raised and the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

*Before the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

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the first month of the year. *Tishri*, the month when Rosh Hashanah occurs, is the seventh month. It is sacred, even as the seventh day of the week is sacred. The number seven is endowed with many sacred associations. The seventh year is the Sabbatical year, when the Bible calls for the remission of debts and the liberation of Hebrew slaves, and after seven Sabbatical years we have the Jubilee year when all land sold by its rightful possessor because of impoverishment must be returned to its original owner.



וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִים צוּפִים מֵהָר אֶפְרַיִם וּשְׁמוֹ  
אֶלְקָנָה בְּדִירָחָם בְּדֹאֲלֵיּוּא בֶן־תָּחוּ בֶן־צוּף אֶפְרָתִי׃  
וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִנָּה וַיְהִי  
לפְנִנָּה יָלָדִים וּלְחַנָּה אֵין יָלָדִים׃ וְעַלָּה הָאִישׁ הָהוּא מְעִירוֹ  
מִיָּמִים יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזָבַח לַיהוָה צְבָאוֹת בְּשִׁלָּה  
וְשֵׁם שְׁנֵי בְנֵי־עָלִי חָפְנִי וּפְנִחָם כִּהְנִים לַיהוָה׃ וַיְהִי הַיּוֹם  
וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן לַפְּנִנָּה אִשְׁתּוֹ וּלְכַל־בְּנֵיהָ וּבְנוֹתֶיהָ מְנוֹת׃  
וּלְחַנָּה יִתֵּן מִנָּה אַחַת אֶפְסִים כִּי אֶת־חַנָּה אָהָב וַיהוָה סָגַר  
רַחֲמָה׃ וּכְעֶסְתָּה צָרָתָה נִסְכָּעַם בְּעֵבֹר הָרַעְמָה כִּי־  
סָגַר יְהוָה בְּעַד רַחֲמָה׃ וְכֵן יַעֲשֶׂה שָׁנָה שָׁנָה מִיָּדִי  
עַל־תָּה בְּבֵית יְהוָה כֵּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכְלִי׃  
וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא  
תֹאכְלִי וְלָמָּה יָרַע לְבָבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה  
בָּנִים׃ וַתִּקֶּם חַנָּה אַחֲרֵי אֲכָלָה בְּשִׁלָּה וְאַחֲרֵי שָׁתָה  
וְעָלִי הַבֵּהָן יֹשֵׁב עַל־הַכֶּפֶא עַל־מִזְבֹּחַת הַיֵּבֶל יְהוָה׃ וְהָיָה  
מֵרַת נַפֶּשׁ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכָה תִּבְכָּה׃ וַתֹּדַר נָדָר  
וַתֹּאמֶר יְהוָה צְבָאוֹת אֲסִדְרָאָה תִּרְאָה׃ בָּעֲנִי אֲמַתְךָ  
וַיִּזְכְּרֵנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וַנִּתְתָּה לְאֲמַתְךָ גִּרֵּעַ  
אֲנָשִׁים וַנִּתְתּוּ לַיהוָה כָּל־יָמֵי חַיָּו וּמִזְרָה לֹא־יַעֲלֶה עָלֶי-  
רֹאשׁוֹ׃ וְהָיָה כִּי הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שֹׁמֵר  
אֶת־פִּיהָ׃ וְחַנָּה הָיָה מְדַבֶּרֶת עַל־לִבָּהּ רַק שְׁפִתֶיהָ נִעֲוֹת  
וְקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹׁבָה עָלִי לְשִׁכְחָהּ׃ וַיֹּאמֶר אֲלֶיהָ  
עָלִי עַד־מָתִי תִשְׁתַּכְּרִין הָסִירִי אֶת־יַיִןְךָ מֵעַלֶיךָ׃ וַתַּעַן  
חַנָּה וַתֹּאמֶר לֹא אָדֹנִי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיֵּן וְשִׁכַּר

*The Haftarah—I Samuel 1-2: 10.*

There was a certain man of Ramataim-Zophim, the hill country in Ephraim, by the name of Elkanah, the son of Yeroḥam, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. He had two wives, one called Hannah, and the other Peninah; and Peninah had children but Hannah was childless. And this man was accustomed to journey from his city each year to worship and bring offerings to the Lord in Shiloh, where two sons of Eli, Hophni and Pinhas served as priests unto the Lord. Whenever Elkanah sacrificed, he gave portions to his wife Peninah and to all her sons and daughters. But to Hannah he gave a double portion, for he loved Hannah, though the Lord had made her childless. She was, however, distressed by her rival Peninah, who taunted her because she was childless. As he continued this practice year by year when she journeyed to the house of the Lord, so did Peninah continue to provoke her, and she cried and did not eat. And Elkanah, her husband said to her: Hannah, why do you cry and why do you not eat, and why is your heart so sad? Am I not better to you than ten children?

And Hannah arose, after they had eaten in Shiloh and after they had drunk, while Eli the priest sat on his seat at the entrance of the Temple of the Lord. And Hannah was embittered in spirit, and she prayed to the Lord, shedding copious tears. And she made a vow, saying: O Lord of hosts, if you will heed my affliction and remember me, and not forget me, and give me a male child, I shall dedicate him to the Lord for all the days of his life, and no razor will come upon his head.

And as she persisted in praying to the Lord, Eli watched her mouth. For she spoke only in her heart; her lips moved, but her voice could not be heard. And Eli thought she was drunk. Eli then said to her: How long will you be drunk? Get rid of the wine in you. But Hannah replied: No, my lord, I am a woman of troubled spirit. Wine or strong drink I did not drink, but I have

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The Talmud in *Beraḥot* 31b, interprets Hannah's reply to Eli as a rebuke, because he had not given her the benefit of the doubt, and had accused her falsely. Nevertheless, the Talmud observes, she explained the circumstances and cleared herself of suspicion, setting an example of the proper action in the face of a false accusation.

לֹא שְׁתִּיתִי וְאִשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה: אֲלֹתֶיךָ אֶת־  
 אֶמְתְּךָ לִפְנֵי בְּתֻבָּלְעֵל כִּי מְרֹב שִׁיחִי וּכְעָסִי דִּבַּרְתִּי  
 עַד־הַנָּה: וַיַּעַן עָלַי וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֵלֹהֵי יִשְׂרָאֵל  
 יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר שְׁאַלְתָּ מֵעַמּוֹ: וְהָאָמֶר תִּמְצָא  
 שְׂפָחֶתְךָ חֵן בְּעֵינֶיךָ וְתִלְךְ הָאִשָּׁה לְדֶרֶכָּה וְתֹאכַל וּפְנִיָּה  
 לֹא־יִהְיֶה עוֹד: וַיִּשְׁכְּמוּ בִּבְקָר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה  
 וַיָּשָׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הֶרְמֵתָה וַיַּדַּע אֱלֹקֶיךָ אֶת־חַנּוּהָ  
 אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה: וַיְהִי לְתַקְפוֹת הַיָּמִים וַתַּהַר חַנָּה  
 וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְּהוָה שְׁאַלְתִּיו:  
 וַיַּעַל הָאִישׁ אֱלֹקֶיךָ וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זִבְחַת הַיָּמִים  
 וַאֲתִנְדְּרוּ: וְחַנָּה לֹא עָלְתָה כִּי־אָמְרָה לְאִשָּׁה עַד־יִגְמַל  
 הַנֶּעֱר וַהֲבִיאוּתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיֵּשֶׁב שָׁם עַד־עוֹלָם:  
 וַיֹּאמֶר לָהּ אֱלֹקֶיךָ אִשָּׁה עָשִׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד־נִמְלֹךְ  
 אֹתוֹ אֵךְ יָקָם יְהוָה אֶת־דְּבָרֹךְ וַתֵּשֶׁב הָאִשָּׁה וַתֵּינֶק אֶת־  
 בְּנָהּ עַד־נִגְמְלָהּ אֹתוֹ: וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר נִמְלְתָהּ בְּכָרִים  
 שְׁלֹשָׁה וְאַיִפָּה אַחַת קָמָה וְנָכַל יוֹן וַתִּבְיָאֶהּ בֵּית־יְהוָה  
 שְׁלוֹ וְהַנֶּעֱר נָעַר: וַיִּשְׁחָמוּ אֶת־הַפָּר וַיָּבֹאוּ אֶת־הַנֶּעֱר אֶל־  
 עָלִי: וְהָאָמֶר כִּי אֲדֹנִי חַי נִפְשָׁךְ אֲדֹנִי אֲנִי הָאִשָּׁה הַנּוֹצֵבֶת  
 עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה: אֶל־הַנֶּעֱר הָיָה הַתְּפַלֵּלָתִי  
 וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֵלָתִי אֲשֶׁר שְׁאַלְתִּי מֵעַמּוֹ: וְגַם אֲנֹכִי  
 הַשְׁאֵלְתִּיהוּ לַיהוָה כְּלִי־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה  
 וַיִּשְׁתַּחֲווּ שָׁם לַיהוָה:

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עֲלֵךְ לְבִי בַיהוָה רַחֵם מְרִנִי  
 בַיהוָה רַחֵם פִּי עַל־אֹזְנִי כִּי־שָׁמַחְתָּ בִּישׁוּעָתְךָ: אֵיךְ



poured out my grief before the Lord. Do not think me a worthless woman; I have spoken only because of my great complaint and provocation. Eli replied: Go in peace, and may the God of Israel grant you the request you have made of Him. And she said: May your servant continue to find favor in your eyes. And the woman set out on her way, and she ate, and her former sadness was now gone.

They rose early in the morning, and worshiped before the Lord, and then proceeded to return to Ramah. And Elkanah was with his wife, Hannah; and the Lord remembered her. In due time Hannah became pregnant and gave birth to a son; and she called him Samuel, for she said: I have asked him of the Lord (*Samuel — sheal me-El.*).

And the man Elkanah journeyed with his household to sacrifice to the Lord his yearly sacrifice and to fulfill his vow. But Hannah did not journey with them, telling her husband, I will wait until the boy is weaned—then will I take him with me, to appear before the Lord, and he will remain there always. And Elkanah her husband said to her: Do as seems good to you; remain here until you wean him. And may the Lord only establish His promise! And the woman remained behind and she nursed her son until she had weaned him.

After she had weaned him, she took him with her, together with three bullocks, one *ephah* of flour, and a bottle of wine, and she brought him to the house of the Lord in Shiloh; and the boy was still a child. After the bullock was slaughtered, they brought the boy to Eli. And she said: Please, my lord, as true as you are alive, I am the woman who stood near you here praying to the Lord. For this boy did I pray, and the Lord granted the plea with which I turned to Him. There have I assigned him to the Lord, as long as he lives, he is assigned to the Lord. And he learnt there to worship the Lord.

And Hannah prayed and said: My heart exults in the Lord. My prowess is exalted through the Lord. Now I can speak in the presence of mine enemies, because I have been made happy in Thy deliverance.



קָרוֹשׁ בַּיְהוָה בִּירֵאִין בִּלְתָּךְ וְאִין צוֹר בְּאַלְהֵינוּ: אֵל־  
תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל  
דַּעוֹת יְהוָה וְלֹא נִתְּנָנוּ עֲלֵלוֹת: קָשֶׁת גְּבוּרִים חֲתִים  
וְנִכְשָׁלִים אֲזוּרוֹ חֵיל: שְׁבָעִים בִּלְחָם נִשְׁכְּרוּ וְרַעֲבִים  
חִדְּלוּ עַד־עֲקָרָה יִלְדָּה שְׁבָעָה וְרַבַּת בָּנִים אֲמַלְלָה:  
יְהוָה מִמִּית וּמַחְיָה מוֹרִיד שֶׁאוֹל וְיַעַל: יְהוָה מוֹרִישׁ  
וּמַעֲשִׂיר מַשְׁפִּיל אֶף־מְרוֹמָם: מְקִים מַעֲפָר דָּל מַאֲשַׁפֵּת  
יָרִים אֲבוֹיוֹן לְהוֹשִׁיב עַם־נְדִיבִים וְכֶסֶף כְּבוֹד יִנְחַלֵּם  
כִּי לַיהוָה מִצָּקוֹ אֶרֶץ וַיָּשֶׁת עֲלֵיהֶם תָּבֵל: רִגְלֵי חֲסִידוֹ  
יִשְׁמַר וְרַשָּׁעִים בַּחֲשָׁךְ יִדְּמוּ כִּי־לֹא בָכַח יִגְבֵּר־אִישׁ:  
יְהוָה יַחֲתוּ מְרִיכּוֹ עָלָיו בְּשָׁמַיִם יִרְעֵם יְהוָה יִדְּין אֶפְסִיר  
אֶרֶץ וַיִּתְּנָעוּ לְמַלְכוֹ וַיִּרֶם קֶרֶן מִשִּׁיחוֹ:

*The Brahot after the Haftarah will be found on page 159.*

## קריאת התורה—יום ב לראש השנה

*Genesis 22:1-24.*

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתֵּאֱלֹהִים נֶפֶשׁ אֶת־אַבְרָהָם  
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר קַח־נָא אֶת־  
בְּנֶךְ אֶת־יִחִידְךָ אֲשֶׁר־אַהֲבָתָ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ  
הַמּוֹרִיָּה וַתַּעֲלֵהוּ שָׁם לַעֲלֹה עַל אֶתֶר הַהָרִים אֲשֶׁר אָמַר  
אֱלֹהֶיךָ: וַיִּשְׁכֶם אַבְרָהָם בַּבֶּקֶר וַיִּתְּכֵשׁ אֶת־חֲמורוֹ וַיִּקַּח  
אֶת־שְׁנֵי גַעְרָיו אֹתוֹ וְאֶת יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עֲלֶיהָ וַיִּקֶּם  
וַיִּלְךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים: \* בַּיּוֹם הַשְּׁלִישִׁי  
וַיֵּשֶׁא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק: וַיֹּאמֶר  
אַבְרָהָם אֵל־נַעְרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמור וְאֲנִי וְהַנֶּעַר

There is none holy as the Lord, for there is none beside Thee, and there is none mighty as the Lord. Talk no more in haughtiness, let not your lips continue to utter arrogance, for the Lord is a God of discernment, and our actions are judged by Him.

The bow of the mighty is broken, but those who have stumbled are guided with strength. Those who have been sated are hired out for bread, while those who were hungry have ceased to be in want.

The barren woman has given birth to seven children, while the mother of many children is made miserable.

The Lord causes death and He renews life; He sends down to the grave and brings back from it. The Lord makes poor and makes rich, He humbles and He exalts.

He lifts the poor from the dust, the needy from the place of refuse, to seat them with princes, and bestow on them a seat of honor, for the foundations of the earth belong to the Lord, and He set the world on them.

He guards the feet of His faithful, but the wicked perish in darkness, for no man can prevail by his own strength alone.

They that contend with the Lord will be broken; He will thunder against them from His heavenly abode. He will bring judgment to the very end of the earth, giving strength to His king and exalting His anointed.

*The Brahot after the Haftarah will be found on page 159.*

## TORAH SERVICE—SECOND DAY ROSH HASHANAH

*Genesis 22:1-24.*

And it came to pass after these events, that God tested Abraham, and He called to him: Abraham! And he replied: I am ready. And He said: Take your son, your only one, the one you love, Isaac, and proceed to the land of Moriah, and offer him there as a burnt offering on one of the hills which I will point out to you. And Abraham rose early in the morning, saddled his donkey, and took two of his servants, as well as his son, Isaac, and he cut wood for his burnt offering; and then he set out for the place which God had designated to him.

On the third day Abraham looked up and he recognized the place in the distance. Then said Abraham to his servants: Stay here with the donkey while I and my boy continue yonder to

גִּלְגָּה עֲרֵבָה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֲלֵיכֶם: וַיִּקַּח אֲבָרָהָם  
אֶת־עֲצֵי הָעֵלָה וַיֵּשֶׁם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ  
וְאֶת־הַמֶּאֱכָלֶת וַיִּלְכוּ שְׁנֵיהֶם יחדוֹ: וַיֹּאמֶר יִצְחָק אֶל־  
אֲבָרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִי בְנִי וַיֹּאמֶר הִנֵּה  
הָאֵשׁ וְהָעֲצִים וְאִי־הָשָׂה לָעֵלָה: וַיֹּאמֶר אֲבָרָהָם אֱלֹהִים  
יִרְאֶה־לּוֹ הָשָׂה לָעֵלָה בְנִי וַיִּלְכוּ שְׁנֵיהֶם יחדוֹ: \* וַיָּבֹאוּ  
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אֲבָרָהָם  
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֲצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁם  
אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֲצִים: וַיִּשְׁלַח אֲבָרָהָם אֶת־  
יְדֹ וַיִּקַּח אֶת הַמֶּאֱכָלֶת לִשְׂחַט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו  
מִלֵּאד יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבָרָהָם אֲבָרָהָם וַיֹּאמֶר  
הֲנִי: וַיֹּאמֶר אֱלֹהֵי־שְׁלַח יָדְךָ אֱלֹהֵי־נֶעַר וְאַל־תַּעַשׂ לוֹ  
מְאוּמָה כִּי אֶתָּה יָדַעְתִּי כִּי־יִרְאֶה אֱלֹהִים אִתָּה וְלֹא חֲשַׁכְתָּ  
אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַיֵּשֶׂא אֲבָרָהָם אֶת־עֵינָיו וַיִּרְאֶה  
וְהִנֵּה־אֵיל אַחֵר נֶאֱתָן בְּסַבָּךְ בְּקִרְנָיו וַיִּלָּךְ אֲבָרָהָם וַיִּקַּח  
אֶת־הָאֵיל וַיַּעֲלֶהוּ לָעֵלָה תַּחַת בְּנוֹ: וַיִּקְרָא אֲבָרָהָם שֵׁם־  
הַמָּקוֹם הַהוּא יְהוָה אֲשֶׁר יֹאמַר הַיּוֹם בְּתֵר יְהוָה  
יִרְאֶה: \* וַיִּקְרָא מִלֵּאד יְהוָה אֶל־אֲבָרָהָם שְׁנֵית מִן־הַשָּׁמַיִם:  
וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָא־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־  
הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־בִרְכָּךְ  
אֲבָרְכְּךָ וְהִרְבֵּה אֲרֹכָה אֶת־זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וּפְחֹל  
אֲשֶׁר עַל־שִׁפְתֵי הַיָּם וַיִּרְשׁ זֶרַעַךְ אֶת־שַׁעַר אֵיכּוֹ: וְהִתְבָּרְכוּ  
בְּזֶרַעַךְ כָּל גּוֹי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיָּשָׁב  
אֲבָרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יחדוֹ אֶל־בְּאֵר שָׁבַע  
וַיָּשָׁב אֲבָרָהָם בְּבֵאֵר שָׁבַע: \*



worship, and after that we will return to you. And Abraham took the wood for the burnt offering and placed it on the back of his son Isaac, while he took in his own hands the fire and the knife; and the two of them walked together. And Isaac spoke to Abraham his father, and said: Father! And he answered: Yes, my son! And Isaac continued: We have the fire and the wood, but where is the lamb for the burnt offering? And Abraham replied: God Himself will find a lamb for a burnt offering, my son. And the two continued to walk together.

And they reached the site which God had designated to him. There Abraham erected the altar, and he arranged the wood, and then he bound Isaac, his son, and he placed him on the altar, on top of the wood. And Abraham reached with his hand, and he took the knife to slay his son. And the heavenly voice of an angel of God called to him, saying: Abraham, Abraham! And he replied: I am ready. And He said: Let not your hand fall on the boy, and do him no harm, for now I know that you are a God-fearing man since you did not spare from me your son, your only one. And Abraham looked up and he saw behind him a ram entangled with his horns in one of the bushes, and Abraham proceeded and took the ram and offered him as a burnt offering in place of his son; and Abraham called this site *Adonoy-yireh*, which has been interpreted to mean: At the hill where God reveals Himself.

And the heavenly voice of God's angel spoke again to Abraham, saying: I pledge you—it is God's word—that, because you did this, not to spare your son, your only one, I will surely bless you and I will multiply your children as the stars of heaven and the sand by the seashore, and your children will inherit the cities held by their enemies; and all the nations of the earth will be blessed through your children, because you were faithful to My call.

And Abraham returned to his servants, and they arose and journeyed together to Beer-sheba, and Abraham lived in Beer-sheba.

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The Midrash was struck by the apparent emphasis on Abraham's return to his servants and his journeying together with them back to Beer-sheba. The suggestion is offered that Scripture meant to show Abraham's modesty. Despite his soul-shaking experience and his great triumph of faith, he was free of the pride which sometimes sets a person apart from his fellows. He continued to travel in full comradeship with his servants, as though nothing unusual had happened.



וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּגֵד לְאַבְרָהָם לֵאמֹר הִנֵּה  
 יִלְדָה מִלְכָּה גַם־הִוא בָּנִים לְנָחוֹר אַחִיד: אֶת־עֹץ בְּכֹר  
 וְאֶת־בְּנוֹ אַחִיו וְאֶת־קְמוּאֵל אֲבִי אָרָם: וְאֶת־כֶּשֶׁד וְאֶת־חִזֹּן  
 וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל: וּבְתוּאֵל יָלַד אֶת־  
 רִבְקָה שְׁמֹנֶה אֲלֹהִי יִלְדָה מִלְכָּה לְנָחוֹר אָחִי אַבְרָהָם:  
 וּפִילְגֶשׁוּ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טֹבַח וְאֶת־  
 נָחֵם וְאֶת־תַּחֲשׁ וְאֶת־מַעֲכָה:

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמָהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;  
 וַיִּמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיִּי רַבָּל בֵּית יִשְׂרָאֵל  
 בְּעִנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ דְּקִדְשָׁא, בְּרִיד הוּא, לְעָלָא לְעָלָא  
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, וְדַאמִירֵן בְּעָלְמָא,  
 וְאִמְרוּ אָמֵן.

*When the Torah is raised the congregation joins in reciting:*

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל, עַל פִּי יי  
 בֶּיַד מֹשֶׁה.

The events in Nahor's family are now introduced because from his branch of the family tree was born Rebecca who became the wife of Isaac. Isaac's role as the man of destiny was established when he shared in his father's test of faith and willingly ascended the altar of sacrifice. The promise given Abraham when God first called him to His service (*Genesis 12:4*) was confirmed after the test at Mount Moriah, with Isaac as the heir through whom it was to be realized. The promise as given when God's call first came to

And it came to pass after these events, and Abraham was told, Milkah also has borne children to Nahor, your brother, Uz, his first-born, and Buz, his brother, and Kemiël who became the ancestor of Aram, and Kesed and H̄azo, and Pildash, and Yidlof, and Bethuel. Bethuel was the father of Rebecca. These eight did Milkah bear to Abraham's brother Nahor. And his concubine Reumah also bore him Tebah and Gaḥam, and Taḥash, and Maakah.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

*When the Torah is raised the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

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Abraham was: "And all the families of the earth shall be blessed through you." At Mount Moriah the promise as confirmed was only slightly altered, but enough to include Isaac: "And all the nations of the earth will be blessed through your children."

At Mount Moriah, Abraham was also promised that his children would be like "the sand of the sea." The Rabbis call attention to the fact that the sand at the seashore prevents the ocean from overflowing, and thus save the land from submergence, but the sand itself is constantly lashed by the angry waves which rise over it. The Jewish people have indeed served a comparable role. They have saved the world from lapsing into moral primitivism, but they have borne upon themselves the lashes of a hostile world that rewarded them for their service by repeated persecution.

*The following Maftir portion is read from the second Torah:*

*Numbers 29:1-6.*

ובחדש השביעי באחד לחדש מקרא-קדש יהיה לכם  
 קל-מלאכת עבדה לא תעשו יום תרועה יהיה לכם;  
 ועשיתם עלה לריח ניחח ליהוה פר בדבקר אחד איל  
 אחד כבשים בני-שנה שבעה תמימים: ומנחתם סלת  
 בלולה בשמן שלשה עשרנים לפר שני עשרנים לאיל:  
 ועשרון אחד לכבש האחד לשבעת הכבשים: ושעיר-  
 עזים אחד חטאת לכפר עליכם: מלבד עלת החדש  
 ומנחתה ועלת התמיד ומנחתה ונסכיהם כמשפטם לריח  
 ניחח אשה ליהוה:

*The second Torah is raised and the congregation joins in reciting:*

זאת התורה אשר שם משה לפני בני ישראל, על פי יי  
 ביד משה.

*Before the reading of the Haftarah:*

ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנביאים  
 טובים; ורצה בדבריהם הנאמרים באמת. ברוך אתה, יי,  
 הבוחר בתורה; ובמשה עבדו, וב ישראל עמו; ובנביאי האמת  
 וצדק.

*The Haftarah—Jeremiah 31:2-20.*

כה אמר יהוה מצא חן במדבר עם שרידי חרב הלך  
 להרניעו ישראל: מרחוק יהוה נראה לי ואהבת עולם  
 אהבתיך על-כן משכתיך חסד: עוד אבנך ונבנית  
 בתולת ישראל עוד תערי תפוך ויצאת במחול משחקים;  
 עוד תטעי כרמים בהרי שמרון נטעו נטעים וחללו;  
 כי ישיום קראו נצרים בחר אפרים קומו ונעלה ציון  
 אלי-יהוה אלהינו: ברכה | אמר יהוה רנו ליעקב



## TORAH SERVICE—SECOND DAY ROSH HASHANAH

*The following Maftir portion is read from the second Torah:*

*Numbers 29:1-6.*

And in the seventh month, on the first of the month, you shall have a holy convocation; you shall do no manner of servile work; it shall be to you a day for blowing the ram's horn. And you shall offer a burnt offering for a sweet-savor to the Lord, one young bullock, one ram, seven he-lambs of the first year without blemish; and their meal-offering, fine flour mingled with oil, three-tenth for the bullock, two-tenth for the ram, and one-tenth of an *ephah* for every lamb of the seven lambs; and one he-goat for a sin-offering to make atonement for you; beside the burnt offering of the new moon, and the meal-offering thereof, and their drink-offerings, as ordained, for a sweet-savor, an offering made by fire unto the Lord.

*The second Torah is raised and the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

*Before the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

*The Haftarah—Jeremiah 31:2-20.*

Thus has the Lord spoken: The people who have survived the invader's sword have found grace in the wilderness of exile. I will go to the relief of Israel.

After long separation has the Lord revealed Himself to me, saying: I have loved you with an abiding love. Therefore will I draw you to me with bonds of affection. I will build you again, and you will be built, O maiden of Israel. You will again adorn yourself with tambourines, and go forth in a merry dance. You will again plant vineyards in the hills of Samaria. The planters will plant and eat the fruit. For a day is coming when the watchmen on Mount Ephraim will announce: Come, let us go up to Zion, to the Lord our God.



שִׁמְחָה וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם הַשָּׁמַיִם הִלְלוּ וְאָמְרוּ הוֹשִׁיעַ  
 יְהוָה אֶת־עַמּוֹךְ אֶת שְׂאֲרֵית יִשְׂרָאֵל: הִנְנִי מָבִיא אוֹתָם  
 מֵאֶרֶץ צָפוֹן וּקְבָצְתִים מִיִּרְכַּת־אֶרֶץ בָּם עוֹר וּפֶסֶחַ הָרֶה  
 וְיוֹלֶדֶת יִחְדּוּ קָהֵל גָּדוֹל יָשׁוּבוּ הֵנָּה: בְּבָכִי יָבֹאוּ וּבְתַחֲנוּנִים  
 אוֹכִילִם אוֹלִיכִם אֶל־נַחְלִי מִים בְּרָדָךְ יֵשֶׁר לֹא יִכְשְׁלוּ  
 בָּהּ כִּי־הָיִיתִי לְיִשְׂרָאֵל לֵאב וְאַפְרִים בְּכָדִי הוּא: שָׁמְעוּ  
 דְּבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בָּאֵיִים מִמֶּרְחֶק וְאָמְרוּ מוֹדָה  
 יִשְׂרָאֵל יִקְבְּצֵנוּ וְשָׁמְרוּ פְרִיעָה עֲדָרוּ: כִּי־פָדָה יְהוָה אֶת־  
 יַעֲקֹב וַיִּגְאֻלוּ מִיַּד חֹזֶק מִמֶּנּוּ: וּבָאוּ וְרִנְנוּ בְּמֶרֶס־צִיּוֹן  
 וַנְּהַרְוֹ אֶל־טוֹב יְהוָה עַל־דָּגְלָן וְעַל־תִּירֶשׁ וְעַל־יִצְהָר וְעַל־  
 בְּנֵי־צֹאן וּבִקְרָר וְהִיִּתָּה נֶפֶשׁ בְּנֵי רוּחַ וְלֹא־יֹסִיפוּ לְדַאֲבָה  
 עוֹד: אִזּוֹ תִשְׁמַח בְּתוֹלָה בְּמַחֹל וּבְחָרִים וּבְקִנִּים יִחְדּוּ  
 וְהַפְכַּתִּי אֲבֵלִים לְשִׂשׁוֹן וְנַחֲמַתִּים וְשִׁמְחַתִּים מִיָּגוֹנוֹם:  
 וְרוּחִי נֶפֶשׁ הַכֹּהֲנִים דָּשֵׁן וְעַמִּי אֶת־טוֹבִי יִשְׁבְּעוּ נְאֻם־  
 יְהוָה: כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכִי  
 תִמְרוּרִים רַחֵל מִבֶּכָה עַל־בְּנֵיהָ מֵאֲנָה לְהַנְחִים עַל־בְּנֵיהָ  
 כִּי אֵינָנִי: כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ  
 מִדִּמְעָה כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ  
 אוֹיֵב: וַיִּשְׁתַּקְּנוּהָ לְאַחֲרִיתָךְ נְאֻם־יְהוָה וְשָׁבוּ בָנִים  
 לְגוֹבִילָם: שָׁמוֹעַ שְׁמַעְתִּי אִפְרַיִם מִתְנוּדָד יִסְרַתְנִי וְאוֹסֵר  
 בַּעֲנַל לֹא לְמַד הִשִּׁיבֵנִי וְאַשׁוּבָה כִּי אָתָּה יְהוָה אֱלֹהֵי:  
 כִּי־אַחֲרֵי שׁוֹבִי נַחֲמַתִּי וְאַחֲרֵי הוֹדַעִי סַפְּקַתִּי עַל־יָרֶךְ  
 בִּשְׁתִּי וְנִסְתַּלֵּמַתִּי כִּי נִשְׁאַתִּי חֲרַפְתָּ נַעֲוִירִי: הִבֵּן וַיִּקְרַר  
 לִי אִפְרַיִם אִם יֵלֶד שְׁעִשׂוּעִים כִּי־מַדִּי דְּבָרִי בּוֹ וְכֹר  
 אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מַעִי לוֹ רַחֵם אֶרְחַמֶּנּוּ נְאֻם־יְהוָה:

For thus has the Lord spoken: Sing joyously for Jacob, let them raise a shout of jubilation at the head of the nations; proclaim it, offer praises and say: The Lord has saved His people, the remnant of Israel. I will bring them back from the North country, I will gather them from the remotest parts of the world. Among them will be the blind and the lame, the pregnant woman, and the woman in childbirth. A great multitude will return here. They will come back with tears of happiness; I will lead them compassionately. I will lead them by rivers of water, upon a smooth highway, on which they will not stumble; for I have become a loving father to Israel, and Ephraim is My first-born.

Hear the word of the Lord, O nations, and announce it in the islands afar off. He who has scattered Israel has gathered them, and He guards them as a shepherd guards his flock. The Lord has liberated Jacob and has redeemed him from powers stronger than he.

They will come singing on the heights of Zion, and stream toward the blessing of the Lord, the corn, the wine, the oil, the flocks of sheep and cattle, and they will be like a watered garden, and they will no longer be aggrieved. Then will the young women rejoice in the dance, young men and old men will be exultant. And I will change their mourning to rejoicing, and I will comfort them and I will gladden them after their sorrow. I will satisfy the *kohanim* among them with abundance, and My people will be content with My bounty. So says the Lord.

Thus has the Lord spoken: A voice is heard in Ramah, lamentation, bitter weeping. It is Rachel weeping for her exiled children, she refuses to be comforted, for they are gone away. Thus has the Lord spoken: Restrain your voice from weeping, and your eyes from tears, for your effort will be rewarded, says the Lord, and they will return from the land of the enemy. There is hope for your future, says the Lord; your children will return to their own land.

I have heard Ephraim say sadly: Thou hast chastised me, and I have submitted to chastisement, for I was as an untrained calf. O take me back, and I will return; Thou Lord art my God. For after my return to you I have regretted my past, and after I was instructed, I smote myself in remorse; I am ashamed and embarrassed because I bear the guilt of my youth.

Is not Ephraim, My beloved son, My darling child? Even when I rebuke him I remember him with affection. My heart yearns for him. I will surely be merciful toward him, says the Lord.

*After the reading of the Haftarah:*

ברוך אתה, יי אלהינו, מלך העולם, צור כל העולמים,  
צדיק בכל הדורות, האל הנאמן, האומר ועושה, המדבר  
ומקיים, שכל דבריו אמת וצדק.

נאמן אתה הוא, יי אלהינו, ונאמנים דברים, ודבר אחד  
מדבריו אחר לא ישוב ריקם, כי אל מלך נאמן ורחמן  
אתה. ברוך אתה, יי, האל הנאמן בכל דבריו.

רחם על ציון, כי היא בית חיינו, ולעלובת נפש תושע  
במהרה בימינו. ברוך אתה, יי, משמח ציון בבניה.

שמחנו, יי אלהינו, באלהיו הנביא עבדך, ובמלכות בית  
דוד משיחך. במהרה יבא, ויגל לבנו; על בסאו לא ישב זר,  
ולא ינחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת  
לו, שלא יבכה גרו לעולם ועד. ברוך אתה, יי, מנן דוד.

*On the Sabbath add the words in brackets:*

על התורה ועל העבודה ועל הנביאים [ועל יום השבת  
הזה] ועל יום הזכרון הזה, שנתת לנו, יי אלהינו, [לקדשה  
ולמנוחה] לכבוד ולתפארת.

על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;  
יתברך שמו בפי כל חי תמיד, לעולם ועד. ודברך אמת  
וקים לעד. ברוך אתה, יי, מלך על כל הארץ, מקדש  
[השבת] [ישראל ויום הזכרון].

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Elijah figures in Jewish tradition as the precursor of the Messiah. We have an allusion to this in *Malachi* 3:23: "Behold, I will send you Elijah the prophet before the coming of the great and awesome Day of the Lord. And he shall turn the hearts of parents to their children and the hearts of children



*After the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe. Thou art the Creator of all existence. Thou governest the generations with justice. Thou keepest faith with Thy creatures, fulfilling Thy every promise unto them. All Thy words proclaim truth and righteousness.

Thou art faithful, O Lord our God, and Thou keepest Thy promises. Yea, not one of Thy promises will remain unfulfilled, for Thou art an unfailing and merciful God. Praised be Thou, O Lord, Thou God who art faithful in all Thy promises.

Be compassionate toward Zion, for it is the fountain of our life, and do Thou grant deliverance speedily, yea, in our own time, to the Holy City that has long been grieved in spirit. Praised be Thou, O Lord, who renewest the joy of Zion at the return of her children.

O Lord our God, quicken us by the redemption for which we have ever yearned as we waited for the prophet Elijah, Thy faithful emissary, and for the Messiah of the household of David. O may the Messianic redemption speedily dawn for the world, and quicken all hearts with the joy of it. Let not the tyrants continue their reign of oppression, but let the Messiah's sway of justice and peace be established throughout the world forever. Praised be Thou, O Lord, Shield of David.

*On the Sabbath add the words in brackets:*

O Lord our God, we thank Thee for the precious gift of the Torah, for the hours of worship when we draw close to Thee, for the words spoken by the prophets, for [the hallowed peace of the Sabbath and for] this Day of Remembrance which Thou didst give us for honor and glory.

We thank Thee, O Lord our God, for all Thy manifold blessings. O may every living creature glorify Thy name forever and ever. Praised be Thou, O Lord, King of all the earth, who hallowest [the Sabbath, and] Israel, and the Day of Remembrance.

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to their parents." Jewish folklore enlarged upon this role of Elijah. As the zealous champion of a pure faith in God and the fearless advocate of justice for all men, he represented a principle that needs to be vindicated before there can be a Messianic redemption.



## קריאת התורה לראש השנה

### A PRAYER FOR SCHOLARS

*The following three paragraphs are to be recited on the Sabbath only:*

יְקוֹם פְּרָקוֹן מִן שְׁמִיָּא, חָנּוּא וְחֶסֶדָא וְרַחֲמִי, וְחַיִּי אֲרִיכִי  
וּמְזוּנֵי רִיחִי וְסִיעָתָא דְשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיָּא,  
זְרַעָא חַיָּא וּמִיָּמָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנָמִי  
אוֹרִיתָא, לְמַרְנֹן וּרְבִנֹן, חֲבוּרְתָא קַדִּישָׁתָא דִּי בְּאַרְעָא  
דִּישְׂרָאֵל וְדִי בְּבָבֶל; לְרִישֵׁי כְּלִי וּלְרִישֵׁי גְלוּתָא, וּלְרִישֵׁי  
מְתִיבְתָא וּלְדִינֵי דִּי בָּבֶל; לְכָל תַּלְמוּדִיהוֹן וּלְכָל תַּלְמוּדֵי  
תַּלְמוּדִיהוֹן, וּלְכָל מִן דַּעֲסֻקִין בְּאוֹרִיתָא. מְלָכָא דַּעֲלָמָא  
יְבָרֵךְ יִתְהוֹן, יִפִּישׁ חַיִּיהוֹן וְיַסְגֵּא יוֹמִיֵהוֹן וְיִתֵּן אַרְכָּה לְשְׁנֵיהוֹן,  
וְיִתְפָּרְקוֹן וְיִשְׁתַּיָּזְבוּן מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרֹן  
דִּי בְשְׁמִיָּא יִהְיֶה בְּסַעֲדָהוֹן כָּל זְמַן וְעַדֹן, וְנֹאמַר אָמֵן.

### A PRAYER FOR THE CONGREGATION

*When praying without a Minyan the following two paragraphs are omitted:*

יְקוֹם פְּרָקוֹן מִן שְׁמִיָּא, חָנּוּא וְחֶסֶדָא וְרַחֲמִי, וְחַיִּי אֲרִיכִי  
וּמְזוּנֵי רִיחִי וְסִיעָתָא דְשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיָּא,  
זְרַעָא חַיָּא וּמִיָּמָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנָמִי  
אוֹרִיתָא, לְכָל קְהָלָא קַדִּישָׁא הָדָן, רַבְרַבִּיא עִם זַעֲרִיא,  
טַפְּלָא וְנִשְׂיָא. מְלָכָא דַּעֲלָמָא יְבָרֵךְ יִתְכּוֹן, יִפִּישׁ חַיִּיכוֹן וְיַסְגֵּא  
יוֹמִיכוֹן וְיִתֵּן אַרְכָּה לְשְׁנֵיכוֹן, וְיִתְפָּרְקוֹן וְיִשְׁתַּיָּזְבוּן מִן כָּל  
עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרֹן דִּי בְשְׁמִיָּא יִהְיֶה בְּסַעֲדָכוֹן  
כָּל זְמַן וְעַדֹן, וְנֹאמַר אָמֵן.

## TORAH SERVICE—ROSH HASHANAH

### A PRAYER FOR SCHOLARS

*The following three paragraphs are to be recited on the Sabbath only:*

May divine blessings rest upon the sacred fellowship of scholars, the heads of academies and all who labor in the study of the Torah, whether in the land of Israel, or anywhere else in the world. Be gracious unto them, O Lord, and unto all their disciples who will come after them. Bestow upon them Thy mercy and give them long life, health of body and of mind, ample sustenance, and the joy of seeing their children devoting themselves to the study of the Torah. Guard them, O Lord, from every trouble and mishap, and be Thou ever with them in all their undertakings. Amen.

### A PRAYER FOR THE CONGREGATION

*When praying without a Minyan the following two paragraphs are omitted:*

May divine blessings rest upon this holy congregation and all their dear ones. Be gracious unto them, O Lord, and in Thy mercy grant them long life, health of body and health of mind, ample sustenance, and the joy of seeing their children devoting themselves to the study of the Torah. Guard them, O Lord, from every trouble and mishap, and be Thou ever with them in all their undertakings. Amen.

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The prayers on pages 160-163 are supplements to the service; some congregations omit them all, while other congregations include some but not others. The Prayer for our Country and the Prayer for World Peace were composed for this edition of the Mahzor; the prayer on behalf of the State of Israel was composed by Israel's chief rabbinate. The two **יקום פורקן** prayers and the **מי שברך** which follows are recited on Sabbaths only. The first **יקום פורקן** which is a prayer for scholars, mentions specifically the academies in Babylonia, but we regard Babylonia in the present context as symbolizing any community outside the Holy Land.

**יקום פורקן** was composed in Aramaic because this was the common language of Babylonian Jewry and the liturgist sought to reach even those of the people who did not understand Hebrew. The use of other languages than Hebrew in prayer is explicitly permitted in the Talmud. The second **יקום פורקן** is modeled after the first and it invokes divine blessings on the entire congregation.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

מי שְׁבִרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרְכְךָ אֶת  
כָּל הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל קְהִלּוֹת הַקֹּדֶשׁ, הֵם וּנְשֵׁיהֶם  
וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וְיָמֵי שְׁמִינִיחִים בְּתֵי כְּנָסִיּוֹת  
לְתַפִּלָּה, וְיָמֵי שְׂבָאִים בְּתוֹכָם לְהַתְפַּלֵּל, וְיָמֵי שְׁנוֹתָיִם נָר  
לְמָאוֹר, וְיֵינן לְקָדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וּצְדָקָה לְעֲנִיִּים  
Reader וְכָל מִי שְׁעוֹסְקִים בְּצָרְכֵי צָבוֹר וּבְכַנּוּן אֶרֶץ יִשְׂרָאֵל  
בְּאַמּוֹנָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל  
מַחֲלָה, וְיִרְפָּא לְכָל גּוֹפֶם, וְיִסְלַח לְכָל עוֹנֶם, וְיִשְׁלַח בְּרָכָה  
וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם, עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר  
אָמֵן.

A PRAYER FOR WORLD PEACE

אֲבִינוּ שְׁבַשְׁמַיִם. הַיּוֹשֵׁב עַל חוּג הָאָרֶץ וּמַלְכוּתוֹ בְּכָל  
מַשְׁלָח, בָּרֵךְ אֶת כָּל עַמֵּי הָעוֹלָם וְהַדְרִיכֵם בְּדֶרֶךְ חֻקֶּיהָ,  
שְׁלַח אוֹרְךָ וְאַמְתָּךְ לְמִנְהִיגֵי הָעַמִּים וְהַמְדִּינוֹת לְכוֹנֵן אֶת  
מִמְשַׁלְתָּם בְּמוֹשָׁפֶט וּבַצָּדָקָה. רַחֵם עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ  
וּמִנֵּעַ מֵהֶם אִיבָה וְתַחֲרוּת וּמַלְחָמָה, וְתֵן בְּלָבָבָם רוּחַ אֱהָבָה  
וְאַחֻוּהָ וְשָׁלוֹם. כִּי־בָנוּ חֲזוֹן נְבִיאָךְ: וְהָיָה בְּאַחֲרִית הַיָּמִים  
נִבְנוּ יִהְיֶה הַר בֵּית יי בְּרֹאשׁ הַהָרִים וְנִשָּׂא מִגְבְּעוֹת וְנִהְרֹוּ אֵלָיו  
כָּל תְּגוּזִים: וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָבוּ וְנַעֲלָה אֵל הַר יי  
אֵל בֵּית אֱלֹהֵי יַעֲקֹב וְיִזְרְנוּ מִדְּרָכָיו וְנִלְכְּהָ בְּאַחֲרֵתָיו כִּי  
מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר יי מִירוּשָׁלַיִם: וְשָׁפַט בֵּין תְּגוּזִים  
וְהוֹכִיחַ לְעַמִּים רַבִּים וּבִתְחוּתוֹ תִּרְבוּתָם לְאַתִּים וְתַנִּיתוּתֵיהֶם  
לְמִזְמֵרוֹת לֹא יִשָּׂא גּוֹי אֵל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מַלְחָמָה.



A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

May He who conferred blessings upon Abraham, Isaac, and Jacob also bestow His blessings on this congregation, and all other congregations that are devoted to the faith of Israel. O Lord, bless those who establish and maintain synagogues and those who come into them to worship Thee. Be with all who perform deeds of charity and lovingkindness who aid in the redemption of Eretz Yisrael, who serve their community and all good causes in faithfulness and in truth. May the Holy One, praised be He, bless them for all their labors. May He remove from them every affliction, heal all their hurts, and forgive all their failings. And may He prosper them in all their undertakings. Amen.

A PRAYER FOR WORLD PEACE

Heavenly Father, who directs the world on its course and governs all things according to His will, we invoke Thy blessing upon all the nations of the world. Guide them to walk in the way of Thy law of righteousness. Inspire the leaders of all nations with the light of Thy truth, and help them to establish their governments in mercy and justice. Show Thy compassion to all who inhabit the earth and remove from them hatred, envy and strife. Do Thou plant in our midst a spirit of brotherly love, a spirit of friendship and peace.

Fulfill unto us the vision of Thy prophet: It shall come to pass in the end of days that the mountain of the Lord's House will be established as the loftiest mountain, and shall be exalted above the hills. And all the nations shall flow unto it, and many nations shall go and say: Come, let us go up to the mountain of the Lord, to the House of the God of Jacob. And He will teach us of His ways, and we will walk in His paths. And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift sword against nation, neither shall they learn war any more.



אֲבִינוּ שְׁבַשְׁמִים, בָּרַךְ אֶת נְשִׂיא מְמִשְׁלֹת אֶרְצֵנוּ, וְאֶת כָּל  
מְנַהֲיָיָהּ. הִגֵּן עֲלֵיהֶם בְּחִסְדְּךָ וּתְקַנָּם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.  
חֲזַק אֶת יְדֵיהֶם לְכוֹנֵן אֶת מְמִשְׁלֹת אֶרְצֵנוּ בְּאַמֻּת וּבְאַמוּנָה.  
תֵּן בְּלִבָּבָם לְדָרֵשׁ אֶת שְׁלוֹם כָּל בְּנֵי אֶרְצֵנוּ. הוֹרֵם מִדְּבָרֵי  
תוֹרַתְךָ לְמַעַן יֵדְעוּ, כִּי צִדְקָה תְרוֹמֵם גּוֹי, וְחֶסֶד לְאֻמִּים  
חֲטָאת.

אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר, הַשְׁרֵשׁ בְּלִב כָּל יוֹשְׁבֵי  
אֶרְצֵנוּ אֶהְבֵּת מִשְׁפָּט וּצְדָקָה, חֲרוֹת וְשְׁלוֹם. כּוֹנֵן נָא עֲלֵינוּ  
אֶת כָּל מַעֲשֵׂי יְדֵינוּ לְטוֹבָה לְמַעַן נִהְיֶה בְּרָכָה לְכָל בְּרִיּוֹתֶיךָ.  
אָמֵן.

*To be recited by congregations outside the United States:*

אֲבִינוּ שְׁבַשְׁמִים, מְלֶכֶךְ אֵל רֵם וְנִשְׂא, בָּרַךְ אֶת ..... \*  
הִגֵּן עֲלֵיהֶם בְּחִסְדְּךָ וּתְקַנָּם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת  
יְדֵיהֶם לְכוֹנֵן אֶת מְמִשְׁלֹת אֶרְצֵנוּ בְּאַמֻּת וּבְאַמוּנָה. תֵּן בְּלִבָּבָם  
לְדָרֵשׁ אֶת שְׁלוֹם כָּל בְּנֵי אֶרְצֵנוּ. הוֹרֵם מִדְּבָרֵי תוֹרַתְךָ לְמַעַן  
יֵדְעוּ, כִּי צִדְקָה תְרוֹמֵם גּוֹי, וְחֶסֶד לְאֻמִּים חֲטָאת.

אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר, הַשְׁרֵשׁ בְּלִב כָּל יוֹשְׁבֵי  
אֶרְצֵנוּ אֶהְבֵּת מִשְׁפָּט וּצְדָקָה, חֲרוֹת וְשְׁלוֹם. כּוֹנֵן נָא עֲלֵינוּ  
אֶת כָּל מַעֲשֵׂי יְדֵינוּ לְטוֹבָה לְמַעַן נִהְיֶה בְּרָכָה לְכָל בְּרִיּוֹתֶיךָ.  
אָמֵן.

\*Insert the proper designation for the head of the nation and those who govern the country.

## TORAH SERVICE—ROSH HASHANAH

### A PRAYER FOR OUR COUNTRY

Heavenly Father, we invoke Thy blessings upon the President of the United States of America, and upon all the leaders of our country. Protect them with Thy mercy and sustain them with Thy good counsel. Inspire them to govern the nation in faithfulness and in truth, and direct them ever to seek the welfare of all the inhabitants of our land. Grant them to know that a nation is exalted by righteousness, but that the perversion of righteousness is a reproach to any people.

Thou who art the Lord of all mankind, implant within our hearts a respect for law, and a resoluteness of purpose in advancing the cause of freedom, justice and peace. Prosper our country in all her worthy endeavors, and help her to be a force for good among all the nations of the world. Amen.

*To be recited by congregations outside the United States:*

Heavenly Father, exalted God and King, we invoke Thy blessings upon . . .\* Protect them with Thy mercy and sustain them with Thy good counsel. Inspire them to govern the nation in faithfulness and in truth, and direct them ever to seek the welfare of all the inhabitants of our land. Grant them to know that a nation is exalted by righteousness, but that the perversion of righteousness is a reproach to any people.

Thou who art the Lord of all mankind, implant within our hearts a respect for law, and a resoluteness of purpose in advancing the cause of freedom, justice and peace. Prosper our country in all her worthy endeavors, and help her to be a force for good among all the nations of the world. Amen.

*\*Insert the proper designation for the head of the nation and those who govern the country.*

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְנוֹאֲלוּ, בָּרַךְ אֶת מְדִינַת  
יִשְׂרָאֵל, רֹאשִׁית צְמִיחַת נְאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּה,  
וּפְרוּס עָלֶיהָ סִבַּת שְׁלוֹמָהּ; וּשְׁלַח אוֹרָהּ וְאַמְתָּהּ לְרֹאשֵׁיהָ,  
שְׁרִיהָ וְיוֹעֲצִיהָ, וְתִקְנֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיהָ.

חֲזַק אֶת יְדֵי מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילֵם אֶלֶּהֵינוּ יְשׁוּעָה,  
וְעֻמָּת נִצְחוֹן הַעֲטָרִם; וְנַתַּת שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת עוֹלָם  
לְיוֹשְׁבֶיהָ.

וְאֵת אֲחִינוּ, כָּל בֵּית יִשְׂרָאֵל, פְּקֻד־נָא בְּכָל אֲרָצוֹת  
פְּזוּרֵיהֶם, וְתוֹלִיכֶם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירָהּ, וְלִירוּשָׁלָּיִם  
מִשְׁכַּן שְׁמֶךָ, בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: אִם יִהְיֶה נִדְחָה  
בְּקֶצֶה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְיָ אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ  
יְיָ אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יָרְשׁוּ אֲבוֹתֶיךָ, וִירְשֶׁתָּהּ.

וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל  
דְּבָרֵי תוֹרָתְךָ. הוֹפֵעַ בַּהֲדָר גָּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תֵבֶל  
אֶרֶץ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפּוֹ: יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶה,  
וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אָמֵן סְלָה.

The rise of the State of Israel is referred to in our prayer as ראשית צמיחת נאולתנו which means, literally, "the initial sprouting of our redemption." The Jewish hope for the future embraced the renewal of a Jewish commonwealth and the restoration of the Holy Land as Israel's homeland. But this was not its totality. The complete hope of Judaism embraces the whole world.

Jewish seers envisioned the restoration of Israel as a phase of world redemption. A restored Israel is to serve as the means toward that end. It is to serve as a spiritual center to which the whole world will turn for the moral

## TORAH SERVICE—ROSH HASHANAH

### A PRAYER FOR ISRAEL

Heavenly Father, our Protector and our Redeemer, we invoke Thy blessing upon the State of Israel, which by Thy providence has been reborn in the land of our fathers. Shield her with Thy mercy and spread over her Thy protecting peace. Bestow the light of Thy truth upon her leaders and direct them by Thy good counsel.

Sustain the hands of those who build and defend the Holy Land. Grant peace within her borders and security to all her inhabitants.

O Lord, remember our brethren of the whole House of Israel, and do Thou enable all the homeless of our people to return in dignity to Zion, Thy city, and to Jerusalem, where Thou hast revealed Thy glory, as promised in the Torah of Moses: If your dispersed should be in the ends of the earth, from there will the Lord your God gather them and from there will He bring them. And the Lord your God will restore you to the land which your fathers inherited, and you shall possess it.

Unite our hearts to love and revere Thy name and to fulfill all the precepts of Thy Torah. Do Thou manifest the majesty and grandeur of Thy might over all the inhabitants of the earth, that all in whom there is breath shall proclaim: The Lord God of Israel is King, and all life is under His sovereignty. Amen.

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wisdom that will free all men of enmity and strife and link them in true brotherhood and peace.

The conclusion of our prayer which speaks of all men proclaiming that "the Lord God of Israel is King and all life under His sovereignty" points to this hope for the larger redemption. The God of Israel is the God of the universe, the God of all mankind, to whom every man, fashioned in His image, is precious. He chose to use the people of Israel as the medium through which to reveal His truth to the world. And it is by embracing His truth, by learning to love Him and to serve Him, that the world will find its peace.



## THE MEANING OF THE SHOFAR

*Based on the Interpretation of Saadia Gaon.*

1. The sound of the shofar is analogous to the trumpet-blasts which announce the coronation of a king. On Rosh Hashanah, God created the world and assumed the role of it's Sovereign, and in the sounding of the shofar we acknowledge Him as our King.
2. Rosh Hashanah is the first of the Ten Days of Penitence, and the shofar is sounded to stir our conscience, to confront our past errors and return to God, who is ever ready to welcome the penitent.
3. The shofar is reminiscent of God's revelation at Sinai, which was accompanied by the sounding of a shofar. It thus reminds us of our destiny—to be a people of Torah, to pursue its study and to practice its commandments.
4. The sound of the shofar is reminiscent of the exhortations of the prophets whose voices rang out like a shofar in denouncing their people's wrongdoing, and in calling them to the service of God and man.
5. The shofar reminds us of the destruction of the Temple in Jerusalem, and it calls us to strive for Israel's renewal in freedom and in fellowship with God.
6. The shofar, which is a ram's horn, reminds us of the ram which Abraham offered as a sacrifice in place of his son Isaac. It thus reminds us of the heroic faith of the fathers of our people who exemplified to us the highest devotion to God, of which man is capable.
7. The shofar summons us to the feeling of humility before God's majesty and might, which are manifested by all things and by which our own lives are constantly surrounded.

## THE MEANING OF THE SHOFAR

8. The shofar is a reminder of the Day of the Final Judgment, calling upon all men and all nations to prepare for God's scrutiny of their deeds.
9. The shofar foreshadows the jubilant proclamation of freedom, when Israel's exiled and homeless are to return to the Holy Land. It calls us to believe in Israel's deliverance at all times and under all circumstances.
10. The shofar foreshadows the end of the present world order and the inauguration of God's reign of righteousness throughout the world, with a regenerated Israel leading all men in acknowledging that God is One and His name One.

## THE CALL OF THE SHOFAR

### A MEDITATION

Brief is the span of our time on earth, and while we live we must get us a heart of wisdom, that the days given us shall not be lost in futility and emptiness.

We are the children of Abraham, Isaac and Jacob, into whose hands has been entrusted a vision, the vision of one God and of a world made one through man's deeds of love for his fellow-man. We have been summoned to live by this vision, to invite all men to follow it, that all the families of the earth may be blessed through us.

In the solemn season of the New Year, we withdraw from the noise of the world, from its pressures and preoccupations. And as other voices are hushed we hear the voice of the shofar speaking to our souls: Bestir yourself, time is fleeting. You live for a purpose. What are you doing to fulfill it? Abandon the trifles which crowd your days. Turn your life to God, and in His service you will find peace."

# סדר תקיעת שופר

*The Sounding of the Shofar is omitted on the Sabbath:*

*Psalm 47*

*Reader and Congregation:*

לְמִנְצַח לְבָנֵי קִרְחַת, מִזְמוֹר. כָּל הָעַמִּים תִּקְעוּ כָף, הִרְיעוּ  
לֵאלֹהִים בְּקוֹל רָנָה. כִּי יִהְיֶה עֲלִיּוֹן נוֹרָא, מֶלֶךְ גָּדוֹל עַל כָּל  
הָאָרֶץ. יִדְבֹּר עַמִּים תַּחְתִּינוּ, וְלְאֻמִּים תַּחַת רִנָּלֵינוּ. יִבְחַר  
לָנוּ אֶת נִחְלָתָנוּ, אֶת נָאוֹן יַעֲקֹב אֲשֶׁר אָהַב, סִלָּה. עָלָה  
אֱלֹהִים בְּתִרְוַעָה, יִהְיֶה בְּקוֹל שׁוֹפָר. זָמְרוּ אֱלֹהִים, זָמְרוּ;  
זָמְרוּ לְמִלְכֵנוּ, זָמְרוּ. כִּי מֶלֶךְ כָּל הָאָרֶץ אֱלֹהִים, זָמְרוּ  
מִשְׁבִּיל. מֶלֶךְ אֱלֹהִים עַל גּוֹיִם, אֱלֹהִים יָשֵׁב עַל כִּסֵּא קִדְשׁוֹ.  
נְדִיבֵי עַמִּים נֶאֱסָפוּ, עִם אֱלֹהֵי אֲבֹתָהֶם; כִּי לֵאלֹהִים מִגִּנֵּי  
אָרֶץ, מֵאֹד נִעְלָה.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחַב יְהוָה.  
ק וְלִי שְׁמֹעֶתָ, אֵל תַּעֲלֶם אֲזִנֶּךָ לְרוֹחֲתִי לְשׁוֹעֲתִי.  
ל אֵשׁ דִּבְרֶךָ אֱמֶת, וְלַעֲוֹלָם כָּל מִשְׁפַּט צְדָקָה.  
ע רַב עֲבָדֶךָ לְטוֹב, אֵל יַעֲשֶׂקוּנִי זֵדִים.  
ש שׁ אֲנֹכִי עַל אֲמֶרְתְּךָ, בְּמוֹצֵא שָׁלָל רַב.  
ט וּב טַעַם וְדַעַת לְמַדְנִי, כִּי בְּמִצּוֹתֶיךָ הֶאֱמַנְתִּי.  
נ דְּבוֹת כִּי רָצָה נָא, יְיָ, וּמִשְׁפָּטֶיךָ לְמַדְנִי.

The verses which follow *Psalm 47* are selected from *Lamentations* 3:56, *Psalm* 119, 160, 122, 162, 66, 108. The first letter in the opening word of each line spell the Hebrew words קרע שטן which mean *destroy the accuser*. מן המצר *Psalm* 118:5, is added because it is an appropriate expression of the mood of the occasion, and because it raises the number of verses to seven, which, as we noted previously, was deemed as especially sacred.

## THE SHOFAR SERVICE

*The Sounding of the Shofar is omitted on the Sabbath:*

*Psalm 47*

*Reader and Congregation:*

FOR THE CHIEF MUSICIAN. OF THE SONS OF KORAH.

All you peoples, clap hands,  
Shout before God in cries of jubilation.  
For God is exalted and awesome,  
He is a great King over all the earth.  
He subdued for us peoples,  
He vanquished nations.  
He chose for us the land of our inheritance,  
The pride of Jacob, His beloved.  
God has ascended amid the jubilant blast of the shofar,  
Sing unto God, sing, sing unto our King, sing.  
For God is King over all the earth,  
Let every man of understanding sing to Him.  
The Lord is King over the nations,  
The Lord has ascended upon His holy throne.  
The nobles of the nations are assembled,  
They have joined the people of the God of Abraham.  
The princes of the world belong to God,  
He is greatly exalted.

MIN HAMETZAR

Out of the depths have I cried to the Lord,  
He answered me and set me free.  
Thou hast heard my plea,  
Do not turn away from the cry of my supplication.  
The beginning of Thy word is truth,  
Thy righteous judgments are eternal.  
Be Thou my Protector, let not the arrogant oppress me,  
I rejoice at Thy word, as one that finds great treasure.  
Grant me discernment and knowledge,  
For I believe in Thy commandments.  
Favor Thou the offerings of my lips,  
And teach me Thy laws.



## סדר תקיעת שופר

*Reader:*

Arise from your slumber, arouse yourselves from lethargy,  
Look well into your deeds and return in penitence.  
You have lost eternal truth by grasping the trifles of the hour,  
You have lost your way pursuing vain desires,  
Think of your Creator, heed the call of your souls,  
Return to the Lord your God, and He will have mercy upon you.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמְעַת קוֹל שׁוֹפָר.

Praised be Thou, O Lord our God, King of the universe, who  
hast sanctified us by Thy commandments, and hast instructed us  
to hear the call of the shofar.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִנֵּיעָנוּ לְזִמְנָהּ הַזֶּה.

Praised be Thou, O Lord our God, King of the universe, who  
hast kept us in life, and hast sustained us, and hast privileged us  
to reach this season of the New Year.

*Reader and Congregation:*

When the shofar is sounded in the city shall the people not  
tremble?

The Lord is enthroned in judgment, tremble before Him all  
the earth.

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, שֶׁתִּהְיֶה הַשָּׁעָה הַזֹּאת  
שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ; עֲזָרְנוּ לְהַכְנִיעַ אֶת עַרְפָּנוּ

וְלִכְּוֹף אֶת יִצְרָנוּ לְהַשְׁתַּעֲבֵד לָךְ וְלַעֲשׂוֹת רְצוֹנְךָ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה בָּעַל הַרְחָמִים.

May it be Thy will, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, that this hour of sounding the shofar bring us unto Thy mercy and Thy grace. And mayest Thou help us overcome our willfulness and bend our hearts to submit to Thee, and to do Thy will in love. Praised be Thou, O merciful God.

*Reader and Congregation:*

And the blast of the shofar grew louder and louder; Moses spoke and the Lord answered him.

And you shall be unto Me a kingdom of priests and a holy nation.

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

יהי רצון... May it be Thy will...

*Reader and Congregation:*

And the day will come when the great shofar will be sounded and all the outcasts and the homeless will return to the Lord's holy mountain in Jerusalem.

And they shall not hurt nor destroy upon all God's holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָּה

יהי רצון... May it be Thy will...

אֲשֶׁר־הָעַם יִדְעֵי תְרוּעָה, יי בָּאוֹר פָּנֶיךָ יְהוֹלֵכוֹן.  
אֲשֶׁר־יּוֹשְׁבֵי בֵיתְךָ; עוֹד יְהַלְלוּךָ סֶלָה.  
אֲשֶׁר־הָעַם שָׁכְבָה לוֹ; אֲשֶׁר־הָעַם שָׁי אֱלֹהָיו.

*Psalm 145*

### תְּהַלֵּלָה לְדָוִד

אֲרוֹמָמָה, אֱלֹהֵי הַמַּלְאָה, וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכֹל יוֹם אֶבְרָכְךָ, וְאֶהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יי וּמְהֵרָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּלוּ.  
הַדָּר בָּבוֹד הוֹרָה וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וַעֲזוֹז נִזְרוֹאוֹתֶיךָ יֹאמְרוּ, וְגִדֹלְתְּךָ אֲסַפְּרָנָה.  
זָכָר רַב טוֹבָךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְגְּנוּ.  
חֲנוּן וְרַחוּם יי, אֶרֶךְ אַפִּים וְגִדֹל-חֶסֶד.  
טוֹב יי לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִדְוֶךָ יי כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרָכֻכָה.  
בָּבוֹד מְלִכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתְּךָ יִדְבָּרוּ.

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*Psalm 145* was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minhah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension. Because God's attributes were taken as goals for human emulation, *Psalm 145* has had important consequences in Jewish ethical thought. As God's mercy is over all His works, it was generalized in Jewish ethics, so must ours seek to encompass all His works.

Happy is the people that know the call of the shofar;  
They will ever walk in Thy presence, O Lord.

Happy are they that dwell in Thy house;  
They will ever praise Thee.

Happy is the people that is thus blessed;  
Happy is the people whose God is the Lord.

*Psalm 145*

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
And I will praise Thy name for ever and ever.

Every day will I praise Thee,  
And I will extol Thy name forever and ever.

Great is the Lord, and highly to be praised;  
His greatness is unsearchable.

One generation shall laud Thy works to another,  
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,  
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous acts;  
And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,  
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,  
Long forbearing, and abundant in kindness.

The Lord is good to all,  
And His tender mercies are over all His works.

All Thy works shall extol Thee, O Lord,  
And Thy faithful ones shall praise Thee.

They shall declare the glory of Thy kingdom,  
And talk of Thy might;



לְהוֹדִיעַ לְבִנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.  
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדָר.  
 סוֹמֵךְ יְיָ לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.  
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
 פּוֹתֵחַ אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
 צָדִיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.  
 קְרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.  
 תַּהֲלֵת יְיָ יִדְבָּר-פִּי; וַיִּבְרַךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.  
 וְנִאֲחֲזֵנוּ נִבְרַךְ יְהוָה מִעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ.

*The Reader takes the Torah and chants:*

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁנַב שְׁמוֹ לְבָדוֹ—

*The congregation responds:*

הוֹדוּ עַל אֲדָרְךָ וְשָׁמִים. וַיָּרֶם קֶרֶן לְעַמּוֹ, תַּהֲלֵה לְכָל  
 חֲסִידָיו, לְבִנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

God is called **צדיק** and **חסיד**. The former denotes conformity to what is right, and God's government of the world respects the standard of the right, and conform to it. But **חסיד** denotes the concern for His creatures, beyond their merits, beyond their "right", as is suggested by the term **חסד** from which **חסיד** derives. The qualities of God's action become, in Jewish ethics, models for man to emulate. On the human level **צדיק** denotes the scrupulous performance of obligation to God and man, while **חסיד** denotes a zeal in serving God and man, beyond formal obligation. The use of the term **חסיד** for a particular movement in Judaism is a much later development.

To make known to the sons of men His mighty acts,  
 And the glorious majesty of His kingdom.  
 Thy kingdom is an everlasting kingdom,  
 And Thy dominion will endure throughout all generations.  
 The Lord upholds all who fall,  
 And raises up all who are bowed down.  
 The eyes of all look hopefully to Thee,  
 And Thou givest them their food in due season.  
 Thou openest Thy hand,  
 And satisfiest every living thing with favor.  
 The Lord is righteous in all His ways,  
 And gracious in all His works.  
 The Lord is near unto all who call upon Him;  
 To all who call upon Him in truth.  
 He will fulfill the desire of those that revere Him;  
 He will also hear their cry, and will save them.  
 The Lord preserves all that love Him;  
 But all the wicked will He bring low.  
 My mouth shall speak the praise of the Lord;  
 Let all men praise His holy name forever and ever.  
 We will praise the Lord from this time forth and forever.  
 Praise the Lord.

*The Reader takes the Torah and chants:*

Let them praise the name of the Lord for His name alone is truly exalted.

*The congregation responds:*

His glory is revealed on earth and in the heavens. He established His people in strength. He raised His faithful to high honor. He exalted the children of Israel, who ever seek His presence. Praise the Lord.

## תפלת שחרית לראש השנה

*As the Torah is carried in procession back to the Ark:*

*On the Sabbath:*

*Psalm 29*

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים,

הָבוּ לַיהוָה כְּבוֹד וָעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

הַשִּׁתְחֹווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ.

קוֹל יְיָ עַל הַמַּיִם,

אֵל הַכְּבוֹד הַרְעִים,

יְיָ עַל מַיִם רַבִּים.

קוֹל יְיָ בַּפֶּתַח, קוֹל יְיָ בְּהִדְרָה,

קוֹל יְיָ שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֶּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,

לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֹרְאֵמִים.

קוֹל יְיָ חֲצֹב לְהַבֹּת אֵשׁ.

קוֹל יְיָ יַחֲיֵל מִדְּבָר, יַחֲיֵל יְיָ מִדְּבַר קֹדֶשׁ.

קוֹל יְיָ יַחֲלֵל אֵילֹת, וַיַּחֲשֵׁף יַעֲרוֹת,

וּבְהִיכָלוֹ בָּלוּ אֲמֵר כְּבוֹד.

יְיָ לַמְּבוֹל יִשָּׁב, וַיִּשָּׁב יְיָ מִלֶּדֶךְ לְעוֹלָם.

יְיָ עֹז לְעַמּוֹ יִתֵּן,

יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*As the Torah is carried in procession back to the Ark:*

*On the Sabbath:*

*Psalm 29*

A PSALM OF DAVID.

Acclaim the Lord, O mighty hosts,  
Acclaim the Lord in glory;  
Revere the Lord in holy awe,  
Retell the wondrous story.

On oceans vast is heard His voice,  
His thunder over the sea;  
The voice of God resounds with might,  
It resounds with majesty.

His lightning strikes the cedar trees,  
It breaks them all asunder;  
Mount Lebanon and Sirion  
Are shaken by His thunder.

His voice commands the lightning flame,  
It scatters the desert sand;  
The wilderness of Kadesh sways  
When touched by His mighty hand.

His thunder twists the mighty oak,  
It strips the forests bare;  
While in His Temple all resound  
In hymns of stirring prayer.

The Lord did curb the mighty flood,  
His power will never cease;  
In God our people will be strong,  
In God will be our peace.



*On a week-day:*

*Psalm 24*

לָדוֹד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמִלֹּאֲהָ, תִּבְלֹ וַיֵּשְׁבִי בָהּ. כִּי הוּא  
עַל יָמִים יִסְדֶּהָ, וְעַל נְהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה בָהָר יְיָ, וּמִי  
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִרְכָּה מֵאֵת יְיָ, וַצִּדְקָה מֵאֱלֹהֵי  
יִשְׁעוֹ. זֶה דּוֹר דִּרְשָׁיו, מִבִּקְשֵׁי פָנֶיךָ, יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרִים  
רָאשֵׁיכֶם, וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יְיָ עֲזוּז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים  
רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה.

*When the Torah is returned to the Ark, Reader and congregation continue:*

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.  
קוּמָה יְיָ לְמִנוּחָתְךָ, אֶתָּה וְאַרְוֹן עֲנֶךָ.  
בִּהְנִיךָ יִלְבָּשׁוּ צִדְקָה, וַחֲסִידֶיךָ יִרְנְנוּ.  
בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֻׁב פָּנֶי מְשִׁיחֶךָ.  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם,  
תּוֹרָתִי אֵל תַּעֲזֹבוּ.  
עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,  
וְתַמְכִּינָהּ מֵאֲשֶׁר.  
דִּרְכֶּיהָ דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלֹום.  
הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשְׁוֹבָה; חֲדָשׁ יָמֵינוּ בְּקָדְשׁ.

*On a week-day:*

*Psalm 24*

A PSALM OF DAVID.

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not sworn deceitfully. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

*When the Torah is returned to the Ark, Reader and congregation continue:*

And when the ark rested, Moses said:

Return, O Lord, to the multitude of the families of Israel.

Arise, O Lord, return unto Thy sanctuary,  
Thou and the Ark of Thy glory.

Let Thy priests be robed in righteousness,  
And let Thy faithful sing for joy.

Be gracious unto David, Thy faithful,  
Reject not Thine anointed.

I have given you good teaching  
Forsake not My Torah.

It is a tree of life to them that hold fast to it,  
And everyone that upholds it is happy.

Its ways are ways of pleasantness,  
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;  
Renew our days as of old.

הנני העני ממועש, נרעש ונפחד מפחד יושב תהלות  
 ישראל, באתי לעמוד ולהתחנן לפניך על עמך ישראל  
 אשר שלחוני, אף על פי שאיני כדאי וחגון לך. לכן אבקש  
 ממך, אלהי אברהם, אלהי יצחק, ואלהי יעקב, יי יי, אל  
 רחום וחנון, אלהי ישראל, שדי איום ונורא, יהיה נא מצליח  
 ורבי אשר אני הולך, לעמוד ולבקש רחמים עלי ועל שולחי.  
 נא אל תפשיעם בחטאתי, ואל תחיבם בעונותי, כי חוטא  
 ופושע אני. ואל יכלמו בפשעי, ואל יבושו הם בי ואל  
 אבוש אני בהם. קבל תפילתי בתפלת זקן ורגיל, ופרקו  
 נאה, וזקנו מגדל, וקולו נעים, ומערב בקרע עם הבריות.  
 ותגער בשטן לבל ישטיני, ויהי נא דלוגנו עליך אהבה,  
 ועל כל פשעים תכסה באהבה. כל צרות ורעות הפך-  
 נא לנו ולכל ישראל לששון ולשמחה, לחיים ולשלום. האמת  
 והשלום אהבו, ולא יהי שום מכשול בתפילתי.

ויהי רצון מלפניך, יי, אלהי אברהם יצחק ויעקב, האל  
 הגדול הגבור והנורא, אל עליון, אהיה אשר אהיה, שתבא  
 תפילתי לפני כסא כבודך, בעבור כל הצדיקים והחסידים,  
 התמימים והישרים, ובעבור כבוד שמך הגדול והנורא,  
 כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה  
 שומע תפלת.

## READER'S INVOCATION

### HINENI

Deficient in good deeds and awed by Thee  
Who abidest amidst the praises of Israel,  
I have come to plead on behalf of Thy people,  
Though unfit and unworthy of my mission.

O God of Abraham, Isaac, and Jacob,  
Lord, Lord, merciful and gracious God, God of Israel,  
I beseech Thee to help me in my quest,  
To invoke Thy mercy on my behalf and  
On behalf of those who sent me.

Let them not suffer through my failings,  
And let them not be blamed through my transgressions,  
For I have sinned and I have transgressed.  
Let them not suffer shame because of my faults,  
And let me not suffer shame for theirs.

Accept my prayer as though I were  
Schooled in devotion and goodly of appearance,  
Pleasant of voice and beloved by my fellow man.

Let no stray thought distract me, help us earn Thy love,  
For love conceals every fault.

Turn our grief into joy and life and peace,  
Teach us to love truth and peace,  
And may I offer up my prayer without stumbling.

O Lord, God of Abraham, Isaac and Jacob,  
Great, mighty, awesome and exalted God,  
Eternal and infinite Being,  
May my prayer come before Thee  
For the sake of the righteous and the saintly,  
The innocent and the upright,  
And for the honor of Thy great and awesome name,  
For Thou dost mercifully hear the prayers of Thy people Israel.  
Praised be Thou who hearest prayer.



# תפלת מוסף לראש השנה

*Reader:*

יְתַנַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כִרְעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכּוֹן וּבְיוֹמִיכּוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְם וּלְעָלְמֵי עָלְמַיָּא.  
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, וְשִׁבְחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָא לְאַלְהֵינוּ.  
אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מְגֹן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

## MUSAPH—ROSH HASHANAH

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

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The Bible, *Genesis* 15:1, quotes God as reassuring Abraham: "Fear not, O Abram, I will be a shield unto you." God shielded Abraham against the various adversaries he encountered after breaking with the culture of his society, to proclaim his newly discovered faith in one God. The *Amidah* links God's shielding role to Abraham, because he was the pioneer in its discovery. Its reassurance is, of course, meant for all his descendants after him.

מִכָּלֶכֶל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְנִים אֲמוֹנָתוֹ לְיִשְׁנֵי  
עָפָר. מִי בָמוֹךְ, בָּעַל גְּבוּרוֹת, וּמִי יְדוֹמָה לָךְ, מְלֶכֶךְ מִמִּית  
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי בָמוֹךְ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יי, מַחְיֶה הַמֵּתִים.  
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סִלָּה.  
וּבְכֵן תֵּן פִּתְדֶּךָ, יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל  
כָּל מַה שֶּׁבָּרַאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב  
שָׁלֵם, כְּמוֹ שֶׁיַּדְעֵנוּ, יי אֱלֹהֵינוּ, שֶׁשְּׁלֵטֹן לְפָנֶיךָ, עֹז בְּיָדְךָ  
וּגְבוּרָה בְּיָמֶיךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָּרַאתָ.

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ, תַּחֲלָה לְיִשְׂרָאֵל וְתַקְנָה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתַחוֹן פֶּה לַמִּיַּחֲלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן  
לְעִירְךָ, וְצִמְיֻחַת קָרֵן לְדוֹר עֲבָדֶךָ, וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל  
מִשִּׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׁרִים יַעֲלִזוּ, וַחֲסִידִים  
בְּרִנָּה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ, וְכָל הַרְשָׁעָה בָּלָה בַּעֲשָׁן  
תִּבְלָה, כִּי תַעֲבִיר מְמוֹשְׁלֶת זָדוֹן מִן הָאָרֶץ.

וְתַמְלִךְ, אַתָּה יי לְבָבְךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכַתוֹב בְּדִבְרֵי קִדְשְׁךָ:  
יְמַלֶּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר; הִלְלוּיָהּ.



Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee, Almighty God, who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout all creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.



קדוש אתה ונורא שמך, ואין אלוה מבִלְעָדֶיךָ, בכתוב:  
וַיִּגְבֹּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.  
ברוך אתה, יי, הַמְלִיךְ הַקָּדוֹשׁ.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו  
מלכנו לעבודתך, ושמך הנורא והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

נתתן לנו, יי אלהינו, באהבה את יום [השבת הזה ואת  
יום] הזכרון הזה, יום [וזכרון] תרועה [באהבה] מקרא קדש,  
זכר ליציאת מצרים.

ומפני חטאינו גלינו מארצנו ונתרתקנו מעל אדמתנו, ואין  
אנחנו יכולים לעשות חובותינו בבית בחירתך, בבית הנדבך  
והקדוש שנקרא שמך עלינו, מפני חַד שִׁנְשַׁתְּלָחָה בַּמִּקְדָּשׁ.  
יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, מלך רחמן,  
שֶׁתְּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וּתְבַנְהוּ  
מִהֲרָה וּתְגַדֵּל כְּבוֹדוֹ. אֲבִינוּ מִלְכֵנוּ, גִּלָּה כְבוֹד מַלְכוּתְךָ  
עָלֵינוּ מִהֲרָה, וְהוֹפֵעַ וְהַנִּשָּׂא עָלֵינוּ לְעֵינֵי כָל חַי, וְקָרֵב  
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וּנְפּוּצוֹתֵינוּ בְּגֵס מִיִּרְכַּתִּי אֶרֶץ, וְהִבִּיאֵנוּ  
לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם,  
וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת חוֹבוֹתֵינוּ, תְּמִידִים בְּסֻדְרָם  
וּמוֹסָפִים בְּהִלָּבָתָם. וְאֵת מוֹסְפֵי [יום השבת הזה ו]יום  
הַזְכָּרוֹן הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוַת רְצוֹנְךָ,  
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי  
כְבוֹדְךָ, בְּאַמּוּר:

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day and] this Day of Remembrance, a day for [recalling with love the] sounding of the Shofar. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Because of our sins were we exiled from the Holy Land. We cannot, therefore, fulfill our obligations to worship in the great and holy Temple dedicated unto Thee. O Lord our God and God of our fathers, merciful King, may it be Thy will to renew Thy mercies unto us and unto Thy sanctuary. O rebuild it speedily and magnify its glory, as the abode of Thy holy presence.

Our Father, our King, reveal unto us speedily the glory of Thy sovereignty and let all men witness Thy reign over us. Bring together the homeless of our people from among the nations, and assemble them under the wings of Thy presence. Lead us in song to Zion Thy city, and in enduring joy to Jerusalem, the site of Thy sanctuary. And mayest Thou enable us to come before Thee in Thy holy sanctuary with tokens of our devotion, in gratitude for Thy mercies renewed to us each day, and for Thy mercies granted us on special occasions. And on this [day of the holy Sabbath and on this] Day of Remembrance we shall come before Thee in devotion and in love, as Thou hast ordained in the Torah, through Thy servant, Moses.

In the *Sabbath and Festival Prayer Book*, published by the Rabbinical Assembly and the United Synagogue of America, the Hebrew text of the *Umipne Hataenu* prayer reads עשו והקריבו ששם עשו, in the past tense, instead of the original נעשה ונקריב ושם נעשה, which are a future construction. Both versions of this prayer plead for the restoration of the Holy Land,

*On the Sabbath add:*

(וביום השבת שני כבשים בני שנה תמימים, ושני עשרנים סלת מנחה בלילה בשקון, ונסכו. עלת שבת בשבתו, על עלת התמיד ונסכו.)

ובחרש השביעי, באחד לחדש, מקרא קדש יהיה לכם; כל מלאכת עבודה לא תעשו, יום תרועה יהיה לכם. ועשיתם עלה לרית נחת ליי, פר בן-בקר אחד, איל אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסביהם כמדבר: שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לכבש, ויין בנסכו, ושני שעירים לכפר, ושני תמידים בהלכתם. מלבד עלת החדש ומנחתה, ועלת התמיד ומנחתה, ונסביהם במשפטם, לרית נחת אשה ליי.

*On the Sabbath add:*

(ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענו משובך; ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.)  
עלינו לשבח לאדון הכל, לתת נדלה ליוצר בראשית, שלא עשנו כגוי הארצות, ולא שמנו במשפחות האדמה; שלא שם חלקנו בהם, וגרלנו בכל המונם. ואנחנו בורעים ומשתחווים ומודים לפני מלך מלכי המלכים, הקדוש ברוך הוא, שהוא נוטה שמם יוסד ארץ, ומושב יקרו בשמים

but whereas the original version continues to plead for the restoration of the Temple and its offerings, in the *Sabbath and Festival Prayer Book* the reference to the Temple and its services is purely historical. It pleads for the restoration of the Holy Land where the Temple and its offerings once flourished.



*On the Sabbath add:*

(They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people who hallow the seventh day will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.)

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above,

We have deemed it important to retain the original reading in the Hebrew text, because we see in it an important expression of the highest hope in Judaism, the hope for the Messianic age, when Zion will be renewed as a spiritual center for a regenerated Israel and a regenerated mankind, when a reborn sanctuary in Zion will become a "House of Prayer for all peoples."

The original service in the Temple in Jerusalem centered in the offering of animal sacrifices, but the animal sacrificed was only a token of devotion to God. The Hebrew term for a sacrifice, *korban*, means "that which is brought before God," or "that which effects nearness to God." As such, it is applicable to any other act by which we express our devotion to God. The Bible and the Talmud call righteous deeds and prayer by the term sacrifice. *Musaph*, for example, was originally the name of a sacrifice offered on Sabbaths and festivals, but it has come to mean a prayer service on the same occasions.

All references to offerings in a restored Temple we interpret figuratively, as applying to a service of prayer and its related rites, though we cannot now spell out all its detailed provisions.

The Scriptural reference to sacrifices in the liturgy was the subject of varying customs. The authorities disagree whether these should be included in the *Amidah*.

The *Sephardic* rite omits the Biblical passages which prescribe the various sacrifices for each day of the festival. Our Hebrew text includes these passages without translation. Their translation may be found in the Torah reading section on page 151. These passages are of significance to us in indicating that the festivals are to be commemorated with special tokens of devotion, to express the distinctive meaning of the occasion, in addition to the devotions by which we acclaim God for life's daily blessings.



מִמַּעַל, וּשְׁכִינָת עֶזְו בְּגִבְהַי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;  
אִמֶּת מַלְכֵנוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ; וַיִּדְעָתָּ הַיּוֹם  
וְהִשְׁבַּת אֶל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל  
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְנָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲלֶיךָ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּ; לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת  
אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִבְרִיּוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ  
תִּכְרַע כָּל בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ  
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ, וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתְךָ,  
וְתִמְלֹךְ עַל־יָהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶיךָ הִיא,  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ  
לְעֹלָם וָעֶד.

וַנֵּאמֶר: לֹא הֵבִיט אָנוּן בְּיַעֲקֹב, וְלֹא רָאָה עֲמֹל בִּישְׂרָאֵל;  
יְיָ אֱלֹהֵינוּ עִמּוֹ וְתִרְוַעַת מָלְךְ בּוֹ. וַנֵּאמֶר: וַיְהִי בִישְׂרוֹן מֶלֶךְ,  
בְּהִתְאַסֵּף רָאשֵׁי עָם, יָחַד שְׁבִטֵי יִשְׂרָאֵל. וּבְדַבְרֵי קִדְשְׁךָ  
בְּתוֹב לֵאמֹר: כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל בְּנוֹיָם. וַנֵּאמֶר: יְיָ מֶלֶךְ  
נְאוֹת לָבַשׁ, לָבֵשׁ יְיָ, עֶז הַתְּאֵזֶר, אֵף תִּכּוֹן תֵּבֵל בְּלִי תִּמּוּט.  
וַנֵּאמֶר: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ

*means, literally, "the words of Thy holy one."* We have interpreted this as a reference to King David, who is traditionally credited with the writing of the Psalms. This reference, when used in the liturgy, always introduces a quotation from a Psalm. In the *Kedushah* a citation from *Psalms* (*Psalms* 146, end) *יְיָ מֶלֶךְ ה' לְעוֹלָם אֱלֹהֵיךָ צִיֵּן לְדוֹר וְדוֹר הַלְלוּהוּ* is introduced, at times by this phrase, and at other times by the phrase *עַל יְדֵי דוֹר מֹשִׁיחַ צְדָק* which makes the reference to David more explicit. Our interpretation of *עַל יְדֵי דוֹר מֹשִׁיחַ צְדָק* would also account for the order of the citations; first the *Pentateuch*, then David, and then the prophets.

the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah (Exodus 15:18): The Lord will reign forever and ever.

And thus is it further written in Thy Torah (Numbers 23:31): He sees no iniquity in Jacob, and no perverseness in Israel; the Lord their God is with them, and shouts acclaiming the divine King are heard in their midst. And it is also written (Deuteronomy 33:5): The Lord became King in Jeshurun, when the heads of the people assembled, when all the tribes of Israel were gathered together.

And so it is written in the words of Thy faithful David (Psalms 22:29): Kingship belongs unto the Lord, and He rules over the nations. And it is also written (Psalms 93:1): The Lord is King. He adorned Himself with the majesty of creation; the Lord girded Himself with strength and He established the world securely that it cannot be moved. And it is also written (Psalms 44:7-10): Lift up your heads, O gates, lift them up, O everlasting

מִלֶּךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרֵי וְנִבְּרֵי, יְיָ נִבְּרֵי  
 מִלֶּחֱמָה. שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא  
 מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ  
 הַכְּבוֹד, סִלָּה. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: כֹּה  
 אָמַר יְיָ, מֶלֶךְ יִשְׂרָאֵל וְנֹאֲלֹ, יְיָ צְבָאוֹת, אֲנִי רִאשׁוֹן וְאֲנִי  
 אַחֲרוֹן, וּמִבְּלָעַדִּי אֵין אֱלֹהִים. וְנֹאֲמַר: וְעַל מוֹשִׁיעִים בְּהַר  
 צִיּוֹן לְשֹׁפֵט אֶת הָרָעָה, וְהַיְתָה לִי הַמְּלוּכָה. וְנֹאֲמַר:  
 וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמּוֹ  
 אֶחָד. וּבִתְּוֹרָתְךָ כָּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ,  
 יְיָ אֶחָד.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ עַל כָּל הָעוֹלָם בָּרוּךְ  
 בְּכְבוֹדְךָ, וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַר נָאֻן  
 עֲזָרָה, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ, וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה  
 פֹּעֵלָתוֹ, וַיִּבִּין כָּל יָצוֹר כִּי אַתָּה יַצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר  
 נִשְׁמָה בָּאֵפוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

*On the Sabbath add the words in brackets:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבָךָ וּשְׂמַחְנוּ בִּישׁוּעָתְךָ.  
 [וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרֻצּוֹן שְׁבַת קִדְּשָׁךְ, וְנִנְּחוּ  
 בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ]. וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי  
 אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרְךָ אֱמֶת וְקִים לְעַד. בְּרוּךְ אַתָּה, יְיָ,  
 מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ [הַשְּׁבַת וְ] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶּר.



doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

And in the books of Thy prophets it is also written (Isaiah 44:16): Thus has the Lord spoken, the King and Redeemer of Israel, the Lord of hosts, I am the first and I am the last, and besides Me there is no God. And it is also written (Obadiah 1:21): And liberators will appear on Mount Zion to bring judgment upon the heathen hosts on Mount Esau. And God's Kingdom will be established in the world. And it is also written (Zehariah 14:9): The Lord will be acknowledged as King over all the earth. In that day will the Lord be One and His name One. As it is written in Thy Torah (Deuteronomy 6:5): Hear, O Israel, the Lord is our God, the Lord is One.

Our God and God of our fathers, do Thou establish Thy glorious rule over all the world, and do Thou manifest Thy sovereign majesty over all the earth, and let all the inhabitants of the world behold the grandeur of Thy might. Let every creature know that Thou didst fashion it and every living thing recognize that Thou didst form it, and let all that have breath testify: The Lord God of Israel is King and His dominion extends over all creation.

*On the Sabbath add the words in brackets:*

Our God and God of our fathers, [may our Sabbath rest be worthy before Thee, and] mayest Thou sanctify us by Thy commandments. Grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. [O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts to serve Thee in truth for Thou art a God of truth and Thy word is truth and it will endure forever. Praised be Thou, O Lord, King of all the world, who hallowest [the Sabbath and] the people of Israel, and the Day of Remembrance.



אתה זוכר מעשה עולם, ופוקד כל יצורי קדם. לפניה נגלו כל תעלומות, והמון נסתרות שמבראשית. אין שכחה לפני כסא כבודך, ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל, וגם כל היצור לא נבחר ממך. הכל גלוי וידוע לפניך, יי אלהינו, צופה ומביט עד סוף כל הדורות. כי תביא חק וזרון, להפקד כל רוח ונפש, להזכר מעשים רבים והמון בריות לאין תכלית, מראשית בזאת חודעת, ומלפנים אותה גלית.

זה היום תחלת מעשיך, זרון ליום ראשון; כי חק לישראל הוא, משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב, ואיזו לשלום, איזו לרעב, ואיזו לשבע. ובריות בו יפקדו, להזכירם לחיים ולמוות. מי לא נפקד בהיום הזה; כי זכר כל היצור לפניך בא, מעשה איש ופקדונו, ועלילות מצעדי גבר, מחשבות אדם ותחבולותיו, ויצרי מעללי איש.

אשרי איש שלא ישכחך, ובן-אדם יתאמץ-בה. כי דורשיך לעולם לא יבשלו, ולא יכלמו לנצח כל תחוסים בה. כי זכר כל המעשים לפניך בא, ואתה דורש מעשה כלם. וגם את נח באהבה זכרת, ותפקדהו בדבר ישועה ורחמים, בהביאך את מי המבול לשחת כל בשר מפני רע מעלליהם. על בן זכרוננו בא לפניך, יי אלהינו, להרבות זרעו בעפרות תבל, וצאצאיו כחול הים, בכתוב בתורתך: ויזכר אלהים את נח, ואת כל החיה ואת כל הבהמה אשר אתו בתבה, ויעבר אלהים רוח על הארץ, וישבו המים.

Thou rememberest the deeds of all the inhabitants of the world and Thou art mindful of Thy creatures from the beginning of time. All secrets, all things hidden, have always been known unto Thee. With Thee there is no forgetfulness, there is no concealment from Thine eyes.

Thou rememberest each deed, and no creature is hidden from Thee. All things lie exposed before Thee, O Lord our God; Thy discernment embraces all the generations down to the end of time. Thou hast appointed a time of remembrance for every living being, to bring to judgment the multitude of Thy creations and their countless actions. From the very beginning Thou didst proclaim this as Thy way, and Thou didst make it known since ancient days. This day, when Thy world began, the first day thereof, is a Day of Remembrance. So is it ordained by a statute of Israel, by a decree of the God of Jacob.

Thereon is decreed the fate of countries, which shall know war, and which peace; which famine and which plenty. Thereon, too, is decreed the fate of individuals, for life or for death. Who is not judged on this day? Every living thing comes before Thee in judgment, his deeds as well as his purposes, and even the impulses behind his actions. Happy is the man who does not forget Thee, and the son of man who seeks his strength in Thee. For those who seek Thee will never stumble, and those who trust in Thee will never be put to shame.

All creatures pass before Thee in judgment, and Thou probeest into all their actions. Thou didst remember Noah in love, and didst grant him deliverance and compassion, when Thou didst bring on Thy flood to destroy all creatures because of their evil deeds. Then didst Thou keep him in Thy grace, O Lord our God, and didst multiply his children as the dust of the earth, and his offspring as the sand by the sea.

And thus is it written in Thy Torah (Genesis 8:3): And God remembered Noah, and every living thing, and all cattle that were with him in the ark, and God caused a wind to blow upon the earth, and the waters came to an end. And it is also written (Exodus

וַנֹּאמֶר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת  
 בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב. וַנֹּאמֶר: וְזִכְרָתִי  
 אֶת בְּרִיתִי יַעֲקֹב, וְאֵף אֶת בְּרִיתִי יִצְחָק, וְאֵף אֶת בְּרִיתִי  
 אַבְרָהָם אֲזַכֵּר, וְהָאָרֶץ אֲזַכֵּר. וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:  
 זָכַר עָשָׂה לְנַפְלָאֲתָיו, חֲנוּן וְרַחוּם יְיָ. וַנֹּאמֶר: טָרַף נָתַן  
 לִירֵאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. וַנֹּאמֶר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ,  
 וַיַּנַּחֵם בְּרַב חֲסָדָיו. וְעַל יְדֵי עֲבָרְיָה הַנְּבִיאִים כְּתוּב לֵאמֹר:  
 הָלֹךְ וּקְרֵאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְיָ, זִכְרָתִי  
 לָךְ חֲסֵד נְעוּרֶיךָ, אֲהַבַת כְּלוּלֶיךָ, לְכֶתֶף אַחֲרֵי בִמְדָּבָר,  
 בְּאָרֶץ לֹא זְרוּעָה. וַנֹּאמֶר: וְזִכְרָתִי אֲנִי אֶת בְּרִיתִי אוֹתָךְ בִּימֵי  
 נְעוּרֶיךָ, וְהַקִּימוֹתִי לָךְ בְּרִית עוֹלָם. וַנֹּאמֶר: הֲבֵן יָקִיר לִי  
 אֶפְרַיִם, אִם יֶלֶד שְׁעִשׂוּעִים, כִּי מִדֵּי דַבְּרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ  
 עוֹד, עַל בֶּן הָמוּ מֵעֵי לוֹ, רַחֵם אֲרַחֲמֶנּוּ, נָאִם יְיָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זָכְרֵנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֻדָּנוּ  
 בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמִּי שְׁמִי קָדָם. וְזָכַר-לָנוּ, יְיָ  
 אֱלֹהֵינוּ, אֶת הַבְּרִית וְאֶת הַחֲסֵד, וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ  
 לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה. וְתִרְאֶה לְפָנֶיךָ עֲקָדָה שְׁעָקָד  
 אַבְרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו  
 לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִּי שָׁלֵם. בֶּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסְךָ  
 מֵעַלְיָנוּ, וּבִטְוִיבָה הַגְּדוֹל יֵשׁוּב חֲרוֹן אַפֶּיךָ מֵעַמָּה וּמֵעִירָךְ  
 וּמִנִּפְחָלְתְּךָ. וְקִיָּם-לָנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַדָּבָר שֶׁהַבְּטַחְתָּנוּ  
 בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר: וְזִכְרָתִי



2:24): And God heard the cry of the children of Israel and He remembered His covenant with Abraham, Isaac and Jacob. And it is also written (Leviticus 26:42): I will remember My covenant with Jacob, and My covenant with Isaac and I will also remember My covenant with Abraham, and I will also remember the land I promised unto them.

And so it is written in the words of Thy consecrated Psalmist (Psalms 91:4): He has made His wonders for an enduring remembrance; gracious and merciful is the Lord. And it is also written (Psalms 91:5): He has provided nourishment for His faithful, He will remember His covenant forever. And it is also written (Psalms 106:45): He remembered unto them His covenant, He was forgiving, in accordance with His abundant kindness.

And in the books of Thy prophets it is also written (Jeremiah 2:2): Go and proclaim to Jerusalem, Thus said the Lord, I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me through the desert, a land unsown. And it is also written (Ezekiel 16:60): I shall remember the covenants made with you in the days of your youth, and I will keep My covenant with you forever. And it is also written (Jeremiah 31:20): Is not Ephraim My precious son, My darling child? Even when I rebuke him, I remember him with affection, My heart yearns for him; I will surely be compassionate toward him, says the Lord.

Our God and God of our fathers, remember us and bestow upon us Thy beneficence, and ordain for us Thy heavenly deliverance and mercy. Remember in our favor, O Lord our God, the promise of mercy which Thou didst make unto our father Abraham at Mount Moriah. Consider Thou how Abraham bound his son Isaac and placed him on the altar, curbing his fatherly love, in order to do Thy will with a full heart. Even so, may Thy mercy curb Thine anger with us, and in Thy great goodness, put an end to Thy severe judgment against Thy people, and Thy City, and Thy Temple. Fulfill unto us, O Lord our God, the promise Thou didst make in Thy Torah, which Thou didst give us by Thy servant Moses. As it is written (Leviticus 26:45): And



לָהֶם בְּרִית רִאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם  
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יי. כִּי זֹכֵר כָּל  
הַנִּשְׁכָּחוֹת אַתָּה הוּא מַעֲלֵם, וְאֵין שְׂכָחָה לְפָנַי כִּסָּא כְבוֹדָךְ.  
וְעַקְרָת יִצְחָק לְזָרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר. בְּרוּךְ אַתָּה, יי,  
זֹכֵר הַבְּרִית.

אַתָּה נִגְלִיתָ בַּעֲנֹן כְּבוֹדָךְ, עַל עַם קְדֻשָּׁה, לְדַבֵּר עִמָּם. מִן  
הַשָּׁמַיִם הַשְׁמַעְתָּם קוֹלְךָ, וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טְהָרָה. וְגַם  
כָּל הָעוֹלָם בָּלוּ חָל מִפְּנֵיךְ, וּבְרִיּוֹת בְּרִאשִׁית חָרְדוּ מִפָּנֶיךָ,  
בְּהִגְלוֹתֶךָ מִלְּכָנֵינוּ עַל הָרָה סִינִי לְלִמּוֹד לְעַמְּךָ תּוֹרָה וּמִצְוֹת,  
וּתְשַׁמִּיעַם אֶת הוֹד קוֹלְךָ, וְדַבְּרוֹת קְדֻשָּׁה מַלְהֵבוֹת אֵשׁ.  
בְּקִלְתָּ וּבִבְרָקִים עֲלֵיהֶם נִגְלִיתָ, וּבִקּוֹל שֹׁפָר עֲלֵיהֶם הוֹפַעְתָּ,  
בְּכַתוֹב בְּתוֹרַתְךָ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיִּת הַבִּקְרָה, וַיְהִי קִלְתָּ  
וּבִבְרָקִים, וַעֲנֹן כָּבֵד עַל הָהָר, וְקוֹל שֹׁפָר חָזַק מְאֹד, וַיִּתְחַדַּד  
כָּל הָעָם אֲשֶׁר בַּמִּחְנָה. וַנֹּאמֶר: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזַק  
מְאֹד, מִשָּׁה יִדְבֹּר וְהֵאֱלֹהִים יַעֲנֵנוּ בְּקוֹל. וַנֹּאמֶר: וְכָל הָעָם  
רֹאִים אֶת הַקּוֹלֹת, וְאֶת הַלְּפִידִם, וְאֶת קוֹל הַשֹּׁפָר, וְאֶת הָהָר  
עֹשֶׂן; וַיֵּרָא הָעָם וַיִּנְעֻזוּ וַיַּעֲמִדּוּ מִרְחֹק.

וּבְדַבְּרֵי קְדֻשָּׁה כָּתוּב לֵאמֹר: עָלָה אֱלֹהִים בְּתִרְעוּעָה, יי  
בְּקוֹל שׁוֹפָר. וַנֹּאמֶר: בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ לְפָנַי  
הַמִּלֵּךְ יי. וַנֹּאמֶר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכִסֵּה לַיּוֹם חֲנֻנִי. כִּי  
חֵק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. וַנֹּאמֶר: תִּלְלוּיָהּ,

I shall remember in their favor the covenant I made with their ancestors, when I took them out of Egypt, in the view of the nations, to be their God; I am the Lord. For Thou dost remember forever all things forgotten, and with Thee there is no forgetfulness. O do remember the binding of Isaac and may it call forth Thy mercy on behalf of his descendants. Praised be Thou, O Lord, who rememberest the covenant.

Thou didst reveal Thy glory in a cloud, to speak to Thy holy people. Thou didst cause them to hear Thy heavenly voice and Thou didst manifest Thyself to them in a mist of purity. The entire world trembled before Thee, all creation was in awe of Thee, when Thou, our King, didst manifest Thy presence at Mount Sinai to teach Thy people the Torah and the commandments. Thou didst enable them to hear Thy glorious voice and Thy divine precepts from the midst of the flames of fire. Amidst thunder and lightning didst Thou make Thyself known to them, amidst the sound of the shofar didst Thou reveal Thy presence to them.

As it is written in Thy Torah (Exodus 19:16): And it came to pass on the third day, when it was morning, that there was thunder and lightning, and a thick cloud upon the mountain, and the mighty sound of a shofar; and all the people that were in the camp trembled. And it is also written (Exodus 19:19): As the sound of the shofar grew louder and louder, Moses spoke and God answered him in a clear voice. And it is also written (Exodus 20:15): And all the people perceived the thundering and the lightning and the sound of the shofar and the mountain in smoke; and when the people saw it they trembled and stood afar off.

And so it is written in the words of Thy faithful David (Psalms 47:16): The Lord ascends amid sounds of acclaim, the Lord ascends amid the sound of the shofar. And it is also written (Psalms 98:6): With the trumpets and the sound of the shofar acclaim the King, the Lord. And it is also written (Psalms 81:45): Sound the shofar on the new moon, at the beginning of the month, for our festival. It is a statute for Israel, a decree of the God of Jacob.

הִלָּלוּ אֱלֹהִים בְּקֹדֶשׁוֹ, הִלָּלוּהוּ בְּרִקְעֵ עֹזוֹ. הִלָּלוּהוּ בְּנִבְנוֹתָיו,  
הִלָּלוּהוּ בְּרַב גְּדֻלּוֹ. הִלָּלוּהוּ בְּתַקְעַ שׁוֹפָר, הִלָּלוּהוּ בְּנִבְלָה  
וּבְנֹזֶר. הִלָּלוּהוּ בְּתֹף וּמַחֹל, הִלָּלוּהוּ בְּמִנִּים וְעָנָב. הִלָּלוּהוּ  
בְּצִלְצָלֵי שֹׁמֵעַ, הִלָּלוּהוּ בְּצִלְצָלֵי תְרוּעָה. כֹּל הַנִּשְׁמָע תְּהִלָּל  
יְהוָה, הִלָּלוּיָהּ. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: כָּל  
יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, בְּנֶשֶׂא גַם הָרִים תִּרְאוּ, וּבְתַקְעַ שׁוֹפָר  
תִּשְׁמָעוּ. וַנֵּאמֹר: וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל, וּבָאוּ  
הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנִּגְדָּחִים בְּאֶרֶץ מִצְרַיִם, וְהִשְׁתַּחֲוּוּ לַיהוָה  
בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. וַנֵּאמֹר: וַיֵּי עֲלֵיהֶם יִרְאָה, וַיֵּצֵא  
בְּכָרֶק חֲצוֹ; וַאֲדֹנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלָּל בְּסַעֲרוֹת  
תִּימָן. יֵי צְבָאוֹת יְגֹן עֲלֵיהֶם. כֵּן תִּגֹּן עַל עַמּוֹת יִשְׂרָאֵל בְּשִׁלּוֹמָהּ.  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תִּקַּע בְּשׁוֹפָר גְּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא  
גַם לְקַבֵּץ גְּלִיתֵינוּ, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וּנְפּוּצוֹתֵינוּ  
בֵּינֵם מִיִּרְכַּתִּי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרַנָּה, וּלְיִרוּשָׁלַיִם  
בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת  
חֻבּוֹתֵינוּ בְּמִצְוַת עֲלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי  
כְבוֹדְךָ, בְּאֵמֹר:

וּבְיוֹם שְׁמִחְתְּכֶם, וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם, וּתְקַעְתֶּם  
בַּחֲצֹצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם; וְהָיָה לָכֶם לְזִכְרוֹן  
לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְיָ אֱלֹהֵיכֶם. כִּי אֶתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר,

The quotation from *Zehariah* on the theme of *Shofrot* closes with ה' צבאות, "The Lord of hosts will defend them." The liturgist added the sentence כן תגן על עמך ישראל בשלום.



And it is also written (Psalms 150): Praise the Lord. Praise the Lord in His sanctuary. Praise the Lord for His might in the heavens; praise Him for His deeds of valor; praise Him for His abounding greatness. Praise Him with the sound of the shofar; praise Him with the harp and lyre; praise Him with the drum and the dance; praise Him with strings and the flute; praise Him with resounding cymbals; praise Him with the jubilant sound of cymbals. Let every being that has breath praise the Lord. Praise the Lord.

And in the books of Thy prophets it is also written (Isaiah 18:3): All the inhabitants of the world, all the residents on earth, when a banner is raised upon the mountains, see you, and when the shofar is sounded, hear you. And it is also written (Zephariah 9:14): And it will come to pass on that day that a great shofar will be sounded, and those who were lost in the land of Assyria, and those who were exiled in the land of Egypt, will return to worship the Lord upon His holy mountain in Jerusalem. And the Lord will be revealed to them and His arrow will go forth speedily, and the Lord God will sound the shofar, and He will show His might in the whirlwind of the south. The Lord of hosts will defend them.

Even so, mayest Thou protect Thy people Israel with Thy peace.

Our God and God of our fathers, sound the great shofar to herald our freedom and lift a banner for the ingathering of our exiles. Bring together the homeless of our people from among the nations, and assemble them from the farthest places of the earth, under the wings of Thy Presence. And restore us in song to Zion, Thy city, and in enduring joy to Jerusalem, the site of Thy sanctuary. There yet we yet perform the service of each festival, bringing to Thee our offerings, the tokens of our devotion, as prescribed for us in Thy Torah, given by Thee through Thy servant Moses.

On the day of our gladness, on your festivals and on your new moons, you shall sound the trumpets as you bring the designated offerings, and they shall be a remembrance before your God; I am the Lord.



וּמֵאֲזִין תְּרוּעָה, וְאִין דְּוָמָה לָךְ. בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדֶה לָךְ, וְנִסְפֹּר תַּהֲלָתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי מַעֲלָם קוֹיָנוּ לָךְ.

וְעַל כָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֹךְ, מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּבְכַתּוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל, יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֹךְ, וְלָךְ נִאֲחַז לְהוֹדוֹת.

שִׁים שְׁלֹם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בָּרְכֵנוּ אֲבִינוּ, כְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיךָ;

For Thou hearest the call of the shofar and givest heed to its entreaty; none may be compared to Thee.

Praised be Thou, O Lord, who hearest Thy people Israel as they call to Thee with the sound of the shofar.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises, for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our father, do Thou cause Thy divine light to shine upon every one of us, for by

כִּי בָאוּר פָּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבְרָכָה וּרְחֻמִּים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֻפֵּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מָרֵעַ, וְשִׁפְתֵי מוֹדֵבֵר מִרְמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוֹם, וְנַפְשֵׁי בָעֶפֶר לְכָל תַּהֲוָה. פֶּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי; וְכָל חַחוּשָׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן  
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לְבִי  
לְפָנֶיךָ, יְיָ, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

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We have translated עשה למען שמך, עשה למען ימין as "Do it in accordance with Thy graciousness, in accordance with Thy might."

The literal meaning is "Do it for the sake of Thy name, for the sake of Thy right hand." This is, of course, meaningless. God's name is identical



Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

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with His essence, whose principal characteristic is mercy and graciousness. God's right hand is a metaphor for His power, as may be noted from *Exodus* 15:6, "Thy right hand, O Lord, is glorious in power."



# THE AMIDAH

*By the Reader:*

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,  
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל  
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,  
ומביא גואל לבני בניהם למען שמו באהבה.

*The following paragraph is recited on the First Day:*

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתחה פי  
בתפלה ובתחנונים, לחלות ולחנן פני מלך מלכי המלכים  
ואדוני האדונים.

זכרנו לתיים, מלך חפץ בתיים, וכתבנו בספר התיים,  
למענך אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.  
אתה גבור לעולם, אדני; מתייה מתיים אתה, רב להושיע.  
מכלכל חיים בחסד, מתייה מתיים ברחמים רבים, סומך  
נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני  
עפר. מי כמוד, בעל גבורות, ומי דומה לך, מלך מתיים  
ומתייה ומצמיח ישועה.

מי כמוד, אב הרחמים, זוכר יצוריו לתיים ברחמים.  
ונאמן אתה להחיות מתים. ברוך אתה, יי, מתייה המתיים.

*On the Second Day continue with Unesane Tokef on page 188.*

We refer to God first as אלהינו “our God,” and then as אלהי אבותינו “God of our Fathers.”

The Siddur *Dover Shalom* sees in this order a suggestion that in the service of God, our own experience is primary and the testimony of tradition

## THE AMIDAH

*By the Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

*The following paragraph is recited on the First Day:*

With words from the learned and the discerning will I open my lips in prayer and supplication, to implore mercy from the King of kings and the Lord of lords.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

*On the Second Day continue with Unesane Tokef on page 188.*


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secondary. We build our faith on tradition but tradition must be reinforced by the fruits of our own reason and experience. Indeed the testimony of tradition itself must be assimilated and become our own, if our service of God is not to be mere repetition of ancient formulæ but a personal response to Him.

תפלת מוסף לראש השנה

*To be recited on the First Day:*

*Reader:*

וּבְכֵן יִהְיֶה בִישְׁרוֹן מְלֹךְ.

*Reader and Congregation:*

מְלֹךְ עֲלֵינוּ, אֵל דָּר בְּמָרוֹם, אֲדִיר בְּמָרוֹם, אֲמֵץ יָדוֹ תָרוֹם,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, גִּבּוֹר לְהַקִּים, גִּזְרֵי וּמִקִּים, גּוֹלָה עֲמוּקִים,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, הַמְדַּבֵּר בְּצִדְקָה, הַלּוֹבֵשׁ צִדְקָה, הַמֵּאֲזִין  
צִעָקָה, לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, זוֹכֵר צוּרִים, זְכוּת יְצוּרִים, זוֹעֵם צָרִים,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, טוֹב שׁוֹכֵן עַד, טוֹבוֹ לָעַד, טַפַּח שְׁמִי עַד,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, בִּשְׁלָמָה עֲשֵׂה אֹר, כָּל מְאֻרֵי אֹר, בְּבִיר  
וְנֹאֹר, לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, מְלֹךְ עוֹלָמִים, מְפַעֵנֵם גְּעֻלָּמִים, מְשִׁיחַ אֱלֹמִים,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, סוֹבֵל הַבֶּל, סָב וּמִבְלָה בֶּל, סוֹקֵר הַבֶּל,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, פֶּאֱרוֹ עֵז, פֶּעַל יְמִינוֹ תָעֵז, פּוֹדֶה וּמַעֲזֵ,  
לַעֲדֵי עַד יִמְלֹךְ.

מְלֹךְ עֲלֵינוּ, קְדוֹשׁוֹ לְהַב, קוֹרֵא מִי רַחֵב, קְרוֹב לְקוֹרְאֵיו  
בְּאַהֲבָה, לַעֲדֵי עַד יִמְלֹךְ.

*To be recited on the First Day:*

*Reader:*

And thus shall God be acclaimed King in Jeshurun:

*Reader and Congregation:*

The Supreme King, whose presence is in the heavens, whose might is revealed in the heavens, who will invoke His might to save, He will be King forever.

The Supreme King, whose power performs all things, who ordains and executes, who bares what is hidden, He will be King forever.

The Supreme King, who speaks in mercy, who is robed in mercy, who heeds entreaty, He will be King forever.

The Supreme King, who remembers our ancestors, who absolves His creatures, who is angry with the wicked, He will be King forever.

The Supreme King, who abides in eternity, whose goodness is everlasting, who spreads forth the endless heavens, He will be King forever.

The Supreme King, who robed Himself with light as a garment, who fashioned the shining stars, who is mighty and glorious, He will be King forever.

The Supreme King, the Sovereign of all worlds, who unravels all hidden things, who gives speech to the speechless, He will be King forever.

The Supreme King, who sustains all, who survives all, who beholds all, He will be King forever.

The Supreme King, who is adorned with power, who will restore His sacred shrine, who redeems and rescues, He will be King forever.

The Supreme King, who commands forces of fire, who directs the waters of the sea, who is near to all who call Him in love, He will be King forever.

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אל דר במרום, of unknown authorship, is an abridgement of a larger poem, which has as its theme the contrast between the perfection of God and the frailty of man. Jeshurun is another name for Israel.



מִלֶּדֶד עֲלֵינוּ, שָׁנָה אֵין לְפָנֵינוּ, שְׁקֵט בְּפָנֵינוּ, שָׁבַח טוֹב  
בְּמִצְפּוֹנֵינוּ, לְעֵדֵי עַד יִמְלֹךְ.

מִלֶּדֶד אֲבִינוּ, בָּלָה וְרַד שְׁחַת, בִּשְׁאוּל וּבְתַחַת בְּלָאוֹת בְּלִי  
נַחַת, עַד מָתִי יִמְלֹךְ.

מִלֶּדֶד אֲבִינוּ, הַנוּמָה תְּעוּפָנוּ, תִּרְדָּמָה תְּעוּפָנוּ, תְּהִי יְשׁוּפָנוּ,  
עַד מָתִי יִמְלֹךְ.

אֲבֵל מִלֶּדֶד עֲלֵינוּ, תִּקְבּוּ לְעַד, תִּפְאָרְתוּ עֲדֵי עַד, תִּהְלָתוּ  
עוֹמְדֵת לְעַד, לְעֵדֵי עַד יִמְלֹךְ.

UNESANE TOKEF

*Reader:*

וּבְכֹן וְלֶךְ תַּעֲלֶה קִדְשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מִלֶּדֶד.

*Congregation:*

וּנְתַנָּה תִקְוָה קִדְשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם; וְבוֹ תִנְשֵׂא  
מִלְכוּתְךָ, וְיִכּוֹן בְּחֶסֶד כְּסֵאֲךָ, וְתִשָּׁב עָלָיו בְּאַמֶּת. אֱמֶת כִּי  
אַתָּה הוּא דִין וּמוֹכִית, וְיִדְעַע נָעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר  
וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנִּשְׁכָּחוֹת; וְתִפְתַּח אֶת סֵפֶר הַזְכָּרוֹנוֹת,  
וּמֵאֲלָיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

וּבְשׁוּפֵר גְּדוֹל יִתְקַע, וְקוֹל דִּמְמָה דִּקְוָה יִשְׁמַע; וּמִלְאָכִים  
יִחַפְּזוּן, וְחֵיל וְרַעְדָּה יֵאֱחָזוּן, וְיֵאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוּד  
עַל צָבָא מָרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיהָ בְּדִין. וְכָל בָּאֵי  
עוֹלָם יַעֲבִירוּן לְפָנֶיהָ בְּכַנִּי מָרוֹן. בְּבִקְרַת רוּעָה עָדְרוּ,  
מֵעֵבִיר צֵאנוּ תַּחַת שְׁבִטוֹ, בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנָה,  
וְתִפְקוֹד נַפֶּשׁ כָּל חַי, וְתִחַתּוֹד קִצְבָה לְכָל בְּרִיָּה, וְתִכְתּוֹב  
אֶת גִּזְרֵי דִינָם.

The Supreme King, who does not sleep or slumber, who ordained the harmony of the universe, whose praise resounds in the secret places of the universe, He will be King forever.

A mortal king perishes and is laid in the dust; he grows weary and restless. How long is he king?

A mortal king ends his day in sleep; a deep sleep is his final end; the void will swallow him. How long is he king?

But the Supreme King—His might is eternal, His glory is everlasting, His praise is endless, He will be King forever.

UNESANE TOKEF

*Reader:*

And thus let the words by which we hallow Thee come before Thee for Thou our God art King.

*Congregation:*

Let us declare the mighty holiness of this day, for it is solemn and awesome.

On this day is Thy dominion exalted, Thy throne established in mercy, and Thou judgest thereon in truth.

True it is that Thou judgest and givest reproof, Thou discernest and bearest witness, Thou recordest and sealest, Thou recountest and measurest; Thou rememberest things forgotten.

Thou unfoldest the book of remembrance, and it speaks for itself, for every man's seal is found therein.

The great shofar is sounded, and a still small voice is heard. The angelic hosts, seized with fear and trembling, declare: Behold, it is the Day of Judgment, when the hosts of heaven are to stand in judgment, for even they are not faultless before Thee.

All who have come into this world, Thou causest to pass before Thee in judgment, as a flock of sheep.

As a shepherd musters his sheep, causing them to pass under his staff, so dost Thou cause every living soul to pass before Thee.

Thou appointest the measure of every creature's life and decreest its destiny.

---

וּנְשָׁנָה תִּקְרָא has been ascribed to the authorship of Kalonymus ben Meshullam of Mayence, of the eleventh century. Legend has it that this prayer was first uttered by the martyred Rabbi Ammon. He had been mu-

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמּוּן,

כַּמָּה יַעֲבִירוּן, וְכַמָּה יִבְרֹאוּן;

מִי יִחְיֶה, וּמִי יָמוּת;

מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ;

מִי בָאֵשׁ, וּמִי בַמָּיִם;

מִי בַחֲרֵב, וּמִי בַחַיָּה;

מִי בָרָעַב, וּמִי בַצָּמָא;

מִי בָרָעַשׁ, וּמִי בַמִּגְפָּה;

מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה;

מִי יָנוּחַ, וּמִי יָנוּעַ;

מִי יִשְׁקֹט, וּמִי יִטְרַף;

מִי יִשְׁלֹו, וּמִי יִתִּיָּסֵר;

מִי יַעֲנֶי, וּמִי יַעֲשֶׂר;

מִי יִשְׁפֹּל, וּמִי יָרוּם.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה

מַעֲבִירִין אֶת רֹעַ הַמָּוֶדָה.

כִּי בְשִׁמְךָ בֶּן תַּהֲלָתֶךָ, קָשָׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת; כִּי לֹא

תִּחְפוֹץ בְּמוֹת הַמָּוֶת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וּחְיָה. וְעַד יוֹם

מוֹתוֹ תִּתְחַבֵּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. אָמֵן כִּי אַתָּה הוּא

יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יוֹצְרָם, כִּי הֵם בְּשֵׁר וְדָם.

tilated by the authorities of Mayence for refusing to desert his faith, and in a dying condition he was brought to the synagogue. When the *hazzan* reached

On Rosh Hashanah it is written,  
 On Yom Kippur it is sealed,  
 How many shall pass away,  
 And how many shall be born,  
 Who shall live and who shall die,  
 Who shall complete his years,  
 And who shall not complete his years,  
 Who shall die by fire and who by water,  
 Who by the sword and who by a wild beast,  
 Who by famine and who by thirst,  
 Who by earthquake and who by pestilence,  
 Who by strangling and who by stoning,  
 Who shall be at rest and who shall wander,  
 Who shall be serene and who shall be disturbed,  
 Who shall be at ease and who shall be afflicted,  
 Who shall be poor and who shall be rich,  
 Who shall be humbled and who shall be exalted.

But

*Teshuvah, Tefillah, and Zedakah*

Penitence, Prayer, and Deeds of Mercy

Annul the severity of the judgment.

The praise due Thee is in accordance with Thy renown. Thou art slow to anger and ready to forgive. Thou desirest not the death of the sinner, but that he turn from his evil way and live; till the day he dies Thou waitest for him, and if he but return Thou dost readily take him back.

---

the *Kedushah* he felt inspired, and these words came to him, which he recited to a hushed congregation. The poet Kalonymus gave the prayer its present form.

*Zedakah* is usually translated as charity. In its original usage charity denotes any act of beneficence toward another person, but it has come to be used more recently in a narrower sense, as the giving of alms. We have therefore translated it here as "deeds of mercy." The virtues of penitence, prayer, and merciful deeds do not cancel a severe judgment; they do mitigate its severity.



אָדָם יְסֻדוֹ מִזֶּפֶר וְסוּפוֹ לָעֶפֶר; בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ;  
מִשׁוּל בְּחֶרֶס הַנֶּשֶׁפֶר, בְּחֶצִיר יָבֵשׁ, וּבְצִיץ נוֹבֵל, בְּצֵל עוֹבֵר,  
וּבְעֵנָן בָּלָה, וּבְרוּחַ נוֹשָׁבֶת, וּבְאֶבֶק פּוֹרֶת, וּבְחֵלֹם יְעוּף.  
וְאַתָּה הוּא מְלֶכֶךְ אֵל חַי וְקַיִם.

אֵין קִצְבָה לַשְּׁנוּתֶיךָ, וְאֵין קֵץ לְאַרְךְ יָמֶיךָ; וְאֵין לְשִׁיעָר  
מִרְבָּבוֹת כְּבוֹדֶךָ, וְאֵין לְפָרֶשׁ עֲלוֹם שְׁמֶךָ; שְׁמֶךָ נָאֵה לָךְ  
וְאַתָּה נָאֵה לְשְׁמֶךָ, וְשְׁמִנֵנוּ קִרְאָתְךָ בְּשְׁמֶךָ.  
עֲשֵׂה לְמַעַן שְׁמֶךָ, וּמְקֹדֵשׁ אֶת שְׁמֶךָ עַל מְקוֹדִישֵׁי שְׁמֶךָ,  
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ הַנִּנְעָרִץ וְהַנִּקְדָּשׁ, בְּסוּד שֵׁיחַ שְׂרָפִי קָדֵשׁ,  
הַמְקוֹדִישִׁים שְׁמֶךָ בְּקָדֵשׁ, דְּרִי מַעֲלָה עִם דְּרִי מַטָּה—

#### THE KEDUSHAH

בְּכָתוּב עַל יַד נְבִיאָה: וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מִלֵּא כָל הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מִלֵּא עוֹלָם; מְשַׁרְתּוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ; לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וַיַּחַן עִם הַמִּיחָדִים שְׁמוֹ; עָרַב  
וּבִקֵּר, בְּכָל יוֹם תָּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים—  
שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים—  
אֲנִי יְיָ אֱלֹהֵיכֶם.

Thou hast fashioned man, and surely Thou knowest the impulses of his heart. He is but flesh and blood. Man's origin is dust and his end, dust. He spends his life in the earning of his bread. He is like a fragile vessel, like the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the wind that blows, the dust that scatters, the dream that flies away.

But Thou, our divine King, art everlasting.

Endless are Thy years and measureless the span of Thy days. The hosts of Thy creation cannot be fathomed. Thy mysterious Being eludes our understanding. Thy name befits Thy glory, and Thy glory is according to Thy name; and Thou hast linked our name with Thine own.

Be gracious unto us, for Thy name proclaims Thee gracious; show Thy holiness to the people that declare Thee holy in the words of the angelic hosts, as told in the prophetic vision:

#### THE KEDUSHAH

And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory,

His glory pervades the universe.

His ministering angels inquire of one another:

Where is the seat of His glory?

They respond proclaiming:

Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear, O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer; and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

אדיר אדירנו, יי אדירנו, מה אדיר שמך בכל הארץ.  
והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד ושמו  
אחד.

ובדברי קדשך כתוב לאמר:

ימלך יי לעולם, אלהיך ציון לדור ודור; הללויה.

לדור ודור נגיד גדלה, ולנצח נצחים קדשתך נקדיש,  
ושבחה אלהינו מפנינו לא נמוש לעולם ועד, כי אל מלך  
נדור וקדוש אתה.

חמול על מעשיך, ותשמח במעשיך; ויאמרו לך חוסיה,  
בצדקך עמוסיה, תקדש ארון על כל מעשיך. כי מקדישיך  
בקדשתך קדשת, נאה לקדוש פאר מקדושים.

ובכן יתקדש שמך, יי אלהינו, על ישראל עמך, ועל  
ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית  
דוד משיחך, ועל מכוניך והיכלך.

עוד יזכר-לנו, אהבת איתן, אדירנו, ובבן הנעקד ישבית  
מדיננו, ובזכות התם יוציא איום לצדק דיננו, כי קדוש  
היום לאדירנו.

באין מליץ ושר מול מניד פשע, תגיד ליעקב דבר, חק  
ומשפט, וצדקנו במשפט, המלך המשפט.

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**איתן** means, literally, the "mighty one." The context suggests that this is a reference to Abraham, who was often described as the man of mighty faith. He curbed his fatherly love and proved himself ready to offer his beloved son as a sacrifice to God; **בן הנעקד**, "the son bound on the altar," is of course a reference to Abraham's son, Isaac. Jacob is described in the Bible as a **תם**, which means, the man of simple and unswerving faith.



O Lord our God, Thou art all powerful. How mighty is Thy name in all the earth! And the Lord's sovereignty shall be acknowledged throughout the earth. On that day shall the Lord be One and His name One. As it is written in the words of Thy faithful David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

Grant mercy to Thy creatures, and show pleasure in Thy work, and let Thy faithful, beholding how Thou absolvest Thy children, exclaim: The Lord will be hallowed through His handiwork.

Thou hast imparted of Thy holiness unto those who proclaim Thy holiness; praise from those upon whom Thou hast conferred holiness is fitting for the Holy One. And thus may Thy name be sanctified, O Lord our God, through Israel, Thy people, Jerusalem, Thy city, Zion, the site of Thy glory, the Kingdom of David Thine anointed, and the holy Temple, the abode of Thy Presence.

O mayest Thou remember in our favor the love for Thee shown by Abraham, the man of mighty faith. Silence the accusations against us for the sake of his son who was bound on the altar in readiness to give his life to Thee. Grant us a favorable judgment through the merit of Jacob, who was wholehearted in devotion to Thee. For this day proclaims that Thou, O Lord, art merciful in judgment.

There is none else to silence the accusing voice of our transgressions. Do Thou invoke on our behalf our adherence to Thy commandments, statutes and ordinances, and absolve us in judgment, O King of Judgment.

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Our reading **דָּבָר חוֹק וּמִשְׁפָּט** rather than the more familiar **דָּבָר חוֹק וּמִשְׁפָּט** is used in the text of the Heidenheim edition of the Maḥzor; it is recommended in the classic Maḥzor commentary **מעשה ארנו**. The phrase is an allusion to *Psalm* 116:19, **מִיַּד דְּבָרָיו לִיעֲקֹב חָקִיו וּמִשְׁפָּטָיו לִישְׂרָאֵל**.



VEHOL MAAMINIM

הַאֱלֹהִים בְּיַד מִדַּת מְשַׁפָּט.

וְכֹל מְאֱמִינִים שֶׁהוּא אֵל אֱמוּנָה,

הַבּוֹחֵן וּבּוֹדֵק גְּנוּזֵי נִסְתָּרוֹת.

וְכֹל מְאֱמִינִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת,

הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשְׁחַת.

וְכֹל מְאֱמִינִים שֶׁהוּא גּוֹאֵל חֲזָק,

הַדֵּן יַחֲדִי לְבָאֵי עוֹלָם.

וְכֹל מְאֱמִינִים שֶׁהוּא דֵּין אֱמֶת,

הַתְּגַי בְּאֶתֶּיחַ אֲשֶׁר אֶתֶּיחַ.

וְכֹל מְאֱמִינִים שֶׁהוּא הָיָה וְהָיָה וְיִהְיֶה,

הַנִּדְאִי שְׁמוֹ בֶּן תְּהִלָּתוֹ.

וְכֹל מְאֱמִינִים שֶׁהוּא וְאֵין בְּלִתּוֹ,

הַזּוֹכֵר לְמַזְכִּירָיו טוֹבוֹת זְכוֹנוֹת.

וְכֹל מְאֱמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית,

הַחֹתֵךְ חַיִּים לְכָל חַי.

וְכֹל מְאֱמִינִים שֶׁהוּא חַי וְקַיִם,

הַטּוֹב וּמַטִּיב לָרָעִים וְלַטּוֹבִים.

וְכֹל מְאֱמִינִים שֶׁהוּא טוֹב לְכָל,

הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים.

וְכֹל מְאֱמִינִים שֶׁהוּא יוֹצֵר בְּבִטָּן,

הַכֹּל יָכוֹל וְכוֹלֵל יָחֵד.

וְכֹל מְאֱמִינִים שֶׁהוּא כֹּל יָכוֹל,

הַלֵּן בְּסִתְרָא בְּצֵל, שְׂדֵי.

## VEHOL MAAMINIM

In His hands are the scales of justice,  
 We all believe He is a faithful God.  
 He searches and probes all concealments,  
 We all believe that He is a Searcher of hearts.  
 He redeems from death and rescues from the grave,  
 We will believe that He is a mighty Deliverer.  
 He judges unaided all who come into the world,  
 We all believe that He is a righteous Judge.  
 He is called the eternal Presence,  
 We all believe that He is, He was, and He will be.  
 He is unchanging, His renown is constant  
 We all believe that He alone is God.  
 He bestows good to those who remember Him,  
 We all believe that He keeps the covenant.  
 He confers life to all the living,  
 We all believe that He has life and existence.  
 He is good and kindly to the wicked and the good,  
 We all believe that He is good to all.  
 He knows the nature of all His creatures,  
 We all believe that He formed them in the womb.  
 He is all-powerful and all-providing,  
 We all believe that He can do all things.  
 He is Almighty and He abides in mystery,  
 We all believe that there is none like Him.

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בִּידֵּי הָאֱלֹהִים is a hymn characterizing the attributes of God's providence, with various Scriptural allusions to support each characterization. The second letter in each first line and the first letter in every fourth word of each second line repeat a consecutive letter of the Hebrew alphabet, until the alphabet is

וְכֹל מְאֲמִינִים שֶׁהוּא לְבָדוֹ הוּא,  
 חַמְלָלִיךְ מְלָכִים וְלוֹ חַמְלָוָה.  
 וְכֹל מְאֲמִינִים שֶׁהוּא מְלִיךְ עוֹלָם,  
 הַנוֹהֵג בְּחֶסֶדוֹ כֹּל דָּוָר.  
 וְכֹל מְאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,  
 הַסּוֹבֵל וּמַעֲלִים עֵינַי מִסּוֹרְרִים.  
 וְכֹל מְאֲמִינִים שֶׁהוּא סוֹלֶת סֵלָה,  
 הַעֲלִיּוֹן וְעֵינָיו אֵל יִרְאִיו.  
 וְכֹל מְאֲמִינִים שֶׁהוּא עֹנֶה לְחַשׁ,  
 הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה.  
 וְכֹל מְאֲמִינִים שֶׁהוּא פִתּוּחַ יָדוֹ,  
 הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ.  
 וְכֹל מְאֲמִינִים שֶׁהוּא צָדִיק וְיָשָׁר,  
 הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אֶת.  
 וְכֹל מְאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס,  
 הַרְחוֹם וּמִקְדִּים רַחֲמִים לְרַגְזוֹ.  
 וְכֹל מְאֲמִינִים שֶׁהוּא רַךְ לְרַצוֹת,  
 הַשֶּׁנֶּה וּמִשְׁנֶה קֶטֶן וְגָדוֹל.  
 וְכֹל מְאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק,  
 הַתֵּם וּמִתְמֵם עִם תְּמִימִים.  
 וְכֹל מְאֲמִינִים שֶׁהוּא תָמִים פְּעֻלּוֹ.

He enthrones kings, and sovereignty is His,  
We all believe that He is King of the world.

He guides in mercy every generation,  
We all believe that He remembers kindness.

He is patient and forbearing with transgressors,  
We all believe that He is ever forgiving.

He is Most High and He guards His faithful,  
We all believe that He answers a whisper.

He opens the door for those who return to Him,  
We all believe that His hand grants welcome.

He waits for the wicked and seeks to absolve him,  
We all believe that He is just and upright.

He is swift in forgiveness and slow in wrath,  
We all believe that He abounds in patience.

He extends mercy and withholds anger,  
We all believe that He is easy to reconcile.

He is just and impartial to the small and the great,  
We all believe that He is a righteous Judge.

He is faultless in the eyes of the upright,  
We all believe that His work is perfect.

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The opening line of this poem means literally, "Who holds in His hand the measure of judgment." This has often been related back to the conclusion of the preceding prayer, which would read thus: "O King of Judgment who holds in His hand the measure of judgment."

Some editions of the Maḥzor read the word **וְכֹל** with a (ד) under the ו which would make it an adjective modifying **מֵאֲמִינִים**. The context clearly suggests that **וְכֹל** is the subject and **מֵאֲמִינִים** the verb in the present tense, which requires that the word be read as **וְכָל**.



תִּשָּׁב לְבָרְךָ, וְתִמְלֹךְ עַל כָּל בְּיָחִיד, בְּכָתוּב עַל יָד  
נְבִיאָךְ: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא וְהָיָה  
יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

וּבָכֹן תֵּן פִּתְחֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל  
כָּל מַה שִּׁבְרָאתָ, וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כָלֵם אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָּ שָׁלֵם,  
כִּמּוֹ שִׁירְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהִשְׁלָטוֹן לְפָנֶיךָ, עַז בִּיָּדְךָ וּנְבוּרָה  
בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִּׁבְרָאתָ.

וּבָכֹן תֵּן כְּבוֹד, יְיָ, לַעֲמֻךָ, תְּהִלָּה לִירְאֶיךָ וְתִקְנָה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתָחוֹן פֶּה לַמְּיַחֲלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן  
לְעִירְךָ, וְצִמְיֻחַת קָרֶן לְדוֹר עֲבָדְךָ, וְעֲרִיכַת גֵּר לְבֶן-יִשְׂרָאֵל  
מִשִּׁיחָךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבָכֹן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׂרִים יַעֲלֶזוּ, וַחֲסִידִים  
בְּרִנָּה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ, וְכָל הָרִשְׁעָה בָלָה בְּעָשָׁן  
תִּכָּלֶה, בִּי תַעֲבִיר מִמִּשְׁלַל זָדוֹן מִן הָאָרֶץ.

VEYEETAYU

וַיֵּאֲתִיו כָּל לְעַבְדְּךָ,  
וַיִּכְרְבוּ שֵׁם בְּבָרְךָ,  
וַיִּנָּדוּ בְּאֵיִם צִדְקָה,  
וַיִּדְרֹשׁוּ עַמִּים לֹא-יִדְעוּךָ.  
וַיַּחֲלִיפוּ כָל-אַפְסֵי אֶרֶץ,  
וַיֹּאמְרוּ תָמִיד יִגְדַּל יְיָ.

Our text of the anonymous hymn *Veyeetayu* follows the version of H. Brody, in his *מבחר השירה העברית*, Leipzig 1922, page 19. The English translation by Israel Zangwill was modified to conform to our version of the Hebrew text.

Then wilt Thou alone reign over us, in the fullness of Thy unity, as promised by Thy prophet: And the Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One.

UVEHEN

O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee.

Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee.

Let them all unite in one fellowship to do Thy will with fullness of heart.

For we have ever known that dominion is Thine, might and power flow from Thine hand, and Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence.

Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance.

And may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song.

Iniquity shall become powerless, and every evil vanish like smoke.

For Thou wilt cause the dominion of arrogance to pass away from the earth.

VEYEETAYU

All the world shall come to serve Thee

And praise Thy glorious name,

And Thy righteousness triumphant

The islands shall acclaim.

And nations shall give Thee homage

Who knew Thee not before,

And the ends of earth shall praise Thee,

Thy name they shall adore.

וַיִּזְכְּחוּ לָךְ אֶת־זִבְחֵיהֶם,  
וַיַּחֲפְרוּ אֶת עֲצֵבֵיהֶם,  
וַיִּטּוּ שִׁבְס־אֶחָד לְעֵבְרָה,  
וַיִּירָאוּךָ מִבִּקְשֵׁי פָנֶיךָ,  
וַיִּכְרִיזוּ בְּחַמַּת מִלְכוּתְךָ,  
וַיִּלְמְדוּ תוֹעִים בִּינָה,  
וַיִּמְלְאוּ אֶת גְּבוּרָתְךָ,  
וַיִּנְשְׂאוּךָ לְכֹל לְרֹאשׁ.  
וַיִּסְלְדוּ בַחֲתִילָה פָנֶיךָ,  
וַיַּעֲטֹרוּךָ נֹזֵר תַּפְאֲרָה,  
וַיִּפְצְחוּ הָרִים רִנָּה,  
וַיִּצְהָרוּ אֵימִים בְּמִלְכָּךָ,  
וַיִּקְבְּלוּ מִלְכוּתְךָ עֲלֵיהֶם,  
וַיִּרְוֹמְמוּךָ בְּקֶהֱל עָם,  
וַיִּשְׁמְעוּ רַחוּמִים וַיִּבְאוּ,  
וַיִּתְנוּ־לָךְ כֶּתֶר מְלֹכָה.

וַתִּמְלֹךְ, אַתָּה יי לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, בְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ:  
יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.  
קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכַתוּב:  
וַיִּגְבֹּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בָּרוּךְ  
אַתָּה, יי, הַמְלִיךְ הַקְדוֹשׁ.

אַתָּה בְּחִתְרָתְנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ  
מִלִּבְנוֹ לְעַבְדְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ.

They shall build for Thee their altars,  
 Their idols overthrown,  
 And their hands shall clasp in friendship  
 As they turn to Thee alone.  
 They shall bow before Thy grandeur,  
 And know Thy kingdom's might,  
 They shall walk in understanding,  
 Who are astray in night.  
 They shall exult in Thy greatness,  
 And of Thy power speak,  
 And extol Thee, shrined, uplifted  
 Beyond man's highest peak.  
 And with reverential homage,  
 Of love and wonder born,  
 With the ruler's crown of beauty  
 Thy head they shall adorn.  
 With the coming of Thy kingdom  
 The hills shall break into song,  
 And the islands laugh exultant  
 That they to God belong.  
 And all their congregations  
 So loud Thy praise shall sing,  
 That faraway peoples, hearing,  
 Shall come and hail Thee King.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem Thy holy city. As it is written in the words of Thy consecrated David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written (Isaiah 5:16): The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.



*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה ואת יום]  
הזכרון הזה, יום [זכרון] תרועה [באהבה] מקרא קדש,  
זכר ליציאת מצרים.

ומפני חטאינו ופנינו מארצנו ונתרחקנו מעל אדמתנו, ואין  
אנחנו יכולים לעשות חובותינו בבית בחירתך, בבית הגדול  
ותקדוש שנקרא שמו עלינו, מפני היר שנשתלחה במקדשך.  
יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, מלך רחמן,  
שתשוב ותרחם עלינו ועל מקדשך ברחמיך הרבים, ותבנהו  
מהרה ותגדל כבודו. אבינו מלכנו, גלה כבוד מלכותך  
עלינו מהרה, והופע והנשא עלינו לעיני כל חי, וקרב  
פזונו מבין הגוים, ונפוצותינו פגם מירבתי ארץ, ונביאנו  
לציון עירך ברנה, ולירושלים בית מקדשך בשמחת עולם,  
ושם נעשה לפניך את קרבנות חובותינו, תמידים בסדרם  
ומוספים בהלכתם. ואת מוספי יום השבת הזה ויום  
הזכרון הזה נעשה ונקריב לפניך באהבה במצות רצונך,  
כמו שכתבת עלינו בתורתך, על ידי משה עבדך, מפי  
כבודך, באמור:

*On the Sabbath add:*

(וביום השבת שני כבשים בני שנה תמימים, ושני עשרנים  
סלת מנחה בלילה בשמן, ונסכו. עלת שבת בשבתו, על  
עלת התמיד ונסכה.)

ובחדש השביעי, באחד לחדש, מקרא קדש יהיה לכם;  
כל מלאכת עבודה לא תעשו, יום תרועה יהיה לכם. ועשיתם

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day and] this Day of Remembrance, a day for [recalling with love] the sounding of the shofar. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

#### UMIPNE HATAENU

Because of our sins were we exiled from the Holy Land. We cannot, therefore, fulfill our obligations to worship in the great and holy Temple dedicated unto Thee. O Lord our God and God of our fathers, merciful King, may it be Thy will to renew Thy mercies unto us and unto Thy sanctuary. O rebuild it speedily and magnify its glory, as the abode of Thy holy presence.

Our Father, our King, reveal unto us speedily the glory of Thy sovereignty and let all men witness Thy reign over us. Bring together the homeless of our people from among the nations, and assemble them under the wings of Thy presence. Lead us in song to Zion Thy city, and in enduring joy to Jerusalem, the site of Thy holy sanctuary, with tokens of our devotion, in gratitude for Thy mercies, renewed to us each day, and for Thy many mercies granted us on special occasions. And on this [day of the holy Sabbath and on this] Day of Remembrance, we shall come before Thee in devotion and in love, as Thou hast ordained in the Torah, through Thy servant, Moses.

In the seventh month, on the first day of the month, you shall hold a holy convocation. You shall do no servile work; it shall be

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For the discussion of sacrifices, see the Silent Amidah, pages 176-177.

**ומפני חטאנו** illustrates a characteristic of the Jewish liturgy—it points to Israel's own failings as the cause of the destruction of Jerusalem, and ignores the role played by the aggressor who carried out the actual destruction. The liturgist was not unaware that predatory empires had conquered the Jewish state, but he was guided by the conviction that the encounter with those empires would not necessarily have proven fatal, had it not been for the faults of the Jewish people. The Talmud (*Yoma* 9b) deals at length with the evils within the Jewish state which led to the fall of the first as well as the second Jewish Commonwealth. By centering the attention on the faults of the people rather than the aggression of the enemy, the memory of the national catastrophe inspired not hatred for the enemy, but a call to penitence.

עֲלֵה לָרִיחַ נִיחַח לִי, פֶּר בֶּן־בָּקָר אֶחָד, אֵיל אֶחָד, בְּבָשִׁים  
בְּנֵי שָׁנָה שְׁבַעָה, תְּמִימִים.

וּמִנְחָתָם וְנִסְבִּיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עָשָׂרִים לֶכֶּר, וּשְׁנֵי  
עָשָׂרִים לָאֵיל, וְעֶשְׂרוֹן לִבְבֹשׁ, וַיֵּין בְּנִסְבּוֹ, וּשְׁנֵי שְׁעִירִים  
לִכְפֹּר, וּשְׁנֵי תְּמִידִים כְּהִלָּכָתָם. מִלֶּבֶד עֲלֹת הַחֹדֶשׁ וּמִנְחָתָהּ,  
וְעֲלֹת הַתְּמִיד וּמִנְחָתָהּ, וְנִסְבִּיהֶם כְּמִשְׁפָּטָם, לָרִיחַ נִיחַח  
אֲשֶׁה לִי.

*On the Sabbath add.*

(יִשְׁמְחוּ בַּמִּלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עַם מְקֻדָּשִׁי  
שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְּעֲנֵנוּ מִטּוֹבָךְ; וּבְשִׁבְעֵי רְצִיתָ בּוֹ  
וְקֻדְשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית).

#### ALENU

*Alenu is the prelude to the three themes of the Musaph Amidah each of which is developed through the citation of ten Biblical verses. These themes are Malhuyot, which declares God as Sovereign of all existence, Zihronot, which offers assurance that God will keep His covenant with Israel, and Shofrot, which reaffirms the faith in the Messianic redemption.*

עֲלֵינוּ לְשַׁבַּח לְאֹדוֹן הַכֹּל, לָתֵת נִדְרָה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגֹוֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שֶׁלֹא שָׁם חִלָּקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ  
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וּשְׂכִינָת עֶזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;  
אִמֵּת מִלִּכְנֹו, אִפְס זִילָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם  
וְהַשְּׁבֹת אֵל לִבְבָּךְ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל  
הָאָרֶץ מִתַּחַת, אֵין עוֹד.



unto you a day for the sounding of the shofar. And you shall bring an offering acceptable to the Lord.

*On the Sabbath add:*

(They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people that hold the seventh day holy will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.)

### ALENU

*Alelu is the prelude to the three themes of the Musaph Amidah each of which is developed through the citation of ten Biblical verses. These themes are Malḥuyot, which declares God as Sovereign of all existence, Zihronot, which offers assurance that God will keep His covenant with Israel, and Shofrot, which reaffirms the faith in the Messianic redemption.*

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'naḥ-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-ḥey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heaven above, the dominion of His might is in the loftiest heights. He is our God, there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

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God is usually described as the **מקדש השבת**, *the Sanctifier of the Sabbath*. In **ישמחו עם מקדשי שביעי** which declares that the Sabbath is sanctified by the people of Israel. On all levels of life, man is conceived in Jewish tradition as God's partner in the work of creation. The holiness of the Sabbath is part of God's design to hallow life, but the Sabbath as an institution functioning in the world also depends on its recognition by man.



אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ, הָיָה עִם פִּיפִיּוֹת שְׁלוּחֵי עַמְּךָ  
 בֵּית יִשְׂרָאֵל, הַעֲמִידִים לְבַקֵּשׁ תַּפְּלָה וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל  
 עַמְּךָ בֵּית יִשְׂרָאֵל. הוֹרֵם מִה שִׂיאֵמְרוֹ, הַבִּינֵם מִה שִׁידְבְּרוּ,  
 הַשִּׁיבֵם מִה שִׁישְׁאַלּוּ, יָדַעַם הַיָּד יִפְאָרוּ. בָּאוּר פָּנֶיךָ יְהִלְכוּן,  
 בָּרוּךְ לָךְ יִכְרְעוּ, עַמְּךָ בְּפִיהֶם יִבְרְכוּ, וּמִבְּרָכוֹת פִּיךָ בְּלֵם  
 יִתְבָּרְכוּ. עַמְּךָ לְפָנֶיךָ יַעֲבִירוּ, וְהֵם בַּתְּנֶה יַעֲבִירוּ. עֵינֵי  
 עַמְּךָ בָּם תִּלְוִיּוֹת, וְעֵינֵיהֶם לָךְ מְנַחֲלוֹת. נָשִׁים מוֹלֵ אֲרוֹן  
 הַקֹּדֶשׁ בְּאִימָה, לְשֹׁכֶה בְּעַם וְחֻמָּה, וְעַמְּךָ מְסִיבִים אוֹתָם  
 בַּחֲזֻמָּה, וְאַתָּה מִן הַשָּׁמַיִם תִּשְׁמָע אוֹתָם לְרַחֲמָה. עֵין נוֹשָׂאִים  
 לָךְ לְשָׁמַיִם, לֵב שׁוֹפְכִים נִכְבְּחֶה בְּפִיָּם, וְאַתָּה תִּשְׁמָע מִן  
 הַשָּׁמַיִם. שְׁלֹא יִבְשְׁלוּ בְּלִשׁוֹנָם, וְלֹא יִנָּקְשׁוּ בְּשִׁנּוֹתָם, וְלֹא יִבְשׁוּ  
 בְּמִשְׁעָנָם, וְלֹא יִבְלָמוּ בָּם שְׁאוֹנָם, וְאַל יֹאמֶר פִּיהֶם דָּבָר  
 שְׁלֹא בְּרִצּוֹנְךָ. כִּי תַחֲנוּנֶיךָ, יְיָ אֱלֹהֵינוּ, הִקְמָה תַחֲנוּנִים, וּמִרְחֻמֶיךָ  
 הִקְמָה מִרְחָמִים. כְּמוֹ שִׁידְעָנוּ, יְיָ אֱלֹהֵינוּ, אֵת אֲשֶׁר תַּחֲזִין יוֹחֵן,  
 וְאַתָּה אֲשֶׁר תִּרְחַם יִרְחָם, בְּכַתוּב בְּתוֹרָתְךָ: וְחֲנַנְתִּי אֵת אֲשֶׁר  
 אַחֲזִין וְרַחֲמַתִּי אֵת אֲשֶׁר אֲרַחֵם. וְנֹאמַר: אֵל יִבְשׁוּ בִי קִנְיָה,  
 אֲדֹנֵי אֱלֹהִים צְבָאוֹת; אֵל יִבְלָמוּ בִי מִבְּקִשְׁיָה, אֱלֹהֵי יִשְׂרָאֵל.  
 אוֹחִילָה לָאֵל, אֲחִלָּה פָּנָיו, אֲשַׁאלָה מִכֶּנֶּה מַעֲנֶה לְשׁוֹן.  
 אֲשֶׁר בִּקְהַל עָם אֲשִׁירָה עֲזֹר, אֲבִיעֶה רִנּוֹת בְּעַד מִפְעָלָיו.  
 לְאָדָם מַעֲרָבִי לֵב, וּמִי מַעֲנֶה לְשׁוֹן. יְיָ שְׁפַתִּי תִפְתָּח, וּפִי  
 יַגִּיד תְּהִלָּתְךָ. יִהְיוּ לְרִצּוֹן אֱמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ  
 צוּרִי וְנוֹאֲלִי.

The first prayer is the congregation's invocation on behalf of the *hazzan*, the second, *אוחילה לאל*, is the *hazzan*'s plea for divine guidance in the per-

Our God and God of our fathers, inspire the lips of those who have been charged by the House of Israel to offer their fervent prayers before Thee. Teach them what to say, instruct them what to speak, grant them what they ask, let them know how they may truly glorify Thee. They walk in Thy light; they bend the knee to Thee and invoke blessings upon Thy people. O may they all be blessed with Thy favor.

They lead the people to Thy presence, they stand amidst the people before Thee. The eyes of the people are upon them, and they look to Thee. They approach the Holy Ark in awe, imploring an end to sternness and anger. The people surround them. Mayest Thou grant them Thy heavenly compassion.

They turn their eyes and they pour out their hearts to Thee. Heed them, Lord. Let them not stumble in their words, that those who lean on them shall not be put to shame. Guard their lips from uttering any words not in accordance with Thy will. For to whom Thou choosest to be gracious, Thou art gracious, and to whom Thou choosest to be merciful, Thou art merciful. As it is written: I will be gracious to whom I will choose to be gracious, and I will be merciful to whom I will choose to be merciful. And it is further written: Those who place their trust in Me will not suffer shame, says the Lord God of hosts. Let not those who plead before Thee be turned away unanswered, O God of Israel.

#### OHILA LAEL

I will plead before the Lord, I will implore Him, I will plead for the gift of utterance, that I may be enabled to sing of His might before the congregation of His people, that I may be enabled to sing to the glory of His work. Man organizes his thoughts, but the utterance of the lips is of God. O Lord, open Thou my lips and I will declare Thy greatness. May the words of my mouth and the meditations of my heart be acceptable to Thee, my Rock and my Redeemer.

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formance of his sacred mission, to voice his people's yearnings before the throne of God's mercy.

# THE SOVEREIGNTY OF GOD

## *Responsive Reading:*

O Lord our God, on this Day of Atonement we acclaim Thee as Creator of all things, as King of the universe.

Thy hand did fashion the world, and all its fullness, and by Thy hand is every creature directed to the fulfillment of its destiny.

The heavens with the numberless stars and planets proclaim Thy majesty.

The earth with its wondrous power to nourish and sustain life bears witness to Thy providence.

All Thy creatures, the great and the small alike, tell of Thy power, Thy wisdom and Thy goodness.

But the greatest bounty Thou didst confer upon man.

For Thou didst form him in Thine image and Thou didst give him the freedom to choose between right and wrong.

Thou didst bestow upon him the gift of reason which enables him to probe Thy ways, and by his knowledge to build a world of his own choosing.

In the visions of Thine inspired seers Thou hast revealed to us the way of goodness and truth, righteousness and peace.

And when we stray from Thy path, Thou bringest us to judgment.

In the whispered voice of our conscience, Thou tellest us to take heed and to retrace our steps.

Help us, O Lord, to hold firm the vision of Thy sovereignty.

When we know that Thou art King, we may look confidently to the future.

Evil may not abide with Thee. It will be vanquished as men grow in understanding and learn to do Thy will with fullness of heart.

Then will harmony reign on earth, as it reigns in the heavens.

Then will be established unto us the promise of Thy Torah: And God shall be acknowledged as King over all the earth, the Lord shall be One and His name One.

## THE MIND IS BUT A TINY FLAME

The mind is but a tiny flame

To lift the dark that veils God's name,  
No man can fully know the King,  
And none His praises fitly sing.

Before there was the vaulted sky,

Before were wrought the mountains high,  
His light upon the chaos shone  
And formed the world to be His throne.

Can heart discern, can eye behold

The mysteries of God untold?  
Whom did He to counsel call  
When His word created all?

Our world is but a grain of sand

Within the hollow of His hand,  
His grandeur is beyond our reach,  
And mutes the efforts of our speech.

A mortal's word cannot define

Nor lips set forth the ways divine,  
His works are all that mortals see,  
The tokens of His sovereignty.

Our wisdom is to know our place

Within the workings of His grace,  
To stand before His works in awe,  
To glimpse the wonders of His Law.

To be the bearers of His light

For all who are astray in night,  
To build His kingdom here on earth,  
Within the world He called to birth.



## MALHUYOT

*We affirm that God is King of the universe, and that the time will come when all men will recognize His sovereignty, when the whole world will bow to the authority of His law and acknowledge that He is One and His name One.*

על בן נקמה לך, יי אלהינו, לראות מהרה בתפארת עזך,  
להעביר גוילים מן הארץ, והאלילים פרות יברתון; לתקן  
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות  
אלך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך  
תכרע כל ברה, תשבע כל לשון. לפניה, יי אלהינו, יכרעו  
ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך,  
ותמלוד עליהם מהרה לעולם ועד. כי המלכות שלך היא,  
ולעולמי עד תמלוד בכבוד, בכתוב בתורתך: יי ימלך  
לעלם ועד.

ונאמר: לא הביט און ביעקב, ולא ראה עמל בישראל;  
יי אלהיו עמו ותרועת מלך בו. ונאמר: יהי בישרון מלך,  
בהתאסף ראשי עם, יחד שבטי ישראל. ובדברי קדשך  
כתוב לאמר: כי ליי המלוכה ומושל בגוים. ונאמר: יי מלך,  
גאות לבש, לבש יי, עז התאזר, אף תבון תבל כל תמוט.  
ונאמר: שאו שערים ראשיכם והנשאו פתחי עולם, ויבוא  
מלך הכבוד. מי זה מלך הכבוד, יי עוזו וגבור, יי גבור  
מלחמה. שאו שערים ראשיכם, וישאו פתחי עולם, ויבא  
מלך הכבוד. מי הוא זה מלך הכבוד, יי צבאות הוא מלך

*Al Ken Nekave begins the theme of Malhuyot for here is introduced the first citation from Scripture referring to the hope for the universal acknowledgment of God as King of the universe.*

## MALHUYOT

*We affirm that God is King of the universe, and that the time will come when all men will recognize His sovereignty, when the whole world will bow to the authority of His law and acknowledge that He is One and His name One.*

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah (Exodus 15:18): The Lord will reign forever and ever.

And thus is it further written in Thy Torah (Numbers 23:31): He sees no iniquity in Jacob, and no perverseness in Israel; the Lord their God is with them, and shouts acclaiming the divine King are heard in their midst. And it is also written (Deuteronomy 33:5): The Lord became King in Jeshurun, when the heads of the people assembled, when all the tribes of Israel were gathered together.

And so it is written in the words of Thy faithful David (Psalms 22:29): Kingship belongs unto the Lord, and He rules over the nations. And it is also written (Psalms 93:1): The Lord is King, He adorned Himself with the majesty of creation; the Lord girded Himself with strength and He established the world securely that it cannot be moved. And it is also written (Psalms 24:7-10): Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King?

הַכְּבוֹד, סִלָּה. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: כֹּה  
אָמַר יי, מִלֶּדֶד יִשְׂרָאֵל וְנֶאֱלֹא, יי צְבָאוֹת, אֲנִי רִאשׁוֹן וְאֲנִי  
אַחֲרוֹן, וּמִבְּלִעְדֵי אֵין אֱלֹהִים. וְנֶאֱמַר: וְעַל מוֹשִׁיעִים בְּהַר  
צִיּוֹן לְשַׁפֵּט אֶת הָרָעָה עָשׂוּ, וְהִיטָה לִי הַמְּלֹאכָה. וְנֶאֱמַר:  
וְהָיָה יי לְמִלֶּדֶד עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ  
אֶחָד. וּבְתוֹרַתְךָ כָּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ,  
יי אֶחָד.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִלֶּדֶד עַל כָּל הָעוֹלָם כָּלֹ  
בְּכַבֹּדְךָ, וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַרְרָךְ וְאֵין  
עֲזָרָה, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץְךָ, וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה  
פֹּעֵלָתוֹ, וַיִּבֶן כָּל יָצוֹר כִּי אַתָּה יַצְרָתוֹ, וַיֹּאמֶר כָּל אִשָּׁר  
נִשְׁמָה בָּאָפוֹ, יי אֱלֹהֵי יִשְׂרָאֵל מִלֶּדֶד, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

*On the Sabbath add the words in brackets:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [רְצֵה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתוֹן חֲלָקֵנוּ בְּתוֹרַתְךָ, שְׁבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.  
[וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קִדְּשָׁךְ, וַיְנַחֲחוּ  
כֹה כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ]. וְטַהַר לִבֵּנוּ לְעֲבֹדְךָ בְּאַמֶּת, כִּי  
אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרְךָ אֱמֶת וְקִיָּם לָעַד. בְּרוּךְ אַתָּה, יי,  
מִלֶּדֶד עַל כָּל הָאָרֶץ, מִקִּדְּשׁ [הַשְּׁבַת וְ] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶר.

Each theme, *Malhuyot*, *Zihronot* and *Shofrot*, is developed through the citation of ten Biblical verses, three from the Pentateuch, three from Psalms and three from the prophets. The tenth verse is always a return to the Pentateuch. These ten verses have been taken in the Talmud (*Rosh Hashanah* 31a) as an allusion to the ten expressions of God's praise in *Psalm* 150, the Ten Commandments, and the ten utterances by which God called the world into being.



The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

And in the books of Thy prophets it is also written (Isaiah 44:16): Thus has the Lord spoken, the King and Redeemer of Israel, the Lord of hosts, I am the first and I am the last, and besides Me there is no God. And it is also written (Obadiah 1:21): And liberators will appear on Mount Zion to bring judgment upon the heathen hosts on Mount Esau. And God's Kingdom will be established in the world. And it is also written (Zehariah 14:9): The Lord will be acknowledged as King over all the earth. In that day will the Lord be One and His name One. As it is written in the Torah (Deuteronomy 6:5): Hear, O Israel, the Lord is our God, the Lord is One.

Our God and God of our fathers,

Do Thou establish Thy glorious rule over all the world,  
Do Thou establish Thy glorious majesty over all the earth,  
Let all who inhabit the world behold the grandeur of Thy might,  
Let every creature know that Thou didst fashion it,  
Let every living thing recognize that Thou didst form it,  
Let every creature declare the God of Israel King,  
And His dominion extends over all creation.

*On the Sabbath add the words in brackets:*

Our God and God of our fathers, [may our Sabbath rest be worthy before Thee, and] mayest Thou sanctify us by Thy commandments. Grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. [O Lord our God, cause us to enjoy in love, the heritage of Thy holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts to serve Thee in truth, for Thou art a God of truth and Thy word is truth and it will endure forever. Praised be Thou, O Lord, King of all the world, who hallowest [the Sabbath and] the people of Israel, and the Day of Remembrance.



*Let us give heed to the sound of the shofar proclaiming the message of Malḥuyot. The day will come when God will be acknowledged as King over all the earth, when the Lord will be One and His name One.*

## תקיעה שברים-תרועה תקיעה

*The sounding of the shofar is omitted on the Sabbath.*

היום הֵרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים,  
אִם בְּבָנִים אִם בְּעֶבְדִּים. אִם בְּבָנִים, רַחֲמָנוּ בְּרַחֲם אָב עַל  
בָּנִים; וְאִם בְּעֶבְדִּים עֵינֵינוּ לָךְ תְּלוּיֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא  
כְּאוֹר מִשְׁפָּטֵנוּ, אִיּוֹם קָדוֹשׁ.

*The following paragraph is omitted on the Sabbath:*

אֶרֶשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רַם וְנִשְׂא, מִבֵּין וּמֵאֲזוּי,  
מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ; וְתִקְבֹּל בְּרַחֲמִים וּבְרַצוֹן  
סֵדֶר מַלְכוּתֵינוּ.

## ZIHRONOT

*We affirm that God remembers His covenant with Israel. He judges us to correct us, but He will not take away His love from us. We continue to be under His blessing, and all the families of the earth shall be blessed through us.*

אֶתָּה זֹכֵר מַעֲשֵׂה עוֹלָם, וּפּוֹקֵד כָּל יְצוּרֵי קָדָם. לְפָנֶיךָ  
נִגְלָו כָּל תַּעֲלּוּמוֹת, וְהִמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית. אֵין שְׂכַחָה  
לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. אֶתָּה זֹכֵר אֶת  
כָּל הַמִּפְעָל, וְגַם כָּל הַיְצוֹר לֹא נִכְחַד מִפְּנֶיךָ. הַכֹּל נִגְלָו וְיָדוּעַ  
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, צוֹפֶה וּמִבֵּיט עַד סוֹף כָּל הַדּוֹרוֹת. כִּי

*The practice in some congregations is to sound the shofar ten times after each section of Malḥuyot, Zihronot and Shofrot. We followed the practice of*

*Let us give heed to the sound of the shofar proclaiming the message of Malhuyot. The day will come when God will be acknowledged as King over all the earth, when the Lord will be One and His name One.*

TEKIAH SHEVARIM—TERUAH TEKIAH

*The sounding of the shofar is omitted on the Sabbath.*

Today is the birthday of the world; today all the world's creatures stand in judgment. We stand before Thee as children or as servants. If Thou regardest us as children, then grant us a father's compassion for his children. If Thou regardest us as servants, then we depend on Thy graciousness to deal kindly with us in judgment, O Thou awesome and holy God.

*The following paragraph is omitted on the Sabbath:*

May our plea find favor before Thee, O exalted God who understandest and heedest our sounding of the shofar. Accept Thou in mercy our recitation of *Malhuyot*.

ZIHRONOT

*We affirm that God remembers His covenant with Israel. He judges us to correct us, but He will not take away His love from us. We continue to be under His blessing, and all the families of the earth shall be blessed through us.*

Thou rememberest the deeds of all the inhabitants of the world and Thou art mindful of Thy creatures from the beginning of time. All secrets, all things hidden, have always been known unto Thee. With Thee there is no forgetfulness, there is no concealment from Thine eyes.

Thou rememberest each deed, and no creature is hidden from Thee. All things lie exposed before Thee, O Lord our God; Thy discernment embraces all the generations down to the end of time.

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sounding it three times in each instance. Ibn Yarḥi, in his *Sefer ha-Manhig* (twelfth century), recommends shortening the number of these sounds so as not to burden the congregation with the prolongation of the service. The *Sephardic* rite also calls for the sounding of the shofar during the silent recitation of the Musaph *Amidah*.

תביא חק וזכרון, להפקד כל רוח ונפש, להזכר מעשים רבים והמון בריות לאין תכלית, מראשית כזאת הודעת, ומלפנים אותה גלית.

זה היום תחלת מעשיה, וזכרון ליום ראשון; כי חק לישראל הוא, משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב, ואיזו לשלום, איזו לרעב, ואיזו לשבע. ובריות בו יפקדו, להזכירם לחיים ולמוות. מי לא נפקד בהיום הזה; כי זכר כל היצור לפניך בא, מעשה איש ופקדתו, ועלילות מצעדי גבר, מחשבות אדם ותחבולותיו, ויצרי מעללי איש.

אשרי איש שלא ישכחה, ובן-אדם יתאמץ-בה. כי דורשיה לעולם לא יבשלו, ולא יכלמו לגנח כל החוסים בה. כי זכר כל המעשים לפניך בא, ואתה דורש מעשה כלם. וגם את נח באהבה זכרת, ותפקדהו בדבר ישועה ורחמים, בהביאה את מי המבול לשחת כל בשר מפני רע מעלליהם. על בן זכרוננו בא לפניך, יי אלהינו, להרבות זרעו בעפרות תבל, וצאצאיו בחול הנם, בכתוב בתורתך: ויזכר אלהים את נח, ואת כל החיה ואת כל הבהמה אשר אתו בתבה, ויעבר אלהים רוח על הארץ, וישבו המים.

ונאמר: וישמע אלהים את נאקתם, ויזכר אלהים את בריתו את אברהם, את יצחק ואת יעקב. ונאמר: וזכרתי את בריתי יעקב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר. ובדברי קדשך כתוב לאמר:



Thou hast appointed a time of remembrance for every living being, to bring to judgment the multitude of Thy creations and their countless actions. From the very beginning Thou didst proclaim this as Thy way, and Thou didst make it known since ancient days. This day, when Thy world began, the first day thereof, is a Day of Remembrance. So is it ordained by a statute of Israel, by a decree of the God of Jacob.

Thereon is decreed the fate of countries, which shall know war, and which peace; which famine and which plenty. Thereon, too, is decreed the fate of individuals, for life or for death. Who is not judged on this day? Every living thing comes before Thee in judgment, his deeds as well as his purposes, and even the impulses behind his actions. Happy is the man who does not forget Thee; and the son of man who seeks his strength in Thee. For those who seek Thee will never stumble, and those who trust in Thee will never be put to shame.

All creatures pass before Thee in judgment, and Thou probest into all their actions. Thou didst remember Noah in love, and didst grant him deliverance and compassion, when Thou didst bring on Thy flood to destroy all creatures because of their evil deeds. Then didst Thou keep him in Thy grace, O Lord our God, and didst multiply his children as the dust of the earth, and his offspring as the sand by the sea.

And thus is it written in the Torah (Genesis 8:1): And God remembered Noah, and every living thing, and all cattle that were with him in the ark, and God caused a wind to blow upon the earth, and the waters came to an end. And it is also written (Exodus 2:24): And God heard the cry of the children of Israel and He remembered His covenant with Abraham, Isaac and Jacob. And it is also written (Leviticus 26:42): I will remember My covenant with Jacob, and My covenant with Isaac and I will also remember My covenant with Abraham, and I will also remember the land I promised unto them.



זָכַר עֲשֵׂה לְנַפְלָאֲתֵינוּ, חַנוּן וְרַחוּם יְיָ. וְנֹאמַר: טָרַף נָתַן  
 לִירֵאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. וְנֹאמַר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ,  
 וַיִּנָּחֵם בְּרַב חַסְדָּיו. וְעַל יְדֵי עֲבָדֶיךָ הַנִּבְיָאִים כְּתוּב לֵאמֹר:  
 הָלֹךְ וּקְרֵאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְיָ, זָכַרְתִּי  
 לָךְ חֶסֶד נְעוּרֶיךָ, אֲהַבְתָּ בְּלוֹלֶתְךָ, לְכַתֵּךְ אַחֲרֵי בְמִדָּבָר,  
 בְּאַרְץ לֹא יְרוּעָה. וְנֹאמַר: וְזָכַרְתִּי אֲנִי אֶת בְּרִיתִי אוֹתְךָ בִּימֵי  
 נְעוּרֶיךָ, וַהֲקִימוּתִי לָךְ בְּרִית עוֹלָם. וְנֹאמַר: הֵבֵן נְקִיר לִי  
 אֲפָרִים, אִם יֵלֶךְ שְׁעִשׂוּעִים, כִּי מִדֵּי דְבָרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ  
 עוֹד, עַל בֶּן הָמוּ מַעֵי לֹא, רַחֵם אֲרַחֲמֶנּוּ, נָאִם יְיָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֻדָּנוּ  
 בְּפִקְדֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמִּי שְׁמִי קָדָם. וְזָכַר-לָנוּ, יְיָ  
 אֱלֹהֵינוּ, אֶת הַבְּרִית וְאֶת הַחֶסֶד, וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ  
 לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִית. וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקָד  
 אַבְרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׂ רַחֲמָיו  
 לַעֲשׂוֹת רְצוֹנְךָ בְּלָבָב שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסְךָ  
 מֵעַלֵּינוּ, וּבִטּוּבְךָ הַגָּדוֹל יָשׁוּב חֲרוֹן אַפֶּיךָ מֵעַמָּךְ וּמֵעִירְךָ  
 וּמִנִּחֲלָתְךָ. וְקִים-לָנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ  
 בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאֹמֹר: וְזָכַרְתִּי  
 לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם  
 לַעֲבֹדֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים, אֲנִי יְיָ. כִּי זֹכַר כָּל  
 הַנִּשְׁכָּחוֹת אֲתָה הוּא מַעֲוָלָם, וְאֵין שִׁכְחָה לְפָנֵי כֹסֵא כְבוֹדְךָ.  
 וְעַקְדַת יִצְחָק לְזִרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר. בָּרוּךְ אַתָּה, יְיָ,  
 זֹכֵר הַבְּרִית.

And so it is written in the words of Thy faithful David (Psalms 93:4): He has made His wonders for an enduring remembrance; gracious and merciful is the Lord. And it is also written (Psalms 93:5): He has provided nourishment for His faithful, He will remember His covenant forever. And it is also written (Psalms 306:45): He remembered unto them His covenant, He was forgiving, in accordance with His abundant kindness.

And in the books of Thy prophets it is also written (Jeremiah 2:2): Go and proclaim to Jerusalem, Thus said the Lord, I remember in your favor the devotion of your youth, the love of your bridal days, when you followed Me through the desert, a land unsown. And it is also written (Ezekiel 36:60): I shall remember the covenants made with you in the days of your youth, and I will keep My covenant with you forever. And it is also written (Jeremiah 31:20): Is not Ephraim My precious son, My darling child? Even when I rebuke him, I remember him with affection, My heart yearns for him; I will surely be compassionate toward him, says the Lord.

Our God and God of our fathers, remember us for good, ordain for us deliverance and compassion.

Remember Thy covenant with Abraham at Mount Moriah, when he bound his son Isaac and placed him on the altar of sacrifice.

Remember how he heeded Thy call, seeking to do Thy will with a full heart.

Mayest Thou turn away Thine anger from us, renew the glory of Thy people, and of Thy city, Jerusalem.

O Lord our God, fulfill the promise set forth in Thy Torah by Thy servant Moses, as it is written:

I shall remember My covenant with your ancestors whom I freed from Egypt, to be their God. I am the Lord.

Thou rememberest all things past from the beginning of time, with Thee there is no forgetfulness.

Mayest Thou remember the binding of Isaac, and may the merit of his faith evoke mercy upon us, his descendents.

Praised be Thou, O Lord, who rememberest the covenant.

*Let us give heed to the sound of the shofar proclaiming the message of Zihronot. God will remember His covenant with Abraham, Isaac, and Jacob. We continue to be under His blessing, and all the families of the earth shall be blessed through us.*

### תקיעה שברים-תרועה תקיעה

*The sounding of the shofar is omitted on the Sabbath.*

היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים,  
אם כבנים אם בעבדים. אם כבנים, רחמנו ברחם אב על  
בנים; ואם בעבדים עינינו לך תלויות, עד שתחננו ותוציא  
כאור משפטנו, איום קדוש.

*The following paragraph is omitted on the Sabbath:*

ארשת שפתינו יערב לפניך, אל רם ונשא, מבין ומאזין,  
מביט ומקשיב לקול תקיעתנו; ותקבל ברחמים וברחון  
סדר זכרונותינו.

### SHOFROT

*We affirm that God who revealed His truth at Sinai will cause the great shofar of freedom to be sounded in the land. The messianic kingdom of justice will arise and vanquish the ungodly powers of evil. Redemption will come to the House of Israel and to all mankind.*

אתה נגלית בענו בבורך, על עם קדשך, לדבר עמים. מן  
השמים השמעתם קולך, ונגלית עליהם בערפלי מהר. גם  
כל העולם בלוי חל מפניך, ובריות בראשית חרדו ממך,  
בהגלותך מלכנו על הר סיני ללמד לעמך תורה ומצוות,  
ותשמיעם את הוד קולך, ודברות קדשך מלכות אש.

**איום** means "awesome," a term descriptive of God, when we think of Him as Judge. Some texts read **היום**, which means "today." This would change the sentence into a plea that God decree for us this day a favorable



*Let us give heed to the sound of the shofar proclaiming the message of Zikhronot. God will remember His covenant with Abraham, Isaac, and Jacob. We continue to be under His blessing, and all the families of the earth shall be blessed through us.*

TEKIAH SHEVARIM—TERUAH TEKIAH

*The sounding of the shofar is omitted on the Sabbath.*

Today is the birthday of the world; today all the world's creatures stand in judgment. We stand before Thee as children or as servants. If Thou regardest us as children, then grant us a father's compassion for his children. If Thou regardest us as servants, then we depend on Thy graciousness to deal kindly with us in judgment, O Thou awesome and holy God.

*The following paragraph is omitted on the Sabbath:*

May our plea find favor before Thee, O exalted God who understandest and heedest our sounding of the shofar. Accept Thou in mercy our recitation of *Zikhronot*.

SHOFROT

*We affirm that God who revealed His truth at Sinai will cause the great shofar of freedom to be sounded in the land. The messianic kingdom of justice will arise and vanquish the ungodly powers of evil. Redemption will come to the House of Israel and to all mankind.*

Thou didst reveal Thy glory in a cloud, to speak to Thy holy people. Thou didst cause them to hear Thy heavenly voice and Thou didst manifest Thyself to them in a mist of purity. The entire world trembled before Thee, all creation was in awe of Thee, when Thou, our King, didst manifest Thy presence at Mount Sinai to teach Thy people the Torah and the commandments. Thou didst enable them to hear Thy glorious voice and Thy divine precepts from the midst of the flames of fire. Amidst

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judgment. Ibn Yarhi, in his *Sefer ha-Manhig* (page 55b), holds this reading as erroneous, because only the "perfectly righteous" are granted a final judgment on Rosh Hashanah. The rest of humanity are portrayed as having their judgment concluded on Yom Kippur.



בְּקִלְתֹּת וּבִבְרָקִים עָלֵיהֶם נִגְלִיתָ, וּבְקוֹל שֹׁפָר עָלֵיהֶם הוֹפָעָתָ,  
בְּכָתוּב בְּתוֹרָתְךָ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהִיּוֹת הַבֶּקֶר, וַיְהִי קִלְתֹּת  
וּבִבְרָקִים, וַעֲנַן כָּבֵד עַל הָהָר, וְקוֹל שֹׁפָר חָזָק מְאֹד, וַיִּתְחַדֵּד  
כָּל הָעָם אֲשֶׁר בַּמַּחֲנֶה. וַנֹּאמֶר: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק  
מְאֹד, מִשֶּׁהָ יִדְבֵּר וְהֵאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל. וַנֹּאמֶר: וְכָל הָעָם  
רֹאִים אֶת הַקּוֹלֹת, וְאֶת הַלְּפִידִם, וְאֶת קוֹל הַשֹּׁפָר, וְאֶת הָהָר  
עֹשׂוֹ; וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמִדּוּ מִרְחוֹק.

וּבִדְבַרִי קִדְשְׁךָ כָּתוּב לֵאמֹר: עָלָה אֱלֹהִים בְּתִרְעוּעָה, יי  
בְּקוֹל שׁוֹפָר. וַנֹּאמֶר: בְּחֻצְצוֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי  
הַמֶּלֶךְ יי. וַנֹּאמֶר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶס לַיּוֹם חֲגֻנּוּ. כִּי  
חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. וַנֹּאמֶר: הִלְלוּהָ,  
הִלְלוּ אֵל בְּקִדְשׁוֹ, הִלְלוּהוּ בְּרִקְיעַ עֲזֹז. הִלְלוּהוּ בַּגְּבוּרָתוֹ,  
הִלְלוּהוּ בְּרֹב גְּדָלוֹ. הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנִבְלָה  
וּבַנּוֹר. הִלְלוּהוּ בְּתֹף וּמַחֲוֹל, הִלְלוּהוּ בְּמִנִּים וְעִנְבִּי. הִלְלוּהוּ  
בְּצִלְצָלֵי שָׁמַע, הִלְלוּהוּ בְּצִלְצָלֵי תִרְעוּעָה. כֹּל הַנְּשָׁמָה תִּהְלֵל  
יְהוָה, הִלְלוּהָ. וְעַל יְדֵי עֲבָרֶיךָ הַנִּבְיָאִים כָּתוּב לֵאמֹר: כֹּל  
יִשְׁבִּי תִבֵּל וְשֹׁכְנֵי אֶרֶץ, בְּנִשְׂא גֵס הָרִים תִּרְאוּ, וּבְתַקְעַ שׁוֹפָר  
תִּשְׁמָעוּ. וַנֹּאמֶר: וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל, וּבָאוּ

Each verse cited in the theme of *Shofrot* mentions the sounding of the shofar. The entire *Psalm* 150 is quoted and not only the verse which mentions the shofar (הללוהו בתקע שופר), because this *Psalm*, we noted, was thought to have inspired the structure of verses of which each of three themes of this portion of the *Amidah* is constructed. This *Psalm* includes ten expressions of God's praise, and *Malhuyot*, *Zihronot* and *Shofrot* are each developed through the citation of ten Scriptural verses.

thunder and lightning didst Thou make Thyself known to them, amidst the sound of the shofar Thou didst reveal Thy presence to them.

As it is written in Thy Torah (Exodus 19:16): And it came to pass on the third day, when it was morning, that there was thunder and lightning, and a thick cloud upon the mountain, and the mighty sound of a shofar; and all the people that were in the camp trembled. And it is also written (Exodus 19:19): As the sound of the shofar grew louder and louder, Moses spoke and God answered him in a clear voice. And it is also written (Exodus 20:15): And all the people perceived the thundering and the lightning and the sound of the shofar and the mountain in smoke; and when the people saw it they trembled and stood afar off.

And so it is written in the words of Thy faithful David (Psalms 47:16): The Lord ascends amid sounds of acclaim, the Lord ascends amid the sound of the shofar. And it is also written (Psalms 98:6): With the trumpets and the sound of the shofar acclaim the King, the Lord. And it is also written (Psalms 81:45): Sound the shofar on the new moon, at the beginning of the month, for our festival. It is a statute for Israel, a decree of the God of Jacob.

And it is also written (Psalms 150): Praise the Lord. Praise the Lord in His sanctuary. Praise the Lord for His might in the heavens; praise Him for His deeds of valor; praise Him for His abounding greatness. Praise Him with the sound of the shofar; praise Him with the harp and lyre; praise Him with the drum and the dance; praise Him with strings and the flute; praise Him with resounding cymbals; praise Him with the jubilant sound of cymbals. Let every being that has breath praise the Lord. Praise the Lord.

And in the books of Thy prophets it is also written (Isaiah 18:3): All the inhabitants of the world, all the residents on earth, when a banner is raised upon the mountains, see you, and when the shofar is sounded, hear you. And it is also written (Zehariah 9:14): And it will come to pass on that day that a great shofar

הַאֲבָדִים בָּאָרֶץ אֲשׁוּר וְהַנִּדְחִים בָּאָרֶץ מִצְרַיִם, וְהַשְׁתַּחֲוִי לַיְי  
 בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. וְנֹאמַר: וַיִּי עָלֵיהֶם יְרָאָה, וַיֵּצֵא  
 בְּכָרֶק חֲצוֹ; וְאֶדְנִי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלְדָּה בְּסַעֲרוֹת  
 תִּימֹן. יְי צְבָאוֹת יְגַן עָלֵיהֶם. כֵּן תִּגְנוּ עַל עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוּמָךְ.  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא  
 נֶס לְקַבֵּץ גָּלִיּוֹתֵינוּ, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וּנְפֻצוֹתֵינוּ  
 בְּנֵס מִיִּרְבַּתִּי אֶרֶץ. וְחִבֵּיאֲנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם  
 בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבָּנוֹת  
 חֻבוֹתֵינוּ כַּמִּצְוָה עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, כַּמִּפִּי  
 כְּבוֹדְךָ, כְּאֲמֹר:

וּבָיִים שְׂמִיחָתְכֶם, וּבְמוֹעֲדֵיכֶם וּבִרְאֵשֵׁי חֳדָשֵׁיכֶם, וְתִקַּעְתֶּם  
 בַּחֲצָצְרוֹת עַל עַלְתֵּיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם; וְהָיוּ לָכֶם לְזִכְרוֹן  
 לְפָנֶי אֱלֹהֵיכֶם, אֲנִי יְי אֱלֹהֵיכֶם. כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר,  
 וּמֵאֲזוֹן תְּרוּעָה, וְאִין דְּוֹמָה לָךְ. בָּרוּךְ אַתָּה, יְי, שׁוֹמֵעַ קוֹל  
 תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

*Let us give heed to the sound of the shofar proclaiming the message of Shofrot. The Law of Sinai will win the hearts of all men and all nations. And redemption will come to the household of Israel and to all God's children everywhere.*

### תקיעה שברים-תרועה תקיעה

*The sounding of the shofar is omitted on the Sabbath.*

The verb *הרת* derived from *הרה* has been interpreted as meaning "trembling," appropriate in the present context, because the Day of Judgment is a day of trembling. The more general interpretation regards it as meaning "con-



will be sounded, and those who were lost in the land of Assyria, and those who were exiled in the land of Egypt will return to worship the Lord upon His holy mountain in Jerusalem. And the Lord will be revealed to them and His arrow will go forth speedily, and the Lord God will sound the shofar, and He will show His might in the whirlwind of the south. The Lord of hosts will defend them. Even so, mayest Thou protect Thy people Israel with Thy peace.

Our God and God of our fathers, sound the great shofar to herald our freedom and lift a banner for the ingathering of our exiles. Bring together the homeless of our peoples from among the nations, and assemble them from the farthest places of the earth, under the wings of Thy Presence. And restore us in song to Zion Thy city, and in enduring joy to Jerusalem, the site of Thy sanctuary. There may we yet perform the service of each festival, bringing to Thee our offerings, the tokens of our devotion, as prescribed for us in Thy Torah, given by Thee through Thy servant Moses.

On the day of your gladness, on your festivals and on your new moons, you shall sound the trumpets as you bring the designated offerings, and they shall be a remembrance before your God, I am the Lord.

For Thou hearest the call of the shofar and givest heed to its summons; none may be compared to Thee.

Praised be Thou, O Lord, who hearest Thy people Israel as they call to Thee with the sound of the shofar.

*Let us give heed to the sound of the shofar proclaiming the message of Shofrot. The Law of Sinai will win the hearts of all men and all nations. And redemption will come to the household of Israel and to all God's children everywhere.*

## TEKIAH SHEVARIM—TERUAH TEKIAH

*The sounding of the shofar is omitted on the Sabbath.*

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ception," or "giving birth," a reference to the doctrine that Rosh Hashanah celebrates the creation of the world. This usage is reflected in the word **וּרְמִיָּהוּ** parents, or those who give us birth.



היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים, אם בנים אם בעבדים. אם בנים, רחמנו ברחם אב על בנים; ואם בעבדים עינינו לך תלויות, עד שתחננו ותוציא כאור משפטנו, איום קדוש.

*The following paragraph is omitted on the Sabbath:*

ארשת שפתינו יערב לפניך, אל רם ונשא, מבין ומאזין, מביט ומקשיב לקול תקיעתנו; ותקבל ברחמים וברצון סדר שופרותינו.

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך; ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

\*ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה, יי, המחזיר שבינתו לציון.

*\*Where the Kohanim pronounce the Blessing, the Reader substitutes the following:*

\*ותערב עליך עתירתנו בעולה ובקרבן; אנא, רחום, ברחמך הרבים השב שבינתך לציון עירך, וסדר העבודה לירושלים. ותחזינה עינינו בשובך לציון ברחמים, ושם נעבדך ביראה בימי עולם ובשנים קדמוניות.

ברוך אתה, יי, שאותך לבדך ביראה נעבוד.

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The blessing by the *Kohanim* was part of the ancient Temple service in Jerusalem. During the blessing, the *Kohanim* form their fingers into a configuration of a ש, which stands for שדי, the Almighty. Reminiscent of the practice in Temple times, the custom in Israel today is for the *Kohanim* to

Today is the birthday of the world; today all the world's creatures stand in judgment. We stand before Thee as children or as servants. If Thou regardest us as children, then grant us a father's compassion for his children. If Thou regardest us as servants, then we depend on Thy graciousness to deal kindly with us in judgment, O Thou awesome and holy God.

*The following paragraph is omitted on the Sabbath:*

May our plea find favor before Thee, O exalted God who understandest and heedest our sounding of the shofar. Accept Thou in mercy our recitation of *Shofrot*.

Show Thy favor, O Lord our God to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love our offerings and our supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

\*O may we behold the mercy of Thy return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

*\*Where the Kohanim pronounce the Blessing, the Reader substitutes the following:*

\*May our prayers be acceptable to Thee as the offerings our forefathers brought in the holy Temple in Jerusalem. Merciful God, do Thou cause the return of Thy divine Presence in Zion and the renewal of the sacred service in Jerusalem. O may we soon behold the mercy of Thy return to Zion, there to worship Thee in splendor and in awe as in ancient days. Praised be Thou, O Lord, the One and only God we shall ever serve in awe.

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bless the people each weekday morning, and twice on Sabbath mornings, in the *Amidah* of *Shahrit* as well as *Musaph*.

Some congregations, as an expression of the decline of the priestly functions in our time, have eliminated the blessing by the *Kohanim*; in other congregations the rite is still observed.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנִחנוּ לָךְ, שְׁאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,  
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,  
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ  
וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּנוּ וְתַקִּימָנוּ,  
וְתִאֲסֹף גְּלוּתֵינוּ לְחַצְרוֹת  
קִדְשֶׁךָ לְשֹׁמֵר חֻקֶּיךָ וְלַעֲשׂוֹת  
רְצוֹנָךָ, וְלַעֲבֹדְךָ בְּלִבָּב  
שָׁלֵם, עַל שֶׁאֲנִחנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנִחנוּ לָךְ, שְׁאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן  
יִשְׁעֵנוּ אֵתָה הוּא. לָדוֹר וָדוֹר  
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל  
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל  
עֵת, עָרֵב וּבָקָר וְצִהָרִים.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל בָּכָם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

אֲבִינוּ מַלְכֵנוּ, זְכוֹר רַחֲמֶיךָ וּבְכוּשׁ בַּעֲסָךָ, וּבִלְיָה דְּכָר  
וְחֶרֶב, וְרָעָב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וּשְׁמֹד וּמִנְפָּה, וּפְגַע רַע  
וְכָל מַחֲלָה, וְכָל תִּקְלָה וְכָל קִטְמָה, וְכָל מִינֵי פְרַעְנוּיֹת, וְכָל  
נִזְרָה רָעָה וְשִׁנְאֵת חֲנֹם, מֵעַלְיָנוּ וּמֵעַל כָּל בְּנֵי בְרִיתְךָ.

וּבְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְנוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל,  
יִשְׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שִׁמְךָ, וְלָךְ נָאָה  
לְהוֹדוֹת.



We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

Our Father, our King, remember Thy mercy and relent from anger. Remove from us and from all the children of Thy covenant plague and sword, famine and captivity, destruction and crime, persecution and pestilence, every mishap and disease, every disaster and contention, every suffering, every unjust law, and every groundless hatred.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.



*Reader:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בִּבְרָכָה הַמְשַׁלֶּשֶׁת בְּתוֹרָה  
הַכְתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו  
בְּחַיִּים עִם קְדוּשָׁה, כְּאֲמֹר. \*

*\*Where the Kohanim pronounce the Blessing, they recite the following Braḥah:*

*The Blessing of the Kohanim*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בִּקְדָּשְׁתוֹ שֶׁל אֱהֲרֹן וּבְנָיו לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*Congregation:*

*Reader:*

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ. אָמֵן.

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּנָּה. אָמֵן.

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם. אָמֵן.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וִרְחָמִים, עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר פָּנֶיךָ;  
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וּצְדָקָה וּבְרָכָה וִרְחָמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.  
וְנֹאמַר: כִּי בִי יָרְבוּ יְמֶיךָ, וַיּוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים. לְחַיִּים  
טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים. כְּתֹבֵנוּ בְּסֶפֶר חַיִּים, בְּכָתוּב:  
וְאַתֶּם תִּדְבְּקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*Reader.*

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests.\*

*\*Where the Kohanim pronounce the Blessing, they recite the following Braḥah:*

*The Blessing of the Kohanim*

Praised be Thou, O Lord our God, King of the universe, who hast endowed us with the holiness of Aaron and hast commanded us to pronounce the blessing upon Thy people Israel in love.

*Congregation and Reader:*

May the Lord bless you and keep you. Amen.

May the Lord cause His Presence to shine upon you and be gracious unto you. Amen.

May the Lord turn with favor unto you and give you peace. Amen.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

Thy promise is set forth in the Torah (Proverbs 9:11): Through Me will all your days be multiplied, and the years of your life increased. Inscribe us for a good life, O God of life; inscribe us in the book of life. As it is written (Deuteronomy 4:4): And all of you, by adhering to the Lord, your God, have been sustained in life to this day.

*Congregation:*

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

*Reader:*

הַיּוֹם תִּאֲמָצֵנוּ

הַיּוֹם תִּבְרָכֵנוּ

הַיּוֹם תַּגְדִּלֵנוּ

הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים

הַיּוֹם תִּקְבֹּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ

הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ

הַיּוֹם תִּתְמַכְּנוּ בִּימִין צִדְקָה

בְּהַיּוֹם הַזֶּה תִּבְיָאֵנוּ שְׁשִׁים וּשְׁמֹתִים בְּבִנְיַן שְׁלָם, כְּכַתוּב  
עַל יַד נְבִיאָהּ: וַתִּבְיָאוּתִים אֶל הָרַקְדָּשִׁי, וּשְׁמֹתִים בְּבֵית  
תְּפִלָּתִי, עוֹלִיתִיהֶם וְזֹבְחִיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵּית  
תְּפִלָּה יִקְרָא לְכָל הָעַמִּים. וְנֹאמַר: וַיְצַוֵּנוּ יְיָ לַעֲשׂוֹת אֶת כָּל  
תַּחֲקִים הָאֵלֶּה, לִירְאָה אֶת יְיָ אֱלֹהֵינוּ, לְטוֹב לָנוּ כָּל הַיָּמִים,  
לְחַיּוֹתֵנוּ בְּהַיּוֹם הַזֶּה. וְנֹאמַר: וּצְדָקָה תִּהְיֶה לָנוּ, כִּי נִשְׁמַר  
לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי יְיָ אֱלֹהֵינוּ, כַּאֲשֶׁר צֻוֵּנוּ.  
וּצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל  
עַד הָעוֹלָם. בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

God is called the **עושה השלום**, a term we have translated as "the Master of peace." but which literally means "the Maker of peace." God has endowed His creatures with a yearning for harmony and peace, and all human efforts to build a peaceful world, derive from this yearning. Men must, of course, establish peace through the conciliation of conflicting interests. But the human role in the endeavor to build a peaceful world rests on the pattern of creation as ordained by God.

*Reader:*

*Congregation*

On this day, grant us strength.	Amen.
On this day, grant us blessing.	Amen.
On this day, exalt us.	Amen.
On this day, seek us out for good.	Amen.
On this day, inscribe us for a good life.	Amen.
On this day, heed our cry.	Amen.
On this day, accept our prayer in mercy and in favor.	Amen.
On this day, support us with the hand of Thy righteousness.	Amen.

This day mayest Thou decree our people's return in joy to Jerusalem, restored in all her glory, as Thou didst promise by Thy prophet (Isaiah 56:7): I will bring them to My holy Mountain, and cause them to rejoice in My House of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples. And it is also written (Deuteronomy 6:24) The Lord commanded us to keep all these commandments, to revere the Lord our God, that He may confer goodness on us all our days, to keep us in life, as on this day. And it is also written (Deuteronomy 6:25): And it shall be to our merit if we take heed to perform this commandment before our God, as He commanded us. And mercy, blessedness, compassion, life and peace will be granted us, and the entire House of Israel forever.

Praised be Thou, O Lord, Master of peace.

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The peace which God seeks is a peace in which each creature is given the proper scope for its individual fulfillment; it is, in other words, a peace based on justice. When a particular creature is subjected to a grave suppression of its individuality, God's providence will express itself in the inspiration to resistance. It is in this sense that God has also been called בעל מלחמה, which we have translated (page 114), "He inspires battle against evil."

But the reign of injustice is seen in Judaism as transitional and as destined to be overcome, as God's plan attains full realization and His Kingdom is established in the world.



Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרֻעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירוֹן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

### THE GREAT COMMITMENT

*Man is frail of body, subject to grief and frustration, and destined before long to leave the scene of his earthly labors.*

*But there is another side to man—he can fashion God's kingdom in his own heart and in his world. He can pursue the goals which will fulfill God's will in his life. He can aspire after goodness and truth, and shun what is trivial, what is false. He can practice mercy and goodness, strive after justice and help establish freedom. He can foster harmony and peace.*

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

*God might have made man perfect. But then man would have lost the capacity to strive for perfection. The longing for perfection, the striving for it, is man's noblest attribute; it brings him closer to God.*

*The longing for perfection and the misery felt at remaining enmeshed in the static wrongs of life as it is, represents the control God has planted in our natures, to assure our moving toward the heights. We move sometimes with halting steps. But it is God's will that we move higher, and He will aid our ascent. Man, however, holds the initiative; he must will to rise.*

*Man is, therefore, under a great commitment—to extend holiness, Godliness, to overcome the evils that obscure God, and to establish the perfection that exalts Him.*

*It is to this that we are summoned by the words of the Kaddish: "Glorified and hallowed be the great name of God in the world which He created according to His will."*

אין באַדוֹנינו,	אין באַדוֹנינו,
אין כְּמֹלְכֵנו,	אין כְּמֹלְכֵנו,
מי באַדוֹנינו,	מי באַדוֹנינו,
מי כְּמֹלְכֵנו,	מי כְּמֹלְכֵנו,
נוֹדָה לַאֲדוֹנינו,	נוֹדָה לַאֲדוֹנינו,
נוֹדָה לְמֹלְכֵנו,	נוֹדָה לְמֹלְכֵנו,
בְּרוּךְ אֲדוֹנינו,	בְּרוּךְ אֲדוֹנינו,
בְּרוּךְ מֹלְכֵנו,	בְּרוּךְ מֹלְכֵנו,
אַתָּה הוּא אֲדוֹנינו,	אַתָּה הוּא אֲדוֹנינו,
אַתָּה הוּא מֹלְכֵנו,	אַתָּה הוּא מֹלְכֵנו,

אַתָּה הוּא שֶׁהִקְטִירוּ אַבּוּתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסָּמִים.

PASSAGE FROM THE TALMUD: BERAHOT 64a.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא: תִּלְמִידֵי חֲכָמִים  
מַרְבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל בְּנֵיךָ לְמוֹדֵי יְיָ, וְרַב שְׁלוֹם  
בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ, אֱלֹהֵי בְנֵיךָ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ,  
וְאִין לָמוֹ מְכֻשׁוֹר. יְהִי שְׁלוֹם בְּחֵילֶךָ, שְׁלוֹם בְּאַרְמְנוֹתֶיךָ.  
Reader לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְיָ  
אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יְיָ עֲזֵר לְעַמּוֹ יִתָּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ  
בְּשָׁלוֹם.

is recited in some synagogue traditions at the end of the week-day morning service, as well as on Sabbath and festivals. The order of the epithets by which this hymn refers to God parallels the order in the Bible, in which He is referred to as God, Lord, King and Deliverer.

EN KELOHENU

There is none like our God;  
 There is none like our Lord;  
 There is none like our King;  
 There is none like our Deliverer.  
 Who is like our God?  
 Who is like our Lord?  
 Who is like our King?  
 Who is like our Deliverer?  
 Let us give thanks to our God;  
 Let us give thanks to our Lord;  
 Let us give thanks to our King;  
 Let us give thanks to our Deliverer.  
 Praised be our God;  
 Praised be our Lord;  
 Praised be our King;  
 Praised be our Deliverer.  
 Thou art our God;  
 Thou art our Lord;  
 Thou art our King;  
 Thou art our Deliverer.

PASSAGE FROM THE TALMUD: BERAHOT 64a.

Said Rabbi Elazar in the name of Rabbi Ḥaninah: "Those who are enlightened in the knowledge of the Torah increase peace in the world." As it is written: 'And all your children shall be taught of the Lord, and great shall be the peace of your children' (Isaiah 54:13). *Banayih*, "your children", may be read *bonayih*, "your builders," thus asserting that those taught of the Lord build peace in the world.

A great peace will be the possession of those who love the Torah. Nothing will make them stumble on their path in life.

May there be peace within your walls and serenity within your palaces. Out of my love for you, my friends and brethren all, I say: O may there be peace in your midst.

Out of my love for the House of the Lord our God, I seek your welfare.

May the Lord give strength to His people. May the Lord bless His people with peace.



עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שֶׁלֹא שָׁם חָלַקְנוּ בָהֶם, וְגִדְּלָנוּ בְּכָל הַמוֹנָם. וְאִנְחָנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ  
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשָׂכִינָת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;  
אַמֵּת מִלְּפָנָיו, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם  
וְהִשְׁבַּתָּ אֶל לִבְבְּךָ, כִּי יי הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל  
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְנָה לָךְ, יי אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךְ,  
לְהַעֲבִיר גְּדוּלָּה מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכְרִיתוּ; לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בַּשָּׁמַיִם, לְהַפְנוֹת  
אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי לָךְ  
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ  
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּדֵּל, וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתֶךָ,  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתֶךָ: יי יִמְלֹךְ  
לְעֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יי לְמַלְאָךְ עַל כָּל הָאָרֶץ;  
בַּיּוֹם הַזֶּה יִהְיֶה יי אַחֵד וְשִׁמוֹ אֶחָד.

על כן נקוה expresses the highest hope of Judaism. It anticipates the day when all mankind will acknowledge God as King, and perfect the world so that it might conform to the ideals of His Kingdom. Its authorship has been ascribed to Abba Areka, a Babylonian Talmudist, although there is the opinion that it was recited in the Temple.

## ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathens of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'nah-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-hey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz  
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

## A MEDITATION

### BEFORE THE MOURNER'S KADDISH

Memory is the bridge that links the living and the dead. They are not wholly dead whom we remember, whose spirit continues to live as an influence in our lives. This is why we remember the anniversaries (*yahrzeit*) of our departed. This is why we also perform a special service of remembrance during the first year of bereavement.

The memorial prayer is in part an act of reaching out to God with the pain of our loss, so as to find comfort and consolation. In renewing our trust in God's existence and His love for us, we become fortified to face life and its demands, despite our grief.

Our memorial prayer also gives direction to the emotions engendered by bereavement. We cannot undo the inevitable fact that we are mortal and therefore subject to a termination of our earthly existence. But if the termination of a life that was precious to us induces us to think more deeply about our own lives, then our grief is not a futile emotion. We can see more through a tear than through a telescope.

The Jewish observance of a memorial to our departed directs us to channel the emotions engendered by bereavement into a greater love of God, a greater devotion to the Torah, a greater concern for the well-being of our fellow man.

The Kaddish is only one prayer in the entire service. But it brings the meaning of the service to its highest climax. It proclaims the majesty of God, and thus assures us of His care to sustain us in our sorrow. And the recognition of God's majesty implies the highest goals for living to which a man may be summoned.

## PRAYERS BEFORE THE MOURNER'S KADDISH

### 1.

O Lord our God, grief stricken for our dearly beloved who were taken from us, we have come to seek solace from the knowledge that Thou art near.

We know that all life is Thy creation, and that Thou hast taken only what Thou hast given. Help us to cherish in loving and abiding memory the good that was in them. Teach us to honor them in deeds of righteousness that will advance the cause of Thy Torah. Inspire us to bring to ever greater fruition the visions they can no longer serve with their own labors. Sustain us, O God, with an unfaltering faith in Thy goodness. Amen.

### 2.

Amidst the sorrow of our bereavement, we lift our hearts to Thee, O God, for comfort and consolation. O Lord, help us to resist the shadows of despair that darken our lives. Help us to find strength in the knowledge that those we have lost were but Thy gift to us, and the benediction of their lives but a privilege Thou didst confer upon us. Teach us to be grateful for our dearly beloved and for whatever time they were permitted to walk this world by our side. May their memories continue to inspire us and to bless us. Amen.

\* \* \*

No man knows how to live until he has learned to face death.

\* \* \*

Death never destroys what is really ours. The Lord only takes what He has given.



THE MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעוּתָהּ;  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָנְא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְא לְעָלְא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירוֹן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is of course sovereign whether men acknowledge Him or not, but since man is a creature of free will, who only slowly grows to the truth, he may fall prey to various illusions and become an idolator, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The earliest reference to the *Kaddish* as a mourner's prayer is the 13th century. The vision of the Kingdom of God triumphant mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust Him.

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh

B'olmoh dee v'roh hir-usey,

V'yamliḥ malḥusey b'ḥa-yeyḥon uvyo-meyḥon,

Uvḥa-yey d'ḥol beys yisro-eyl,

Ba-agoloh uvizman koreev; v'imru omeyn.

Y'hey shmey rabboh m'voraḥ l'olam ul'olmey olmah-yoh.

Yisborah v'yishtabbah, v'yispo-ar v'yisromam,

V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal

Shmey d'kudshoh, b'reeḥ hu,

L'eyloh min kol birḥosoh v'shirosoh,

Tush-b'ḥosoh v'neḥemosoh

Da-ameeron b'olmoh; v'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh,

V'ḥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.

O-seh sholom bimromov hu ya-aseh sholom

Oleynu v'al kol yisro-eyl; v'imru omeyn.

## אֲדוֹן עוֹלָם

בְּטָרֶם כָּל יַצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לָעֵת נַעֲשֶׂה בְּחֻפְצוֹ כָּל
לְבָדּוֹ יְמָלֶךְ נוֹרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה, וְהוּא הִנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַבְלִית
וְצוֹר חֲבָלֵי בְעֵת צָרָה.	וְהוּא אֵלֵי וְחִי נֶאֱלֵי
מִנֵּת בּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמָנוּס לִי
בְּעֵת אִישׁוֹן וְאַעֲיָרָה.	בְּיָדּוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵיָרָא.	וְעַם רוּחִי נְנִיחֵי

The hymn *Adon Olam* has been ascribed to the authorship of Solomon ibn Gabirol (born 1021, died 1058). Its sublime conception of God is in the spirit of Gabirol's work, but there is no proof that he was really the author of it. Because texts of the Prayer Book before the fourteenth century omit it, we may place the date of its composition as not earlier than the early part of that century. Two basic ideas dominate this hymn. One declares that God's existence and sovereignty are independent of the existent universe, that He fashioned the universe in time, and that He will continue to be after all existence has returned to void. This negates the view that God is only an aspect of the universe in existence. The other declares God's providential concern for each of His creatures and the abiding peace and security that man may find in drawing close to his Maker. The *Adon Olam* was added to the prayer on retiring for the night. In the synagogue liturgy it has generally been recited as part of the preliminary prayers in the morning service, appropriately so, because it voices gratitude for God's providence in having enabled us to rise in the morning for a new day of life. As a hymn at the close of the service, it has been recited especially Friday night and the night of Yom Kippur. Presently it is often used at the close of Sabbath and festival morning services as well.

## A-DON O-LAM

The Lord Eternal reigned supreme  
 When all the world was naught,  
 His name is praised by every life  
 His gracious will has wrought.

And if this world should ever cease,  
 He still will reign in awe,  
 The tides of time will not erase  
 The splendor of His law.

In oneness and infinity  
 He is beyond compare,  
 The glory of His sovereign might  
 Is written everywhere.

He is my Rock, my Refuge sure,  
 My help when grief assails,  
 My cup of life He maketh full,  
 His mercy never fails.

My life is ever in His hand,  
 With Him there is no fear,  
 When I sleep and when I wake  
 I know that He is near.

Adon olom asher molah, b'terem kol y'tseer nivroh;  
 L'ey's na-asoh b'hef-tso kol, azai meleh sh'mo nikroh.  
 V'aharey kihlos hakkol, l'vado yimloh noroh;  
 V'hu ho-yoh v'hu hoveh; v'hu yee-yeh b'sif-oroh.  
 V'hu ehad v'eyn sheynee, l'hamsheel lo l'haheberoh;  
 B'lee reyshees b'lee sahlees; v'lo ho-oz v'ha-misroh.  
 V'hu ey-lee v'hai go-alee; v'tsur hevlee b'ey's tsoroh;  
 V'hu nis-see umonos lee; m'nos kosee b'yom ekroh.  
 B'yodo afkeed ruhee, b'ey's eeshan v'o-eeroh;  
 V'im ruhee g'vee-yosee, Adonoy lee v'lo ee-roh.



## יגדל

נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ.	יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נַעֲלָם וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ.	אֶחָד וְאֵין יָחִיד בְּיַחֲדוֹ
לֹא נַעֲרוּד אֲלָיו קִרְשָׁתוֹ.	אֵין לוֹ דְמוּת הַנוֹף וְאֵינוֹ גּוֹף
רֹאשׁוֹן וְאֵין רֵאשִׁית לְרֹאשִׁיתוֹ.	קִדְמוֹן לְכֹל דָּבָר אֲשֶׁר נִבְרָא
יוֹרָה גְּדֻלָּתוֹ וּמִלְכוּתוֹ.	הֵנוּ אֲדוֹן עוֹלָם וְכֹל נוֹצֵר
אֲנָשִׁי סִגְלָתוֹ וְתַבְאֲרָתוֹ.	שָׁפַע נְבוֹאָתוֹ וְנָחַנוּ אֶל
נָבִיא וּמַבִּיט אֶת הַמוֹנָתוֹ.	לֹא קָם בְּיִשְׂרָאֵל בְּמֹשֶׁה עוֹד
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֶל
דָּתוֹ לְעוֹלָמִים לְוֹלָתוֹ.	לֹא יִחַדֶּיף הָאֵל וְלֹא יִמִּיר
מַבִּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ.	צוּפָה וְיוֹדֵעַ סִתְרֵינוּ
נוֹתֵן לְרֹשֶׁעַ רָע בְּרִשְׁעָתוֹ.	גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ
לְפָדוֹת מַחְבֵּי קִץ יְשׁוּעָתוֹ.	יִשְׁלַח לְקִץ יָמֵינוּ מְשִׁיחֵנוּ
בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.	מֵתִים יַחֲיֶה אֵל בָּרַב חֶסְדוֹ

The *Yigdal* hymn is a versified summation of the thirteen principles of the creed of Judaism, as enunciated by Moses Maimonides. These are: God's eternity; His unity; His incorporeality; that He created the universe in time; that it is incumbent upon us to worship Him; that He revealed His truth to certain chosen spirits, the prophets; the primacy of Moses among the prophets; that the Torah is true; that it will not be abrogated in favor of another faith; that God knows the future; that He rewards those who obey, and punishes those who transgress His will; the belief in the coming of the Messiah; eternal life for the departed.

The author of *Yigdal* is unknown, but it has been conjectured that he was Daniel ben Judah who lived in Rome in the early part of the fourteenth century. *Yigdal* is frequently recited in the preliminary prayers, together with *Adon Olam*. The present practice is to alternate *Yigdal* with *Adon Olam* as a closing hymn on the Sabbath and festivals, in the evening as well as the morning service.

## YIGDAL

O let us come, the living God adore,  
 He is, He was, He will be ever more.  
 His oneness is a thing of mystery,  
 No man can fathom His true unity.  
 He is without a body's form or frame,  
 No mortal lips His essence can proclaim.  
 He reigned before this teeming world was wrought,  
 He was when all the world as yet was naught.  
 Our God created every living thing,  
 All creatures owe their love to Him, their King.  
 He pours on men His prophecies sublime,  
 But none have seen like Moses in his time.  
 The Law that God ordained is ever true,  
 It needs no changing; it is ever new.  
 Our God discerns the promptings of the heart,  
 He knows the deeds we do before they start.  
 The noble man is blessed by a noble life,  
 The fruit of evil is unending strife.  
 Our God will grant our deepest hope for peace,  
 Messiah's reign will make all hatreds cease.  
 The soul of man is an immortal flame,  
 Let us forever praise God's eternal name.

Yigdal eloheem hai v'yishtabbah, nimtsoh v'eyn eys el m'tsee-uso.  
 Ehod v'eyn yoheed k'yi'hudo, ne-elom v'gam eyn sof l'ahduso.  
 Eyn lo d'mus ha-guf v'eyno guf, lo na-aroh eylov k'dushoso.  
 Kadmon l'hol dovor asher nivroh, rishon v'eyn reyshees l'reysheeso.  
 Hinno adon olom v'hol notsor, yoreh g'duloso umalhuso.  
 Shefa n'vu-oso n'sono el, anshey s'guloso v'sif-arto.  
 Lo kom b'yisro-eyl k'moshe od novee, umabeet es t'munoso.  
 To-ras emes nosan l'ammo eyl, al yad n'vee-o ne-eman beyso.  
 Lo ya-haleef ho-eyl v'lo yo-meer doso, l'olomeem l'zuloso.  
 Tsofeh v'yodey-as s'soreynu, mabeet l'sof dovor b'kadmoso.  
 Go-meyl l'eesh hesed k'mifolo, no-seyn l'rosho rah k'rishoso.  
 Yishlah l'keyts yo-meen m'shee-heyynu, lif-dos m'hakkey  
 keyts y'shuoso.  
 Mey-seem y'ha-yeh eyl b'rov hasdo, boruh adey ad sheym t'hilloso.

## תפלת מנחה לראש השנה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ; עוֹד יְהַלְלֶיךָ סֶלָה.  
אֲשֶׁרִי הָעַם שֶׁבָּכָה לוֹ; אֲשֶׁרִי הָעַם שִׁי אֶלֶהוּ.

*Psalm 145*

### תְּהִלָּה לַדָּוָד

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמוֹךְ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶחְלָלֶךָ שְׁמוֹךְ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֵרָל מְאֹד, וְלֹאֲדָלְתוּ אִין תִּקְרָה.  
דוֹר לַדּוֹר יִשְׁבַח מַעֲשֶׂיךָ, וְגִבּוֹרֶתֶךָ יִגִּידוּ.  
הַדָּר כְּבוֹד הוֹדָךְ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֶתֶךָ אֶסְפְּרֶנָּה.  
זָכַר רַב טוֹבְךָ יְבִיעֵנִי, וְצִדְקָתֶךָ יִרְנְנֵנִי.  
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפִּים וְגִדְל־חֶסֶד.  
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִדְוֶיךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֶתֶךָ יִדְבָּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֶתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשָׁלֶתֶךָ בְּכָל דּוֹר וָדָר.  
סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.  
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

Happy are they that dwell in Thy House;  
 They will ever praise Thee.  
 Happy is the people that is thus blessed;  
 Happy is the people whose God is the Lord.

*Psalm 145*

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
 And I will praise Thy name forever and ever.  
 Every day will I praise Thee,  
 And I will extol Thy name forever and ever.  
 Great is the Lord, and highly to be praised;  
 His greatness is unsearchable.  
 One generation shall laud Thy works to another,  
 And shall declare Thy mighty acts.  
 On the majestic glory of Thy splendor,  
 And on Thy wondrous deeds will I meditate.  
 And men shall proclaim the might of Thy tremendous acts;  
 And I will recount Thy greatness.  
 They shall make known the fame of Thy great goodness,  
 And shall exult in Thy righteousness.  
 The Lord is gracious and full of compassion,  
 Long forbearing, and abundant in kindness.  
 The Lord is good to all,  
 And His tender mercies are over all His works.  
 All Thy works shall extol Thee, O Lord,  
 And Thy faithful ones shall praise Thee.  
 They shall declare the glory of Thy kingdom,  
 And talk of Thy might;  
 To make known to the sons of men His mighty acts,  
 And the glorious majesty of His kingdom.  
 Thy kingdom is an everlasting kingdom,  
 And Thy dominion will endure throughout all generations.  
 The Lord upholds all who fall,  
 And raises up all who are bowed down.  
 The eyes of all look hopefully to Thee,  
 And Thou givest them their food in due season.



פֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
 צְדִיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.  
 קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
 רִצּוֹן יִרְאֻוּ יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וַיּוֹשִׁיעֵם.  
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.  
 תַּהֲלֹת יְיָ יִדְבָּר-פִּי; וַיִּבְרָךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.  
 Reader וְאַנְחֵנוּ נִבְרָךְ יְהי מַעֲתָה וְעַד עוֹלָם; הִלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשָׁבִי פֹשַׁע בִּינְעֻקֵּב, נָאִם יְיָ. וְאַנִּי, זֹאת  
 בְּרִיתִי אִתְּם, אָמַר יְיָ: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שְׁמַתִּי  
 בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה, וּמִפִּי זִרְעַת זִרְעָה, אָמַר יְיָ.  
 מַעֲתָה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תַּהֲלֹת יִשְׂרָאֵל. וְקִרְאָ  
 זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מִלֵּא כָל  
 הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דָן מִן דָּן וְאֶמְרִין: קְדִישׁ בְּשָׁמִי מְרוֹמָא  
 עֲלָאָה, בֵּית שְׁכִינְתָּה; קְדִישׁ עַל אֶרֶעָא, עוֹבֵד גְּבוּרְתָּה; קְדִישׁ  
 לְעֵלָם וּלְעַלְמֵי עֲלָמִיָּא יְיָ צְבָאוֹת; מְלִיאָ כָל אֶרֶעָא זִיו יִקְרָה.  
 וְחֲשָׁאנִי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יְיָ  
 מִמְּקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת בְּתַרִּי קֹל זִיע סִגְיָא דִּי  
 מִשְׁבַּחִין וְאֶמְרִין: בְּרִיךְ יְקָרָא דִּי מֵאֲתֵר בֵּית שְׁכִינְתָּה. יְיָ  
 יִמְלֹךְ לְעֵלָם וָעֶד. יְיָ מַלְכוּתָהּ קָאִם לְעֵלָם וּלְעַלְמֵי עֲלָמִיָּא.  
 יְיָ אֱלֹהֵי אֲבֹרְהֵם יִצְחָק וִישְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֶרְהֵם זֹאת לְעוֹלָם,  
 לְיִצְרַח מִחֲשָׁבוֹת לֵבָב עַמָּךְ, וְהִכּוֹן לִבָּבָם אֱלֹיָהּ. וְהוּא רַחוּם,  
 יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוֹ, וְלֹא יַעִיר כָּל  
 חַמְתּוֹ. כִּי אַתָּה, אֲדֹנָי, טוֹב וְסֶלֶח וְרַב חֶסֶד לְכָל קִרְאֶיךָ.

Thou openest Thy hand,  
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,  
And gracious in all His works.

The Lord is near unto all who call upon Him,  
To all who call upon Him in truth.

He will fulfill the desire of those who revere Him;  
He will also hear their cry, and will save them.

The Lord preserves all those who love Him;  
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;  
Let all men praise His holy name forever and ever.

We will praise the Lord from this time forth and forever.  
Praise the Lord.

The Lord has promised: A redeemer will come to Zion, and a deliverer to those in Jacob who turn from transgression. This is My covenant with them: My spirit with which I endowed them, My teachings which I imparted to them, will never depart from them throughout the generations.

Thou, ever adored in the praises of Israel, holy art Thou. The angelic beings proclaim to one another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. Praised be the glory of God throughout creation. The Lord will reign forever and ever.

O God of Abraham, of Isaac and of Israel, direct the heart of Thy people to know Thy mercy. Thou forgivest iniquity and dost not destroy. Yea, Thou dost pardon abundantly and Thou dost continually withdraw from Thine anger. Thou art good, and forgiving, and abounding in mercy to all who call upon Thee.

Various explanations have been offered for the recitation of **וְבָא לִצִּיּוֹן טָאֵל** at the Minḥah service on Sabbaths and festivals. The commentary *Abudraham* notes that it was customary for a lecture to precede the Minḥah service on those days. Tradition required that every lecture be climaxed with a reaffirmation of faith in the future redemption, which is indeed well expressed in this passage. The *Kol Bo* notes that **וְבָא לִצִּיּוֹן** is recited at each weekday morning service. Because the service on the Sabbath and the festivals is more elaborate, this passage was shifted to the Minḥah so as not to burden the congregation with an even longer service.

צִדְקַתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד  
 לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתִּינוּ מִיְּמֵי קֶדֶם. בָּרוּךְ יְיָ, יוֹם  
 יַעֲמֹס-לָנוּ, הָאֵל יְשׁוּעָתָנוּ, סֶלָה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ  
 אֱלֹהֵי יַעֲקֹב, סֶלָה. יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יְיָ,  
 הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ. בָּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ  
 לְכָבוֹדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיִּי  
 עוֹלָם נָטַע בְּתוֹכָנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ. וַיֵּשֶׁם בְּלָבָנוּ  
 אֱהָבָתוֹ וַיִּרְאֵתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבְבִּי שְׁלָם, לְמַעַן  
 לֹא יִינַע לְרִיק, וְלֹא יִגָּדַר לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם חַיָּה, וְנוֹכַח  
 וְנַחֲתִיה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָה, לְשָׁנֵי יָמוֹת הַמְּשִׁיחִית וּלְחַיִּי  
 הָעוֹלָם הַבָּא. לְמַעַן יִזְמַרְךָ כָּבוֹד וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם  
 אֻלְדֶּךָ. בָּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בִּי, וְהִיָּה יְיָ מִבְּטַחוֹ. בְּטַחוֹ  
 בִּי עַד־י עַד, כִּי בָּיָה יְיָ צוֹר עוֹלָמִים. Reader וַיִּבְטַחוּ בְּךָ יוֹדְעֵי  
 שְׁמֶךָ, כִּי לֹא עֲזָבְתָּ דֹרְשֶׁיךָ, יְיָ. יְיָ חַפֵּץ לְמַעַן צִדְקוֹ, יִגְדִּיל  
 תוֹרָה וַיִּאֲדִיר.

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;  
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּתִיבּוֹן וּבְיוֹמִיבּוֹן, וּבְתִיבּוֹ דְכָל בֵּית יִשְׂרָאֵל  
 בְּעֻלָּא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.  
 יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.



Thy righteousness is an everlasting righteousness, and Thy Torah is truth. Thou wilt be faithful to Jacob and merciful to Abraham, fulfilling the promise Thou didst make to our ancestors in ancient days.

Praised be the Lord who daily relieves our burdens. In God is ever our deliverance. The Lord of hosts is with us. The God of Jacob is our protection. O Thou, Lord of hosts, happy is he who trusts in Thee. O Lord, help us. O Thou King, answer us when we call unto Thee.

Praised be the Lord who created us for His glory. He distinguished us from those who live in darkness by giving us a Torah of truth. Thus He planted everlasting life in our midst.

May He open our hearts to the understanding of His Torah, and may He inspire us to love and revere Him that we may do His will and serve Him with all our hearts. Thus our labor will not be in vain and the children we bear will not be lost in confusion.

May it be Thy will, O Lord our God and God of our fathers, that we prove true to Thy precepts in this world, and thereby prove worthy to share in the blessings of the Messianic age and of the life of the world to come. Thus shall we ever sing of Thy glory. O Lord my God, we shall ever praise Thee.

Blessed is the man who trusts in the Lord and who regards the Lord as his Fortress. Trust in the Lord always, for the Lord will be unto you an unfailing Stronghold. Those who know Thee do indeed trust in Thee. For Thou hast never abandoned those who seek Thee.

The Lord chose to raise Israel in righteousness. Therefore did He give unto them a Torah that is vast and profound.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.



יִתְּבַרְךָ וַיִּשְׁתַּבַּח, וַיִּתְּפָאֵר וַיִּתְּרוֹמֵם, וַיִּתְּנֶנָּשָׂא וַיִּתְּהַדָּר,  
וַיִּתְּעַלֶּה וַיִּתְּהַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעָלְמָא,  
וְאִמְרוּ אָמֵן.

### קריאת התורה לשבת

וְאֵנִי תִפְלְתִּי לָךְ, יְיָ, עַתָּה רְצֹון; אֱלֹהִים, בְּרַב־חֲסִדֶּךָ עֲנֵנִי  
בְּאַמֶּת יִשְׁעֶךָ.

*As the Ark is opened:*

וַיְהִי בְּנֹסַע הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אִיבֵיךָ, וַיִּנָּסוּ  
מִשְׁנֵאֶיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם.  
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*The Reader takes the Torah and continues:*

וַיִּדְּלוּ לִי אֶתִּי, וַיִּרְוֹמְמָה שְׁמוֹ יִחְדָּו.

*Reader and Congregation:*

לָךְ יְיָ תִגְדֹּלָה וְתִגְבוּרָה וְתִתְפָּאֵרַת וְתִנָּצַח וְתִהְיוּד, כִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ. לָךְ, יְיָ, תִּמְלֹכָה וְתִמְתַּנְשֵׂא לְכָל לְרָאשׁ.  
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהֵדֶם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ  
יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהֵר קִדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.  
אֵב הַרְחֵמִים. הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית  
אִתָּנוּ, וַיִּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיַּנְעֵר בְּיָדוֹ הָרָע  
מִן הַנְּשׂוּאִים, וַיַּחֲזֵן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ  
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

TORAH SERVICE FOR THE SABBATH

O Lord, do Thou attune my heart unto Thee in this hour of my meditation. Thou God, in Thine abounding mercy, answer me with Thine unfailing help.

*As the Ark is opened:*

And when the ark moved forward, Moses would exclaim: Arise O Lord, and let those who are the enemies of Thy word be scattered. Let those who oppose Thee run in defeat from Thy Presence.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

*The Reader takes the Torah and continues:*

O magnify the Lord with me, and together let us exalt His name.

*Reader and Congregation:*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all. Exalt you the Lord our God, and bow down before His throne, for He is holy. Exalt you the Lord our God and worship at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us, and may He be mindful of the covenant with our ancestors. May He deliver us in evil times, and may He fortify us against the evil inclination residing in our own hearts. May He grant us an enduring deliverance, and answer our yearnings for His merciful help.

*The Torah is placed on the lectern, the Reader unrolls the Torah and recites:*

וּתְנִלָּה וּתְרַאֲה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וַיַּחֲזֵן פְּלִיטָתָנוּ  
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לֶחֶן וּלְחֶסֶד, לְרַחֲמִים וּלְרִצּוֹן,  
וְנֹאמַר אָמֵן. הַפֶּלַח הָבִי גִדְּל לְאַלְהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה; בָּהֵן,  
קָרֵב; יַעֲמֵד (פִּלּוֹנִי בֶן פִּלּוֹנִי) הַפֶּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

*The person called to the Torah recites:*

בִּרְכוּ אֶת יי הַמְּבָרָךְ.

*The congregation responds:*

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד.

*The person called to the Torah repeats the response and continues:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

*After the reading of the portion he concludes:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אַמֶּת, וַחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

*Deuteronomy 32:1-12.*

וּתְשַׁמַּע הָאָרֶץ אִמְרֵי־פִי;	הָאֵינִי הַשָּׁמַיִם וְאֶדְבָּרָהּ
תִּגַּל כִּטְל אִמְרָתִי	יַעֲרַף כַּמָּטָר לִקְהִלִי
וּכְרִיבִים עַל־יַעֲשֵׁב;	כַּשְׂעִירִם עַל־יִדְשָׁא
הָבִי גִדְּל לְאַלְהֵינוּ*:	כִּי שֵׁם יְהוָה אֶקְרָא

\* Marks the end of the *Aliyah*.

*The Torah is placed on the lectern, the Reader unrolls the Torah and recites:*

May His kingdom of peace soon be revealed unto us. And may He grant the house of Israel grace, kindness, mercy and favor. Amen.

Let all declare the greatness of our God, and render honor to the Torah. Let the *Kohen* arise and come before the Torah.

Praised be He, who in His holiness did entrust the Torah to His people, Israel.

And all of you, in adhering to the Lord your God, have been sustained in life to this day.

*The person called to the Torah recites:*

Praise the Lord to whom all praise is due.

*The congregation responds:*

Praised be the Lord to whom all praise is due forever and ever.

*The person called to the Torah repeats the response and continues:*

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples to give unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

*After the reading of the portion he concludes:*

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

*Deuteronomy 32:1-12.*

Listen, O heavens and I will speak, let the earth give heed to the words of my mouth. Let my message descend like rain, let my utterance flow gently as the dew, as the small rain upon the tender grass, as showers upon the herb. When I call the name of the Lord, declare you the greatness of our God.

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*Deuteronomy 32:1-12* is part of the address which Moses delivered to his people, prior to his death. The Rabbis were struck by the use of rain as a metaphor for a lesson in the Torah, and they drew many lessons by comparing Torah and rain. The study of the Torah refines the crudest person, as water smoothens the hardest rock; Torah fructifies life, as waters fructifies all vegetation; Torah grows abundant through slow acquisition, as rain is constituted of tiny drops; Torah leaves the proud and abides with the lowly, as water leaves the heights and settles in the lowlands.



כִּי כָל־דֶּרֶכָיו מִשְׁפָּט  
צִדִּיק וְיֵשֶׁר הוּא:  
דֹּר עָקֹשׁ וּפְתִלְתֵּל:  
עִם נָבֵל וְלֹא חָכָם  
הוּא עֲשֵׂה וַיְכַנְּנֶה:  
בֵּינוּ שָׁנוֹת דֶּרֶךְ־דֹּר  
וְקִנְיָה וַיֹּאמְרֵהָ:  
בְּהַפְרִידוֹ בֵּינוֹ אָדָם  
לְמַסְפָּר בְּנֵי יִשְׂרָאֵל:  
יַעֲקֹב חָבֵל נִחְלָתוֹ:  
וּבִתְהוֹ יֵלֵל יִשְׁמֹן  
יִצְרָנְהוּ בְּאִישׁוֹן עֵינוֹ:  
עַל־גּוֹזְלָיו יִרְחֹק  
יִשְׁאַהוּ עַל־אֲבֹרָתוֹ:  
וְאֵין עִמּוֹ אֵל נִכְרִי:

הַצֹּר תָּמִים פָּעֵלוֹ  
אֵל אֲמוֹנֶה וְאֵין עֹל  
שָׁחַת לוֹ לֹא בָּנָיו מוֹמִים  
הָ לַיהוָה תִּגְמְלִירֹזֶאת  
הַלֹּא־הוּא אֲבִיךָ קִנְיָה  
זְכֹר יְמוֹת עוֹלָם  
שְׂאֵל אֲבִיךָ וַיִּגְדֶּךָ  
בְּהִנָּחֵל עֲלִיוֹן גּוֹיִם  
יִצֹב גְּבֻלַת עַמִּים  
כִּי חִלַּק יְהוָה עִמּוֹ  
יִמְצֹאֵהוּ בְּאַרְצֵן מִדְבָּר  
יִסְבְּבֵנְהוּ יְבוֹנְנֵהוּ  
כְּנֹשֶׁר יַעִיר קֶטֶף  
יִפְרֹשׁ כְּנָפָיו יִקְחָהוּ  
יְהוָה בְּדָד יִנְחֵנוּ

*When the Torah is raised the congregation joins in reciting:*

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל, עַל פִּי יי

בִּיד מֹשֶׁה.

*The Reader takes the Torah and chants.*

יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁׁבַּח שְׁמוֹ לְבָדוֹ—

*The Congregation responds:*

הוֹדוּ עַל אֲרִיץ וּשְׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל  
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּהָ.

He is our Fortress; His work is perfect. All His ways are in justice. He is a faithful God, there is nothing perverse in Him; He is just and upright. Corruption does not come from Him; it is the failing of His children. They are a devious and perverted generation. Is it thus that you recompense the Lord, you foolish and unwise people? Is He not your Father, your Possessor? Is it not He who created you and established you?

Remember the days of old, consider the past generations. Inquire of your father and he will tell you, of your elder and he will declare it. When the Most High allotted to the nations their inheritance, when He divided mankind into separate peoples, He established their boundaries according to the numbers of the children of Israel. For the portion of the Lord is His people, Jacob, the allotment of His inheritance.

He found them in a desert land, in the wastes of a howling wilderness. He hovered close to them. He taught them His Law. He guarded them as the apple of His eye. As an eagle that stirrs her nest, hovering over her young, to take them and carry them on her outstretched wings, so did the Lord alone lead them, and there was no other god with Him.

*When the Torah is raised the congregation joins in reciting.*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

*The Reader takes the Torah and chants.*

Let all praise the name of the Lord, for His name alone is truly exalted.

*The congregation responds:*

His glory is revealed on earth and in the heavens. He exalted His people. He glorified His faithful ones, the children of Israel, who ever seek His divine Presence. Praise the Lord.

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וואס דער תורה declares that Moses was the giver of the Torah, but that he acted as God's intermediary. The Talmud declares that Moses was like a scribe recording what God inspired him to write.

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמִלֹּאֶה, תִּבְלֹ וַיִּשְׁכְּבִי בָהּ. כִּי הוּא  
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִבְנֶנָּה. מִי יַעֲלֶה בָהֶר יְיָ, וּמִי  
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפָּיִם וְכַרְבֵּב, אֲשֶׁר לֹא נָשָׂא לִשְׂאוֹ  
נִפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָה מֵאֵת יְיָ, וַצִּדִּקָּה מֵאֱלֹהֵי  
יִשְׁעוֹ. זֶה דֹּוֹר דִּרְשָׁיו, מִבִּקְשֵׁי פָנֶיךָ, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים  
רָאשֵׁיכֶם, וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יְיָ עֲזֹז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים  
רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד, מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

*When the Torah is returned to the ark, Reader and congregation continue:*

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.

קוּמָה יְיָ לְמַנוּחָתְךָ, אֶתָּה וְאֲרוֹן עֲזֶךָ.

בְּהִנֵּיךָ יִלְבָּשׁוּ צִדְקָה, וְחִסְדִּיךָ יִרְנְנוּ.

בַּעֲבוּר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנֵי מְשִׁיחֶךָ.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,

תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הוּא לְמַחְזִיקִים בָּהּ,

וְתִמְכֶּיָּהּ מֵאֲשֶׁר.

דֶּרֶכֶיךָ דִּרְכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיךָ שָׁלוֹם.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנָשׁוּבָה; תַּדְּשׁ יָמֵינוּ בְּקֶדְםָּ.

*Psalm 24*

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend to the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not taken an oath in deception. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

*When the Torah is returned to the ark, Reader and congregation continue:*

And when the ark rested, Moses said:  
Return, O Lord, to the multitude of the families of Israel.

Arise, O Lord, return unto Thy sanctuary,  
Thou and the Ark of Thy glory.

Let Thy priests be robed in righteousness,  
And let Thy faithful sing for joy.

Be gracious unto David, Thy faithful,  
Reject not Thine anointed.

I have given you good teaching,  
Forsake not My Torah.

It is a tree of life to them that hold fast to it,  
And everyone that upholds it is happy.

Its ways are ways of pleasantness,  
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;  
Renew our days as of old.



*Reader:*

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.  
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרוּן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

# THE AMIDAH

*The Amidah is recited standing in silent devotion:*

כִּי שֵׁם יְיָ אֱקַרָא, הָבוּ גִדְלָא לְאַלְהֵינוּ.

אֲדֹנֵי, שְׁפַתֵי תִפְתָּח, וּפִי יַגִּיד תִּהְלֻתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זִכְרֵנוּ לְחַיִּים, מְלִכֵּךְ חַפְּצֵן בְּחַיִּים, וְכֹתֵבְנוּ בְּסֶפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מְלִכֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגּוֹן. בְּרוּךְ אַתָּה, יְיָ, מִגּוֹן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי; מִחְיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מִחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ

נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in

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The *Kaddish* declares that God is beyond our praises, and this is a characteristic Jewish doctrine. Only one who knows excellence can truly praise it. How then can man offer God praise fitting for His perfection? Praises are but feeble attempts to proclaim that God is wondrous in His power and His love; the true measure of His power as well as His love is, of course, beyond our reach.

עָפָר. מִי כְמוֹדְךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מִלֵּךְ מַמִּית  
וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹדְךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.  
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחֲיֵה הַמֵּתִים.

# THE KEDUSHAH

נִקְדַּשׁ אֶת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמִי מְרוֹם,  
בְּכָתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.  
לְעַמְתָּם בָּרוּךְ יֹאמְרוּ—

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

וּבִדְבָרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד נִדְלָךְ, וּלְנֶצַח נְצָחִים קִדְשְׁתָּךְ נִקְדִּישׁ,  
וְשִׁבַּחְתָּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מִלֵּךְ  
נָדוּר וְקְדוֹשׁ אַתָּה.

אַתָּה קְדוֹשׁ וְשְׁמוֹךְ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.  
וּבְכֵן תֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל  
כָּל מַה שִּׁבְּרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כָלֵם אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם,  
כְּמוֹ שִׁידְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהִשְׁלָטוֹן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה  
בִּימִינְךָ, וְשְׁמוֹךְ נוֹרָא עַל כָּל מַה שִּׁבְּרָאתָ.

the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

### THE KEDUSHAH

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is chanted: Praised be the Lord throughout the universe.

And it is written in the words of Thy Psalmist David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.



ובכן תן כבוד, יי, לעמך, תהלה ליראיך ותקנה טובה  
לדורשיך, ופתחון פה למנחלים לך, שמחה לארצך וששון  
לעירך, וצמיחת קרן לדור עבדך, ועריכת נר לבן-ישי  
משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים  
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן  
תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדך, על כל מעשיך, בהר ציון משכן  
כבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך:  
ימלך יי לעולם, אלהיך ציון לדר נדר; הללויה.

קדוש אתה ונורא שמך, ואין אלה מבדעך, בכתוב:  
ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך  
אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו  
ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו  
מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה ואת יום]  
הזכרון הזה, יום [זכרון] תרועה [באהבה] מקרא קדש, זכר  
ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem Thy Holy City. As it is written in the words of Thy consecrated David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day and] this Day of Remembrance, a day for [recalling with love the] sounding of the Shofar. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the

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אתה בחרתנו proclaims the doctrine that God chose Israel to be the people of the Torah. All individuals and all groups are, of course, endowed with unique characters, from which flow unique vocations. Israel's destiny has been to be a witness to the unity of God and to the moral principles which derive from God's unity.

וזכרון משית בן־דוד עבדך, וזכרון ירושלים עיר קדשך,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה. זכרנו,  
יְי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבָרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים; וּבְדַבַּר יְשׁוּעָה בְּרַחֲמִים חוּס וְחַנּוּן, בְּרַחֲמֵי עֲלֵינוּ  
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֹךְ עַל כָּל הָעוֹלָם כָּלֹ  
בְּכַבֻּדְךָ, וְהַנְּשֹׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר וְאֹן  
עֲזָה, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ, וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה  
פֹּעֵלָתוֹ, וַיִּבֶן כָּל יָצוֹר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל אִשָּׁר  
נִשְׁמָה בָּאֶפֶס, יְי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [רְצָה בְּמִנוּחֵתָנוּ] קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ  
וְתוֹ חֻלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ  
[וְהַנְּחִילָנוּ, יְי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קֹדֶשְׁךָ, וַיְנַוְחוּ  
בָּהּ יִשְׂרָאֵל מִקֹּדֶשׁ שְׁמֶךָ] וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת, כִּי  
אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרְךָ אֱמֶת וְקִיָּם לָעַד. בָּרוּךְ אַתָּה, יְי,  
מֶלֶךְ עַל כָּל הָאָרֶץ, מִקֹּדֶשׁ [הַשְּׁבַת וַיִּשְׂרָאֵל יוֹם הַזִּכְרוֹן].

רְצָה, יְי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם; וְהַשֵּׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל וּתַפִּלָּתָם בְּאַהֲבָה  
תִּקַּבַּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְי,  
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.



Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Remembrance.

Extend to us this day Thy blessings of life and well-being. In Thee do we put our trust, for Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, do Thou establish Thy glorious rule over all the world, and do Thou manifest Thy sovereign majesty over all the earth, and let all the inhabitants of the world behold the grandeur of Thy might. Let every creature know that Thou hast created it, and every living thing recognize that Thou didst form it, and let all that have breath testify: The Lord God of Israel is King and His dominion extends over all creation.

Our God and God of our fathers, [may our Sabbath rest be worthy before Thee, and] mayest Thou sanctify us by Thy commandments. Grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. [O Lord our God, cause us to enjoy in love, the heritage of Thy holy Sabbath, and may the people of Israel who hallow Thy name find therein a true rest]. And purify our hearts to serve Thee in truth, for Thou art a God of truth and Thy word is truth and it will endure forever. Praised be Thou, O Lord, King of all the world, who hallowest [the Sabbath and] the people of Israel, and the Day of Remembrance.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.



*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאִתָּה  
הוּא יי אֱלֹהֵינוּ וְאֵלֵהֶינוּ וְאֵלֵהֶי  
אֲבוֹתֵינוּ. יְיָ אֱלֹהֵי כָל בָּשָׂר,  
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית,  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ  
וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,  
וְתַאֲסוּף גְּלוּתֵינוּ לְחַצְרוֹת  
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת  
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב  
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַל תְּהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאִתָּה  
הוּא יי אֱלֹהֵינוּ וְאֵלֵהֶינוּ וְאֵלֵהֶי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מֶגֶן  
יִשְׁעֵנוּ אִתָּה הוּא. לְדוֹר וָדוֹר  
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיִּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל  
עֵת, עָרֵב וּבָקָר וְצִהָרִים.  
הַטוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְרַחֵם בִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל בָּלָם יִתְבָּרַךְ וַיִּתְּרוֹמֵם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,  
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ אִתָּה, יי, הַטוֹב שְׁמֶךָ, וְלָךְ  
נִאֲמָה לְהוֹדוֹת.

שְׁלֹם רַב עַל יִשְׂרָאֵל עַמָּךָ תָּשִׂים לְעוֹלָם, בִּי אִתָּה הוּא  
מִלֶּכְךָ אֲדוֹן לְכָל הַשְּׁלֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךָ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour.

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Peace is indeed of God's ordaining, for the yearning which stirs in all beings for harmony, is an endowment of this nature, as part of the pattern of creation. It is this yearning which inspires men to overcome the circumstances that beget conflict and to seek the establishment of God's kingdom of righteousness and peace.

בְּסֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבֵּר מִרָמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנִפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי; וְכָל חַחוּשָׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן  
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִיו לְרָצוֹן אִמְרֵי פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִיּוֹת. וְעֲרֹכָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִיּוֹת.

אבינו מלכנו

*On weekdays add:*

אָבִינוּ מֶלֶכְנוּ, חַטָּאנוּ לְפָנֶיךָ.  
אָבִינוּ מֶלֶכְנוּ, אֵין לָנוּ מִלֶּדֶ אֱלֹא אַתָּה.  
אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה עִמָּנוּ לִמְעַן שְׁמֶךָ.  
אָבִינוּ מֶלֶכְנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.  
אָבִינוּ מֶלֶכְנוּ, בְּטֵל מַעֲלֵינוּ כָּל גִּזְרוֹת קִשּׁוֹת.  
אָבִינוּ מֶלֶכְנוּ, בְּטֵל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

# AVINU MALKENU

*On weekdays add:*

Our Father, our King, we have sinned before Thee.

Our Father, our King, we have no King except Thee.

Our Father, our King, deal kindly with us for Thy name's sake.

Our Father, our King, grant us a good New Year.

Our Father, our King, annul all evil decrees against us.

Our Father, our King, annul the plans of our enemies.



אָבִינוּ מִלְכֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.  
 אָבִינוּ מִלְכֵנוּ, בִּלְעָה כָּל צָר וּמַשְׁטֵין מֵעֲלֵינוּ.  
 אָבִינוּ מִלְכֵנוּ, סָתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ.  
 אָבִינוּ מִלְכֵנוּ, בִּלְעָה דָּבָר וְחָרָב וְרָעָב, וְשָׂבִי וּמַשְׁחִית  
 וְעוֹן וְשֹׁמֵר, מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מִלְכֵנוּ, מִנֵּעַ מִנּוּפָה מִנּוּחֶלְתְּךָ.  
 אָבִינוּ מִלְכֵנוּ, סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.  
 אָבִינוּ מִלְכֵנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
 אָבִינוּ מִלְכֵנוּ, מַחֲזֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חֻבוֹתֵינוּ.  
 אָבִינוּ מִלְכֵנוּ, הַחֲזִיקֵנוּ בַּתְּשׁוּבָה שְׁלָמָה לְפָנֶיךָ.  
 אָבִינוּ מִלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלֵי עַמְּךָ.  
 אָבִינוּ מִלְכֵנוּ, קַרַע רֹעַ גִּזֵּר דִּינֵנוּ.

אָבִינוּ מִלְכֵנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.  
 אָבִינוּ מִלְכֵנוּ, בְּתִבְנוּ בְּסִפּר חַיִּים טוֹבִים.  
 אָבִינוּ מִלְכֵנוּ, בְּתִבְנוּ בְּסִפּר נְאֻלָּה וַיְשׁוּעָה.  
 אָבִינוּ מִלְכֵנוּ, בְּתִבְנוּ בְּסִפּר פְּרָנְסָה וּבְלִבְלָה.  
 אָבִינוּ מִלְכֵנוּ, בְּתִבְנוּ בְּסִפּר זְכוֹת.  
 אָבִינוּ מִלְכֵנוּ, בְּתִבְנוּ בְּסִפּר סְלִיחָה וּמְחִילָה.  
 אָבִינוּ מִלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקִרְוֵב.  
 אָבִינוּ מִלְכֵנוּ, הָרֵם קָרֵן יִשְׂרָאֵל עַמְּךָ.  
 אָבִינוּ מִלְכֵנוּ, הָרֵם קָרֵן מְשִׁיחְךָ.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, free us of every oppressor and adversary.

Our Father, our King, silence our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from the people of Thy covenant.

Our Father, our King, keep the plague from Thy people.

Our Father, our King, forgive and pardon all our iniquities.

Our Father, our King, blot out and remove our transgressions and our trespasses from before Thee.

Our Father, our King, in Thine abundant mercy cancel all the records of our transgressions.

Our Father, our King, bring us back to Thee in wholehearted repentance.

Our Father, our King, send a complete healing to the sick among Thy people.

Our Father, our King, annul the evil decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of a good life.

Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of sustenance and abundance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our deliverance soon to flourish.

Our Father, our King, raise the strength of Thy people Israel.

Our Father, our King, raise the strength of Thine anointed one.

אָבִינוּ מִלְכֵּנוּ, מֵלֵא יִדְּיֵנוּ מִבְּרִכּוֹתֶיךָ.

אָבִינוּ מִלְכֵּנוּ, מֵלֵא אֲסֻמֵּינוּ שְׁבַע.

אָבִינוּ מִלְכֵּנוּ, שְׂמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מִלְכֵּנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

אָבִינוּ מִלְכֵּנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתֵנוּ.

אָבִינוּ מִלְכֵּנוּ, נָא אַל תִּשְׁכַּחֵנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מִלְכֵּנוּ, זְכוֹר כִּי עָפָר אֲנֵחֵנוּ.

אָבִינוּ מִלְכֵּנוּ, תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רְצוֹן מִלְּפָנֶיךָ.

אָבִינוּ מִלְכֵּנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְּשֶׁךָ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִידֶךָ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמָּיִם עַל קִדּוּשׁ שְׁמֶךָ.

אָבִינוּ מִלְכֵּנוּ, נִקּוּם נִקְמַת דָּם עַבְדֶּיךָ הַשְּׁפוּדִּים.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן אִם לֹא לָמַעַנֵנוּ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לָמַעַן שְׁמוֹךְ הַגְּדוֹל הַגָּבוֹר וְהַנּוֹרָא

שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מִלְכֵּנוּ, חַנּוּן וְעֲנֻן, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Father, our King, fill our hands with Thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, be Thou receptive to our prayer.

Our Father, our King, dismiss us not empty-handed from Thy Presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with Thee.

Our Father, our King, have compassion on us, and on our children.

Our Father, our King, act for the sake of those who were slain for Thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming Thy unity.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of Thy name.

Our Father, our King, avenge the blood of Thy servants shed by tyrants.

Our Father, our King, do it for Thy sake, if not for ours.

Our Father, our King, do it for Thy sake and save us.

Our Father, our King, do it for the sake of Thine abundant mercy.

Our Father, our King, do it for the sake of Thy great, mighty and revered name, by which we are called.

Our Father, our King, be gracious to us and answer us. We can make no claims by virtue of our merits. Deal Thou mercifully and graciously with us, and deliver us.



Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעִנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמְרוּ בְּעֶלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שְׁלֵא עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שְׁלֵא שָׁם חָלַקְנוּ בָהֶם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ  
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מְמַעַל, וְשׁוֹכֵנִת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;  
אִמַּת מַלְכֵנוּ, אִפְסֵ זִילְתּוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם  
וְהִשְׁבַּת אֵל לְבַבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל  
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'naḥ-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-ḥey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

על בן נקודה לך, יי אלהינו, לראות מהרה בתפארת עזך,  
להעביר גלוילים מן הארץ, והאלילים ברות יברתון; לתקן  
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות  
אלך כל רשעי ארץ. יבירו וידעו כל יושבי תבל, כי לך  
תברע כל ברה, תשבע כל לשון. לפניך, יי אלהינו, יברעו  
ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך,  
ותמלוד עליהם מהרה לעולם ועד; כי המלכות שלך היא,  
ולעולמי עד תמלוד בכבוד, בכתוב בתורתך: יי ימלך  
לעולם ועד. Reader ונאמר: והיה יי למלך על כל הארץ;  
ביום ההוא יהיה יי אחד ושמו אחד.

# THE MOURNER'S KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעויה;  
וימליך מלכותה בתיבון וביומיו, ובחיי דכל בית ישראל  
בעגלא ובזמן קרוב, ואמרו אמן.

יהא שמה רבא מברך לעולם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתתדר,  
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא לעלא  
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירו בעלמא,  
ואמרו אמן.

יהא שלמא רבא מן שמא, וחיים, עלינו ועל כל ישראל,  
ואמרו אמן.

עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל  
ישראל, ואמרו אמן.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His Name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz  
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

#### THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.



# תפלת מנחה לערב יום כפור

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֶלָה.  
אֲשֶׁר הָעַם שָׁכְבָה לוֹ; אֲשֶׁר הָעַם שָׁי אֶל־הָיו.

*Psalm 145*

## תהלה לך דוד

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶחֱלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.  
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.  
הֵדָר כְּבוֹד הוֹדְךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וַעֲזֹזוּ נִזְרָאוֹתֶיךָ יֵאמְרוּ, וְגִדְלֹתֶיךָ אֶסְפְּרֶנָּה.  
זָכָר רַב טוֹבָה יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶלֶךְ אֲפִים וְגִדְל־חֶסֶד.  
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִדְוֶה יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הֵדָר מַלְכוּתוֹ.

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*Psalm 145* was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minhah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension. Because God's attributes were taken as goals for human emulation, *Psalm 145* has had important consequences in Jewish ethical thought. As God's mercy is over all His works, it was generalized in Jewish ethics, so must we show mercy toward all God's creatures.

Happy are they that dwell in Thy House;  
 They will ever praise Thee.  
 Happy is the people that is thus blessed;  
 Happy is the people whose God is the Lord.

*Psalm 145*

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
 And I will praise Thy name forever and ever.  
 Every day will I praise Thee,  
 And I will extol Thy name forever and ever.  
 Great is the Lord, and highly to be praised;  
 His greatness is unsearchable.  
 One generation shall laud Thy works to another,  
 And shall declare Thy mighty acts.  
 On the majestic glory of Thy splendor,  
 And on Thy wondrous deeds will I meditate.  
 And men shall proclaim the might of Thy tremendous acts;  
 And I will recount Thy greatness.  
 They shall make known the fame of Thy great goodness,  
 And shall exult in Thy righteousness.  
 The Lord is gracious and full of compassion,  
 Long forbearing, and abundant in kindness.  
 The Lord is good to all,  
 And His tender mercies are over all His works.  
 All Thy works shall extol Thee, O Lord,  
 And Thy faithful ones shall praise Thee.  
 They shall declare the glory of Thy kingdom,  
 And talk of Thy might;  
 To make known to the sons of men His mighty acts,  
 And the glorious majesty of His kingdom.

מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמּוֹשְׁלֶתְךָ בְּכָל דּוֹר וָדָר.  
 סוֹמֵךְ יי לְכָל הַנִּפְלִיּוֹת, וְזוֹקֵף לְכָל הַכּוֹפִיִּים.  
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
 פּוֹתֵחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
 צַדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.  
 קָרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.  
 תַּהַלֵּת יי יִדְבֵּר-פִּי; וַיִּבְרָךְ כָּל בָּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.  
 וְאַנְחֵנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הִלְלוּיָהּ. Reader

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֲלָמָא דִּי בָרָא בְרֵעוּתָהּ;  
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.  
 יְהִי שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאַמִּירָן בְּעֲלָמָא,  
 וְאַמְרוּ אָמֵן.

Modern science has enlarged our conception of God's grandeur, in having revealed to us more of the vastness and perfection of God's creation. It has also revealed to us more of God's goodness, for it has shown the universal concern throughout creation with the preservation of each organism and its endowment with remarkable powers for meeting crises in its existence, and of growth toward self-fulfillment.

Thy kingdom is an everlasting kingdom,  
 And Thy dominion will endure throughout all generations.  
 The Lord upholds all who fall,  
 And raises up all who are bowed down.  
 The eyes of all look hopefully to Thee,  
 And Thou givest them their food in due season.  
 Thou openest Thy hand,  
 And satisfiest every living thing with favor.  
 The Lord is righteous in all His ways,  
 And gracious in all His works.  
 The Lord is near unto all who call upon Him,  
 To all who call upon Him in truth.  
 He will fulfill the desire of those who revere Him;  
 He will also hear their cry, and will save them.  
 The Lord preserves all those who love Him;  
 But all the wicked will He bring low.  
 My mouth shall speak the praise of the Lord;  
 Let all men praise His holy name forever and ever.  
 We will praise the Lord from this time forth and forever.  
 Praise the Lord.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.



# THE AMIDAH

*The Amidah is recited standing in silent devotion:*

כִּי שֵׁם יְיָ אֱקָרָא, הָבוּ נִגְדֵל לְאַלְהֵינוּ.  
אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכֹרְנוּ לְחַיִּים, מְלֶכֶד חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מַחְיֶה מֵתִים אַתָּה, רַב לְחַיִּים.  
מִכֻּלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי  
עֶפֶר. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָךְ, מְלֶכֶד מִמִּית  
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמָן אַתָּה לְחַיִּים מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

Tradition generally objected to the recitation of petitionary prayers in the course of the first three and the last three *Brahot* of the *Amidah*. The prayer *זכרנו לחיים*, "Remember us unto life," is petitionary in character, and some authorities, therefore, objected to it. The distinction was finally drawn between private and public petition. Only the former was deemed out of place, but public petition was ruled admissible. *זכרנו לחיים* is plural in form to suggest that the individual reciting it is to associate the entire community in his entreaty; it is not a private petition. Petitionary prayer is

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips and I will declare Thy praises.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and, because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

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normally avoided in the first and last three *Brahot*, because these are part of the *Amidah* on the Sabbaths and festivals, as well as on weekdays. On the Sabbaths and festivals we are to avoid thinking of our wants, of our deficiencies, and concentrate instead on the bounty God has bestowed on us. The time for thinking of our wants is on weekdays, and the place of petitionary prayer is, therefore, in the portion of the *Amidah* which is recited on weekdays only.

THE KEDUSHAH

*Recited when the Reader repeats the Amidah:*

נְקַדֵּשׁ אֶת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמְי מְרוֹם,  
בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ—  
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.  
וּבְרַבְרֵי קִדְשֶׁךְ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.  
לְדֹר וָדֹר נִיד נְדִלְךָ, וְלִנְצַח נְצַחִים קִדְשְׁתָּךְ נְקַדִּישׁ,  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ  
נְדוּל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הַמְּלִיךְ הַקְדוֹשׁ.

*The following paragraph is omitted by the Reader when he repeats the Amidah:*

אַתָּה קְדוֹשׁ וְשְׁמוֹךְ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.  
בְּרוּךְ אַתָּה, יְיָ, הַמְּלִיךְ הַקְדוֹשׁ.  
אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה. חֲנֻנוּ מֵאַתָּה  
יְדָעָה, בִּינָה וְהַשְׁבֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַדַּעַת.  
הַשִּׁבְנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלִּבֵּנוּ לְעִבּוּדְךָ;  
וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יְיָ, הַרוֹצֵה  
בְּתַשׁוּבָה.

Man's return to God is an expression of his own will. But God plays a part in it, for it is He who planted the yearning for perfection in our natures, and it is He who invested us with a sense of guilt when we do evil. God's

THE KEDUSHAH

*Recited when the Reader repeats the Amidah:*

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is heard: Praised be the Lord throughout the universe.

And it is written in the words of Thy faithful David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. Praised be Thou, O Lord, Thou holy King.

*The following paragraph is omitted by the Reader when he repeats the Amidah:*

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. Praised be Thou, O Lord, Thou holy King.

Thou dost confer upon man the gift of knowledge, and Thou dost teach him understanding. O be generous unto us and grant us knowledge, understanding and discernment. Praised be Thou, O Lord, who bestowest knowledge upon mortal man.

O our Father, bring us back to Thy Torah, and do Thou, O our King, draw us near to Thy service. Lead us back unto Thee in a whole-hearted return. Praised be Thou, O Lord, who desirest man's return.

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intervention to inspire our return varies in intensity and scope, and because we need His help to overcome our wilfulness, we pray: "Lead us back unto Thee in a wholehearted return."



סֶלַח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מַחֵל לָנוּ מִלִּבֵּנוּ כִּי פָשַׁעְנוּ, כִּי  
 מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, חַנּוּן הַמִּרְבֶּה לְסִלָּח.  
 רֵאה נָא בְּעֵינֵינוּ וְרִיבָה רִיבְנוּ, וּגְאֹלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,  
 כִּי גּוֹאֵל חֲזַק אַתָּה. בָּרוּךְ אַתָּה, יְיָ, גּוֹאֵל יִשְׂרָאֵל.  
 רַפָּאנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנו וְנוֹשְׁעָה, כִּי תַחֲלֹתְנוּ אַתָּה;  
 וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ, כִּי אֵל מְלֹךְ רוֹפֵא נֶאֱמָן  
 וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.  
 בָּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל מִינֵי  
 תְּבוּאָתָה לְטוֹבָה, וְתֵן בִּרְכָּה עַל פְּנֵי הָאֲדָמָה, וְשַׁבְּעֵנוּ מִטּוֹבָךָ,  
 וּבָרַךְ שְׁנַתְנוּ בְּשָׁנִים טוֹבוֹת. בָּרוּךְ אַתָּה, יְיָ, מְבָרַךְ הַשָּׁנִים.  
 תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתְנוּ, וְשֵׂא גִס לְקַבֵּץ גְּלוּתֵינוּ,  
 וּמְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה, יְיָ, מְקַבֵּץ  
 נִדְחֵי עַמּוֹ יִשְׂרָאֵל.  
 הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבָרָאשׁוֹנָה, וְיִזְעֲצֵנוּ בְּבַתְחֻלָּה; וְהַסֵּר  
 מִמֶּנּוּ יְגוֹן וְאַנְחָה; וּמְלוֹךְ עָלֵינוּ, אַתָּה יְיָ לְבִדְךָ, בְּחֻסְדֶּךָ  
 וּבְרַחֲמִים, וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה, יְיָ, הַמְלֹךְ הַמִּשְׁפָּט.  
 לְמַלְשִׁינִים אֵל תִּהְיֶה תִקְוָה, וְכָל הַרְשָׁעָה כִּרְנוּעַ חֹאבֶה,  
 וְכָל אִיבִיד מִהֶרָה יִכָּרֵת; וְהַזְדִּים מִהֶרָה תַעֲקֹר וְתִשְׁבֵּר  
 וְתִמְגֹּר וְתִכְנִיעַ בְּמִהֶרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִים  
 וּמְכַנִּיעַ זָדִים.

We pray that God may "sound the great shofar to herald our freedom," for we know that He is the source of redemption, that He is the active force

Our Father, forgive us, for we have sinned. Our King, pardon us, for we have transgressed. For Thou dost forgive and pardon. Praised be Thou, O merciful God, who dost abundantly pardon.

O consider our affliction and do Thou champion our cause. Redeem us speedily for Thy name's sake, for Thou art a mighty Redeemer. Praised be Thou, O Lord, Redeemer of Israel.

O Lord, do Thou heal us, and we shall indeed be healed. Extend to us Thy help and we shall be saved. For in Thee is all our glory. O grant us a full healing for all our ailments, for Thou, our divine King, art a faithful and merciful Healer. Praised be Thou, O Lord, who healest the sick among Thy people Israel.

O Lord our God, bless the seasons of this year with all manner of produce for our wellbeing. Bless the earth with fruitfulness and satisfy us with Thine abundance. May this year be for us a year of prosperity. Praised be Thou, O Lord, who renewest the yearly bounty of the earth.

Sound the great shofar to herald our freedom. Lift a banner to gather our exiles and do Thou reunite our people dispersed in the four corners of the earth. Praised be Thou, O Lord, who dost restore the dispersed of Thy people Israel.

Restore our judges as of old and our counsellors as in ancient days. Remove from us grief and oppression. O Lord, do Thou alone rule over us, in lovingkindness and tender mercy, and vindicate us in judgment. Praised be Thou, O Lord, King of Judgment.

Frustrate the hope of slanderers, and let evil perish speedily. May those who resist Thee be speedily vanquished. Mayest Thou uproot, crush, and subdue the dominion of arrogance speedily, in our time. Praised be Thou, O Lord, who dost break the adversary and humble the arrogant.

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in history behind every human struggle for freedom. But this does not negate the necessity for man to collaborate actively with Him in the quest for freedom. Man is God's partner in the work of liberation as He is in the work of creation.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ, יְהִמּוּ נָא  
רַחֲמֶיךָ, יי אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ  
בְּאַמְתָּ, וְשִׁים חֲלָקְנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא גְבוּשׁ, כִּי בָךְ בְּטַחְנוּ.  
בְּרוּךְ אַתָּה, יי, מוֹשְׁעַן וּמִבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר  
דְּבַרְתָּ; וּבִגְוָה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָוִד  
מִתְהַרָה לְתוֹכָהּ תִּכּוֹן. בְּרוּךְ אַתָּה, יי, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צֶמַח דָּוִד עֲבָדְךָ מִתְהַרָה תַצְמִיחַ, וְקִרְנוֹ תִרְוֶם  
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יי,  
מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלְנוּ, יי אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתְנוּ, כִּי אַל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה;  
וּמִלִּפְנֵיךָ מִלְּכֵנוּ רִיקָם אַל תִּשְׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תְּפִלָּה.

רָצָה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם; וְהָשֵׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאַשִּׁי יִשְׂרָאֵל וְתְּפִלָּתָם בְּאַהֲבָה  
תִּקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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We pray not only for the physical return of the Jewish people to Jerusalem, but also for God's return, which is the yearning for the renewal of Jerusalem as a great spiritual center for the Jewish people and for the world. וְכִסֵּא דָוִד



May Thy tender mercies, O Lord, be directed toward all the righteous and the pious, toward our elders and our scholars, toward those who embrace our faith in sincerity of purpose—yea, toward all of us. Bestow Thy well-being upon all who truly trust in Thee, and grant our portion among them. O may we never be put to shame, for in Thee is our trust. Praised be Thou, O Lord, who art a stay and support for the righteous.

Do Thou in Thy mercy return to Thy city, Jerusalem, and do Thou dwell therein as Thou didst promise. Cause Jerusalem to be restored for an enduring life, and establish therein the ancient glory of David. Praised be Thou, O Lord, Restorer of Jerusalem.

Manifest to us speedily the dawn of the Messianic deliverance and cause it to flourish by the grace of Thy salvation. Thy redemption we await every day. Praised be Thou, O Lord, who causest deliverance to arise.

O Lord our God, heed our cry, and be merciful unto us. In loving favor do Thou accept our plea, for Thou, O God, dost heed prayer and entreaty. May we not be turned away unanswered from Thy presence, O our King. Thou dost mercifully heed the prayers of Thy people Israel. Praised be Thou, O Lord, who hearest our prayers.

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest Thy divine presence to return to Zion.

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מָהֵרָה לְתוֹכָהּ תִּכְנֶן means literally: "And mayest Thou establish therein the throne of David." We interpret "the throne of David" figuratively, as an allusion to the glory which he brought to his people by his work as king and as the great poet of man's life with God.



*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן  
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נִסְיָה שְׂבַכְל יוֹם עֲמֻנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַכְל  
עֵת, עָרַב וּבֹקֶר וְצַהֲרַיִם.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.  
מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן  
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נִסְיָה שְׂבַכְל יוֹם עֲמֻנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַכְל  
עֵת, עָרַב וּבֹקֶר וְצַהֲרַיִם.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.  
מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן  
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נִסְיָה שְׂבַכְל יוֹם עֲמֻנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַכְל  
עֵת, עָרַב וּבֹקֶר וְצַהֲרַיִם.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל בָּכָם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,  
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נֶאֱחָ  
לְהוֹדוֹת.

שְׁלֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא  
מֶלֶךְ אֶרֶץ לְכָל הַשְּׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour

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Praise is the acknowledgment of excellence, and it is not limited to God. But we say in our prayer that God is He to whom "it is fitting to offer praises." For all excellence we normally know is only relative, while of God we may say that "He is all good."

בְּסִפּוּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֶׂה הַשָּׁלוֹם.

*The Reader continues with the Kaddish on page 250.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְּעַלֵּם  
מִתְחַנְתָּנוּ; שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְף לֹאמֹר לְפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאִנוּ; אֲבָל  
אֲנַחְנוּ חַטָּאִנוּ.

אֲשָׁמְנוּ, בְּגִדְנוּ, נִזְלֵנוּ, דִּבְרֵנוּ דְּפִי;  
הָעֵינֵינוּ, וְהִרְשָׁעֵנוּ, זָדְנוּ, חֲמָסְנוּ, טָפְלֵנוּ שָׁקָר;  
יַעֲצֵנוּ רָע, בּוֹזְבֵנוּ, לָצֵנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,  
סָרְדְנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ, צָרְדְנוּ, קִשְׁיֵנוּ עֶרְף;  
רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבֹנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.  
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמַּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אִמֶּת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעֵנוּ.  
מֶה נֹאמֹר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֶה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֶי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חֵי. אַתָּה  
חּוֹפֵשׁ כָּל חֲדָרֵי בָטָן, וּבוֹחוֹן כְּלָיוֹת וְלֵב. אִין דְּבָר נַעֲלָם  
מִמֶּךָ, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבִכּוֹן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאתֵינוּ,  
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכְפֹּר לָנוּ עַל כָּל פִּשְׁעֵינוּ.

Rav Amram Gaon recommended that the Reader also recite the confessional after the *Amidah* in the *Minḥah* service, and that this be followed by



O Lord inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.

*The Reader continues with the Kaddish on page 250.*

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counseled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent, destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless spaces of the universe? All things hidden as all things open, Thou knowest them all.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

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the devotional prayer *Avinu Malkenu*. The prevailing practice is for the Reader to omit the confessional, and the *Avinu Malkenu* is omitted altogether at the Minḥah service.



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָר.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְחוֹר הַלֵּב.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְנָה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֵּק יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְר הָרָע,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,

For the sin we committed before Thee by insincere confession,

For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,

For the sin we committed before Thee by violence,

For the sin we committed before Thee by defaming Thy name,

For the sin we committed before Thee by unclean lips,

For the sin we committed before Thee by foolish speech,

For the sin we committed before Thee by evil passions,

For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁמֵד.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רָמוֹת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
 וְעַל בָּלֵם, אֶלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ,  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיַת עַל,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְאוֹת.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהִרְעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִבּוֹת.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוָא,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,

For the sin we committed before Thee by mocking,

For the sin we committed before Thee by slander,

For the sin we committed before Thee in our business dealings,

For the sin we committed before Thee in eating and drinking,

For the sin we committed before Thee by usury,

For the sin we committed before Thee by arrogance,

For the sin we committed before Thee by gossiping,

For the sin we committed before Thee by wanton looks,

For the sin we committed before Thee by haughty eyes,

For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu*

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee by false judgments,

For the sin we committed before Thee by betraying a neighbor,

For the sin we committed before Thee by envy,

For the sin we committed before Thee by levity,

For the sin we committed before Thee by being obstinate,

For the sin we committed before Thee by rushing to do evil,

For the sin we committed before Thee by talebearing,

For the sin we committed before Thee by false oaths,

For the sin we committed before Thee by unjust hatreds,

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The catalogue of sins of which we confess is grim. We may not have committed them directly, but the failure to act against an evil involves one in the guilt of its commission. The mark of a virtuous man is the sense of his moral self-doubt, in the face of the immense weight of evil that rests upon his world.



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַשׁוּמַת־יָד,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב.

וְעַל בָּדָם, אֲלוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְר־לָנוּ.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם עוֹלָה.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם חֲטָאת.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם קָרָבָן עוֹלָה וְיוֹרֵד.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם אָשֶׁם וְדַאי וְאָשֶׁם תָּלוּי.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם מִכַּת מְרֻדוֹת.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם מַלְקוֹת אֲרֻבָּעִים.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם מִיתָה בְּיַד שְׁמָיִם.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם כְּרַת וְעֲרִירִי.

וְעַל חַטָּאִים שְׁאָנוּ חֲבִיבִים עֲלֵיהֶם אֲרֻבַּע מִיתוֹת בֵּית דִּין,

סְקִיָּלָה, שְׂרָפָה, הֶרֶג, וְחֲנָק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא

תַּעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶם קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוֹם עֲשֵׂה, אֵת

הַגְּלוּיִם לָנוּ וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ כְּכֹר

אֲמִרָנוֹם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֵת שְׁאֵינָם גְּלוּיִם לָנוּ,

לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים, בְּדָבָר שְׁנֵאֲמַר: הַנִּסְתָּרֹת לִי

אֶלְהִינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֵי

הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֹלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל

בְּכָל דּוֹר וָדוֹר, וּמַבְלֵעֲרִיף אֵין לָנוּ מַלְאָךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא

אַתָּה.

For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,  
*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*  
 For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying  
 with a person's means,

For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,  
 For the sins whose penalty was a life of barrenness and excision  
 from one's people.

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written (Deuteronomy 29:28): The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to repent in accordance with the precepts of this Torah.

In every generation dost Thou offer forgiveness to the house of Israel and pardon to the families of Yeshurun, and we have no other King who can grant us forgiveness and pardon except Thee

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Wrongdoing is not limited to the deliberate and conscious rejection of the right in favor of what is wrong. We are involved in guilt when we are passive in the face of evil, and do not combat it. On occasions, too, we do wrong without being aware that it is wrong. Our duty is to be vigilant, and the lack of awareness does not leave us guiltless.

אֱלֹהִי, עַד שְׁלֹא נִוצַרְתִּי אִינִי כְדֹאִי, וְעַכְשָׁו שֶׁנִּוצַרְתִּי בְּאֵלֹוֹ  
 לֹא נִוצַרְתִּי; עָפָר אֲנִי בְּחַיִּי, קֹל וְחִמּוֹר בְּמִיתָתִי; הֲרִי אֲנִי  
 לְפָנֶיךָ כְּבָלִי מָלֵא בּוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי  
 וְאֵלֵהִי אֲבוֹתִי, שְׁלֹא אֶחְטֵא עוֹד; וּמָה שֶׁחָטָאתִי לְפָנֶיךָ מֶרֶק  
 בְּרַחֲמֶיךָ הָרַבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֻלָּים רָעִים.  
 אֱלֹהִי, נֹצֵר לְשׁוֹנֵי מָרַע, וְשֹׁפֵט מִדְּבַר מֶרְמָה; וְלִמְקַלְלֵי  
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָעָפָר לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
 הִפֵּר עֲצָתָם וּמָלַקֵל מִחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן  
 יִמְיִנֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן  
 יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וַעֲנֵנִי. יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי  
 לְפָנֶיךָ, יְיָ, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
 שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
 בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת. וְעֲרֹבָה לִי מִנַּחַת  
 יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת.

Jewish tradition certainly does not teach man's worthlessness, as appears to be implied in the prayer *נוצרתי איני כדאי*. Man is endowed with dignity, being created in God's image. But man's dignity is relative, and when he measures himself by God's perfection, he feels appalled by his inadequacy. He is frail in virtue, frail in wisdom. He cannot escape the limitations of his bodily nature. Perhaps the greatest mark of man's excellence is the fact that he can become aware of his smallness in relation to God. It is akin to the sense



O my God, before I was created I was nothing, and now that I have been created of what worth am I? In life I am dust, and more so when I fall prey to death. When I measure my life in Thy presence, I am confused and ashamed of myself. Help me, O God and God of my fathers, to steer clear of sin. And as for my past sins, purge me of them in Thy great mercy, but, I pray, not through severe pain and disease.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary in splendor and in awe, as in ancient days. Amen.

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of humility which possesses the greatest scientists and philosophers. In the face of the immensity of life, and the wondrous wisdom embodied in it, they feel ignorant. This higher kind of ignorance is known only by the truly enlightened spirits of the human race.

**אלהי נצור** was originally a private devotion of one of the Talmudists, the son of Ravina; it was later adapted as the conclusion of the *Amidah* at each service. Though man enjoys freewill and he must therefore make his own choice between right and wrong, our liturgy often prays for divine assistance to reinforce the inclination to choose what is right.



Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְרָא בְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעֵלְיָא לְעֵלְיָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִתְמַתָּא, דְאִמְרִין בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדָלָה לְיוֹצֵר בְּרָאשִׁית,  
שְׂלָא עֲשֵׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שְׂלָא שָׂם חֻלְקֵנוּ בְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחֵנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְכֵּךְ מַלְכֵּי הַמַּלְכִּים, תְּקַדֵּשׁ בְּרוּךְ  
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם  
מְמַעַל, וְשׁוֹכֵנִת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;  
אֵמֶת מַלְכֵּנוּ, אֵפְסָא זִלְתּוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם  
וְהִשְׁבַּתְּ אֵל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל  
הָאֲרֶץ מִתַּחַת, אֵין עוֹד.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

#### ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'nah-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-ḥey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

על בן נקמה לך, יי אלהינו, לראות מהרה בתפארת עזך,  
להעביר גזילים מן הארץ, והאלילים פרות יברתו; לתקן  
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות  
אלך כל רשעי ארץ. יבירו וידעו כל יושבי תבל, כי לך  
תכרע כל ברה, תשבע כל לשון. לפניך, יי אלהינו, יכרעו  
ויפללו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך,  
ותמלוד עליהם מהרה לעולם ועד; כי המלכות שלך היא,  
ולעולמי עד תמלוד בכבוד, בכתוב בתורתך: יי ימלוד  
לעולם ועד. Reader ונאמר: והיה יי למלך על כל הארץ;  
ביום ההוא יהיה יי אחד ושמו אחד.

# THE MOURNER'S KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעויה;  
וימלוד מלכותה בחייכון ובימיכון, ובחיי דכל בית ישראל  
בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדר,  
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא לעלא  
מן כל ברבתא ושרתא, תשבחתא ונחמתא, דאמירן בעלמא,  
ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל,  
ואמרו אמן.

עשה שלום במוקדו, הוא יעשה שלום עלינו ועל כל  
ישראל, ואמרו אמן.



We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His Name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz

Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

#### THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.



# הדלקת נר ליום הכפורים

## CANDLE LIGHTING FOR YOM KIPPUR

*On Friday night include words in brackets:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם הַכְּפוּרִים.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיַּמְנוּ  
וְהִנֵּעַנוּ לַזְמַן הַזֶּה.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-she-  
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu l'had-leek neyr shel [shabbos  
ve shel] yom ha-kippurim.

Praised be Thou, O Lord our God, King of the universe, who  
hast instructed us to kindle lights to usher in the [Sabbath and the]  
Day of Atonement.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-  
yo-nu v'kee-mo-nu v'higee-o-nu la-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who  
hast kept us in life, and hast sustained us, and privileged us to  
reach this season.

O God of forgiveness and of love, extend Thy mercies to me  
and all the members of my household, among all Thy children  
who will come before Thee on this Day of Judgment. Guide us  
to acknowledge our weaknesses, our failures and our sins, that we  
may be renewed in Thy grace.

As the light I have kindled soars ever upward, so may the  
light of Thy Torah ever raise our lives, our homes and all man-  
kind toward Thee. O God, remove from us the burden of our  
guilt and grant us the joy of knowing that we are forgiven. Inscribe  
us in the book of life, contentment, and peace. Amen.

# ברכת הורים

## BLESSING OF CHILDREN

*After the candle lighting the head of the house blesses the children:*

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ, יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ, יִשָּׂא יי פָּנָיו  
אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם. יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמִים שְׁתַּחֲוִי  
בְּנֵי הַחַיִּיבִים חַיִּים וְקַיָּמִים, וַיִּתֵּן יי בְּלִבְכֶּם אֱהָבָתוֹ וַיְרָאֲתוֹ.  
וַתְּהִיָּה חֻשְׁקְכֶם בַּתּוֹרָה וּבְמִצְוֹת וּלְעִשׂוֹת רָצוֹן אֲבִיכֶם  
שְׁבַשְׁמִים. וַיִּתֵּן לִי אֱלֹהִים פְּרִנְסָה בְּרוּחַ, בְּהַתָּר וּבְנִחַת  
מִתַּחַת יָדוֹ הִרְחַבָה, שְׂאוּכַל לְזוֹנְכֶם וּלְכַלְכֵּל אֶתְכֶם  
וּלְגַדְלָכֶם וּלְהַדְרִיבְכֶם בְּדַרְכֵי טוֹבִים וְיִשְׁרִים. וַיִּי יִשְׁפִיעַ  
עֲלֵיכֶם שְׁפַע בְּרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיכֶם, וַיִּכְתּוֹב  
וַיַּחֲתוֹם אֶתְכֶם לְחַיִּים טוֹבִים וְאַרוּכִים, בְּתוֹךְ כָּל צְדִיקִים  
וּבְתוֹךְ כָּל יִשְׂרָאֵל. אָמֵן.

May the Lord bless you and keep you; may He cause His Presence to shine upon you and be gracious unto you; may He turn with favor unto you and give you peace.

May our Heavenly Father sustain you, my beloved children, in life and health, and may He put it in your hearts to love Him and to fear Him, and to pursue the study of the Torah and the fulfillment of His commandments. May He enable me to meet the obligations of parenthood, to provide amply for your needs, and to guide you toward good and upright character. May He bless all your undertakings, and grant you a long and happy life, together with all the righteous, and the entire household of Israel. Amen.

# פתיחה לכל נדרי

*Prayer by Rabbi Hayim David Azulai*

רבנו של עולם, בהעלותנו על־לִבְנוּ רב קצורנו  
בעבדתך ובעסק תורתך הקדושה וקיום מצותיך, כל  
עצמותינו יאחזמו קעד, ויראים וחרדים אֲנַחְנו מאימת דינך  
הקדוש. על־כן באנו לִפְנֶיךָ בְּכַפִּיפַת ראש לְהַזְכִּיר ולְעוֹרֵר  
רַחֲמֶיךָ.

אל מֶלֶא רַחֲמִים, יְיָהּמוּ נָא רַחֲמֶיךָ לְקַבֵּל בְּרָצוֹן  
הַכְנַעְתָּנוּ וְהִרְהוּרֵי תְשׁוּבָה הַמְתַּנּוּצָצִים בָּנוּ. לֵב טָהוֹר  
בְּרָא־לָנוּ אֱלֹהֵינוּ וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבָּנוּ, וְרִשְׁפֵי הַתְּעוֹרְרוֹת  
לָבָנוּ בְּאַהֲבָתְךָ וּבְתוֹרַתְךָ יִתְמִידוֹ וְיִתְרָבוּ בְּלִי הַפֶּסֶק. וְתוֹכְנוּ  
שְׂיָהָא לָבָנוּ נָכוֹן וּמְסוּר בְּיָדֵינוּ וְלֹא נִכְעַס וְלֹא נִכְעִיסָהּ.  
וְתִסְפִּיק בְּיָדֵינוּ לְהִתְרַחֵק מִכָּל הַמַּדּוֹת הָרָעוֹת וְהָאִסּוּרוֹת,  
וּבִפְרֹט זָכְנוּ לְהִתְרַחֵק מִחֲנֻאָה, וְהַפֶּעַס, וְהַהֲקַפְּדָה, וּמִכָּל  
גְּבוּהָ לֵב וְנִהְיָה מִיֹּשְׁבִים בְּדַעְתָּנוּ וְנִפְרִי עֲרֻבָנוּ, וְנִהְיָה אוֹהֲבֵי  
שָׁלוֹם וּמְרַבִּים שָׁלוֹם, וְתוֹכְנוּ לְהִתְרַחֵק מִלְּצָנוֹת וּשְׁקָר וְחֲנֻפָּה  
וְלִשְׁוֹן הָרַע.

אֵב רַחֲמָן, תֵּן בָּנוּ בַח וּבְרִיאוֹת וְזָכְנוּ לְהִתְרַחֵק מִתַּאֲוֹת  
וְהַבְּלִי הָעוֹלָם הַזֶּה, וְתוֹכְנוּ לְהִיּוֹת שְׂמֵחִים בְּעֵסֶק תוֹרַתְךָ  
וּמִצְוֹתֶיךָ וּלְהִיּוֹת בְּטָחוֹנֵנוּ בְּךָ תָּדִיר, וּמִלֵּאָה הָאָרֶץ יַעֲדָה אֶת  
יְיָ לִירָאָה וְלֵאֲהָבָה אֶת־שִׁמְךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, וְכֵן יְהִי  
רָצוֹן. אָמֵן.

## MEDITATION BEFORE KOL NIDRE

*Prayer by Rabbi Hayim David Azulai*

Sovereign of the Universe, we are overcome with remorse when we consider how little we have done to serve Thee, to study Thy Torah and fulfill Thy precepts.

Awed by the gravity of this season of judgment, we now come before Thee in humility and with contrite spirits to seek Thy mercy.

O God, abounding in mercy, do Thou heed the feelings of our contrition and penitence stirring within us.

Purify our hearts and renew our spirits in steadfastness and in truth.

Deepen our inclination to love Thee and to pursue the teaching of Thy Torah.

Help us to achieve self-control, and guard us from outbreaks of temper by which we displease Thee.

Enable us to shun the evil traits of pride, anger, and selfishness.

Aid us to live gently, with calmness of spirit, and illumine our understanding that we may know our true place in the world.

Inspire us to love peace and to promote peace, and guard us against mockery, lying, and hypocrisy.

Make us sensitive to the feelings of others and keep us from gossip and from words of malice by which we disparage the good name of a fellow man.

Merciful Father, make us strong to resist lusting after the vain things of the world.

Give us the wisdom of heart to live with integrity and honor, in which alone we may find abiding peace.

Grant us to find joy in pursuing Thy Torah and Thy commandments and to feel secure through our trust in Thee.

And let all the earth be filled with the knowledge of the Lord, that all men may come to revere and to love Thee, O great, mighty, and awesome God. Amen.



# פתיחה לכל נדרי

*Prayer by Rabbi Abraham Isaac Kook*

העבר חרפתי, הסר דאגתי,  
מחח פשעי,  
בְּרִי שְׂאוּכַל לְהַתְפַּלֵּל לְפָנֶיךָ בְּמֵאֹר פָּנִים,  
לְעֶסֶק בְּמִצְוֹתֶיךָ וּבַתּוֹרָתְךָ בְּשִׂמְחַת קִדְשׁ.  
אֲזַכָּה נָא לְשִׁמְחַת אֶת־בְּרִיּוֹתֶיךָ,  
לְרוֹמֵם וּלְפָאֵר אֶת־יְרֵאֶיךָ.  
זַכֵּנִי לְהַרְבוֹת טוֹבָה וְחֶסֶד וּבִרְכָּה בְּעוֹלָם.  
יִבְשׁוּ זְרִים, כִּי שָׁקַר עֲוֹנוֹנִי,  
וְאֲנִי בַּפִּקּוּדֶיךָ אֲשַׁתַּעֲשֶׂה.  
הַצִּילֵנִי מִכָּל־חֲלָשָׁה, מִכָּל־רַפְיוֹן,  
וּמִכָּל־מַדָּה רָעָה.  
הֵאִירָה עֵינִי בְּהָאֶרֶת שְׁשׁוֹן יִשְׁעֶךָ.  
הוֹשִׁיעָה אֶת־עַמְּךָ;  
תֵּן בְּלֵב עַם קִדְשֶׁךָ יִרְאָתְךָ  
וּפְחַד הַדָּר וְאֹן עֲזֶךָ.  
סִמְכֶם בְּאַהֲבָתְךָ,  
יִשְׂרָם נָא בִּישׁוֹר מִסִּלָּתְךָ.  
הוֹפִיעַ בְּלִבָּם  
הָאֶרֶת חֲמוּדַת נְעִימַת קִדְשֶׁת שַׁבַּת קִדְשֶׁךָ,  
וְחֹשִׁיבֵם אֶל נִחְלָתְךָ,  
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.

## MEDITATION BEFORE KOL NIDRE

*Prayer by Rabbi Abraham Isaac Kook*

Take away my shame,  
Lift my anxiety,  
Absolve me of my sin  
And enable me to pray before Thee  
With gladness of heart,  
To pursue Thy commandments and Thy Torah  
In the joy of holiness.  
Grant me  
To bring happiness to all Thy children,  
To exalt and ennoble Thy faithful,  
To spread goodness and mercy  
And blessing in the world.  
Humble the arrogant  
Who have tried to pervert me with falsehood  
While I sought my happiness in serving Thee.  
Save me from weakness  
And from faltering  
And from every evil trait,  
Illumine my eyes  
With the light of Thy deliverance.  
Help Thy people,  
Imbue the heart of Thy people with reverence  
And with awe before Thy majesty.  
Strengthen them with Thy love,  
Guide them to walk in the path of Thy righteousness  
Kindle in their hearts  
The light of the holiness of this Day of Holiness  
And bring them to possess the inheritance  
Thou hast set for them,  
Speedily, speedily, in our time, soon.  
Amen.

## PRAYER BEFORE KOL NIDRE

*Based on Psalm 139.*

O Lord, Thou hast searched me, and Thou knowest me,  
Thou knowest when I sit down and when I stand up, Thou  
understandest my thoughts from afar.

Thou measurest my going about and my lying down, and art  
acquainted with all my ways.

Thou enfoldest my whole being, and Thy hand is ever upon me.

Whither shall I go from Thy spirit, or whither shall I flee from  
Thy Presence?

If I rise toward the heavens, Thou art there; if I descend into  
the lowest depths, Thou art there.

If I take myself wings to fly to the farthest east, or settle in  
the remotest parts of the west, there too, Thy hand will direct me.

And if I say, Darkness will conceal me, the night will be my  
protection, even the darkness is not too dark for Thee.

For Thee the night shines as the day, and the darkness is as  
the light.

For Thou hast made my innermost parts; Thou hast knit me  
together in my mother's womb.

I will give thanks unto Thee for the great marvels of my  
being; wonderful are Thy works, and I know it very well.

My frame was not hidden from Thee when I was made in  
secret, when I was woven together in the invisible place.

Thine eye did see my unfinished substance, and in Thy book  
my birth was written down, as are all the days of man's life.

How precious have been Thy thoughts on my behalf, how  
great their number.

If I tried to count them, they are more numerous than the  
sand; when I awake, I am still with Thee.

Search me, O God, and know my heart, try me, and know  
my thoughts.

And see if there be any wicked way in me, correct me and lead  
me in the way everlasting.

## PRAYER BEFORE KOL NIDRE

Lord of the universe, Thou hast given us this day for the renunciation of sin. Humbly we stand in Thy presence, overwhelmed with the awareness of our many failures. We cannot recite them all because they are too many, but we know that we have often been rash and inconsiderate, rebellious and impatient. We spoke when we should have been silent, and we were silent when we should have spoken. We often failed to use our strength in Thy service and in the service of our fellow-man. We shrank from duty when in our heart of hearts we knew where duty pointed.

O Lord, we know that there is no man so righteous that he can be sinless in Thy sight. But on this Day of Atonement we resolve to be more zealous in our striving after righteousness. Do Thou strengthen us in our resolve, and help us overcome the many temptations that would lure us from the right path.

On this sacred night, may our prayers rise before Thy throne of mercy. Forgive our sins, and absolve us from wrongdoing. Inscribe us for a year of life, health, peace, and help us rise toward greater perfection before Thee. Amen.

### THE SUMMONS TO FORGIVENESS

עֲבִירוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר.  
עֲבִירוֹת שְׁבִין אָדָם לְחֻבְרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד  
שִׁירְצָה אֶת חֻבְרוֹ.

For transgressions between man and God, Yom Kippur may effect atonement, but for transgressions between man and his neighbor, Yom Kippur cannot effect atonement unless the man who committed the offense will seek pardon from his neighbor.

(Mishnah, Yoma 8:9).

*In the spirit of this admonition, members of the congregation may now speak to one another asking and offering forgiveness.*



# תפלת ערבית ליום כפור

*When putting on the Tallit say:*

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו  
וצונו להתעטף בציצית.

*Reader:*

אור זרע לצדיק, ולישרי לב שמחה.  
בישיבה של מעלה ובשיבה של מטה,  
על דעת המקום ועל דעת הקהל,  
אנו מתירין להתפלל עם העברנים.

*Reader, three times:*

*For vows taken rashly, for pledges unfulfilled, and pledges not kept,  
absolve us, O Lord.*

## כָּל נִדְרֵי

ואסרי וחרמי, וקונמי וכונוי, וקנוסי ושבועות, דנדרנא  
ודאשתבענא, ודאחרמנא ודאסרנא על נפשנא, מיום  
בפרים זה עד יום בפרים הבא עלינו לטובה, בלהון  
אחרטנא בהון. בלהון יהון שרן, שביקין שביתין, בטליו  
ומבטליו, לא שרירין ולא קימין. נדרנא לא נדרי, ואסרנא  
לא אסרי, ושבועתנא לא שבועות.

Judaism has always looked upon voluntary obligations, assumed through the freely given word as sacred and binding. When we vow, or pledge, or promise, we establish a claim upon our honor, and we are in duty bound to match the deed with the word, to fulfill the vows, or pledges, or promises that our words have uttered.

Alas, that we cannot always do this! Sometimes we speak in haste, our words are sometimes rash or foolish. And in every life there is a vast volume

## MAARIV—YOM KIPPUR

*When putting on the Tallit say:*

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and has instructed us to robe ourselves in a Tallit to remind us of all the commandments of Thy Torah.

*Reader:*

A light will shine for the righteous, and for the upright of heart there will be joy.

In the name of the heavenly tribunal and the earthly tribunal, by the permission of the Almighty and by the permission of this congregation, we declare it lawful to pray with those who have transgressed.

*Reader, three times:*

*For vows taken rashly, for pledges unfulfilled, and pledges not kept, absolve us, O Lord.*

### KOL NIDRE

All vows, renunciations, promises, obligations, oaths, taken rashly, from this Day of Atonement till the next, may we attain it in peace, we regret them in advance. May we be absolved of them, may we be released from them, may they be null and void and of no effect. May they not be binding upon us. Such vows shall not be considered vows; such renunciations, no renunciations; and such oaths, no oaths.

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of words uttered without the awareness of the gravity which should accompany them. The words are spoken, but the deed is not done.

The *Kol Nidré* prayer is our entreaty before the God of mercy to forgive our violation of the sacredness of the word. It asks God to deem all such words as though they had never been uttered.

The Talmud refers to the practice of annulling vows, but the text of the *Kol Nidré* prayer is post-Talmudic. The *Kol Nidré* is Aramaic, the vernacular spoken by the Jews of Babylonia, where the prayer originated. A Hebrew version of *Kol Nidré* was prepared by Rabbi Meir ben Samuel, a grandson of Rashi, in the eleventh century. The melody to which the *Kol Nidré* is sung was composed by a cantor in Germany in the sixteenth century.

## תפלת ערבית ליום כפור

Numbers 15:26; 14:19-20.

*Reader and Congregation, three times:*

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל  
וְלִגְד הַנָּהָר בְּתוֹכָם, כִּי לְכָל הָעָם בְּשִׁנָּה.

*Reader:*

סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה בְּגִדְלָךְ חֲסִידֶךָ, וּבְאַשֶׁר  
נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֶּה. וְשֵׁם נֶאֱמָר:

*Congregation and Reader:*

וַיֹּאמֶר יְהוָה סִלַּחְתִּי בְדָבָרְךָ.

*Reader and Congregation:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁחֵינּוּ וְקִיַּמְנוּ  
וְהִנֵּעְנוּ לְזִמְנְךָ.

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## THOUGHTS ON PENITENCE

*The will to penitence is always present within the heart. At the very moment of sin the impulse to repent lies dormant within the soul, and it radiates its influence which will become felt when remorse will set in, calling for return.*

*Every evil action is bound to produce illness and pain, and individually as well as collectively much of our suffering derives from this. After a person realizes that he himself, by his improper action, has caused the curtailment of life which he suffers, he seeks to correct his state, to return to the laws which govern life, so that he might return to a state of health. This is the way of penitence.*

*Penitence is sometimes sudden and sometimes gradual. There are times when penitence comes suddenly. A sudden flash of spiritual awareness confronts the soul. All at once, one becomes conscious of the evil and the sordidness of sin, and he is converted into a new person. And in the same instant, he feels a profound relaxation within himself. Such penitence is a token of some special grace, the*

*Numbers 15:26; 14:19-20.*

*Reader and Congregation, three times:*

And may atonement be granted to the whole congregation of Israel and to the stranger who lives among them, for all have transgressed unwittingly.

*Reader:*

Forgive the sins of this people in accordance with Thy great mercy, as Thou hast continued to forgive them from the days of Egypt until now.

*Congregation and Reader:*

As we have been promised: And the Lord said, I have forgiven, in accordance with Thy plea.

*Reader and Congregation:*

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this day.

*influence of some great soul-force, whose ways are to be traced to the ultimate mystery of our being.*

*The removal of sin is like the removal of scales from the eyes. A new field of vision opens before us, the broad expanse of heavens and earth, and all the beings that inhabit them.*

*The stubborn persistence in the self-same opinion and the clinging thereby to the sinful pattern which has developed into a habit, whether in act or in thought, is a form of sickness. It is a mark of servitude to the past, which does not allow the free light of penitence to shine in its full strength. For penitence aspires to take us to the true and the original freedom with which God has endowed us, in which there are no traces of bondage whatever.*

*The fact that man stumbles, that he is always prone to transgress the bounds of justice and morality does not diminish his perfection. For the essence of his perfection is in the quest, in the abiding aspiration for what is perfect. This longing is the root of penitence, which steers him throughout life and brings him to the highest good.*



*On the Sabbath add Psalm 92 and Psalm 93:*

*Psalm 92*

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.  
 טוֹב לַהֲדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.  
 לַחַיִּיד בִּבְקֶרֶת חֶסֶדְךָ, וְאַמּוֹנָתְךָ בִּלְיֹדוֹת.  
 עָלֵי עֲשׂוֹר וְעָלֵי נָבֵל, עָלֵי הַגִּיּוֹן בְּכִנּוֹר.  
 כִּי שִׁמְחָתָנִי יְיָ בִּפְעֻלָּתְךָ; בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנִי.  
 מִה־נִּגְדָּלוּ מַעֲשֵׂיךָ, יְיָ; מְאֹד עָמְקוּ מַחְשַׁבְתֶּיךָ.  
 אִישׁ בְּעַר לֹא יֵדַע, וּכְסִיר לֹא יֵבִין אֶת זֹאת.  
 בִּפְרוֹחַ רָשָׁעִים כִּמוֹ עֹשֵׁב, וַיִּצְצוּ כָל פְּעֻלֵּי אֱנוֹן,  
 לְהַשְׁמָדֵם עֲדֵי עַד.  
 וְאַתָּה מָרוֹם לְעַלְמִים, יְיָ.  
 כִּי הִנֵּה אִיִּבִיךָ, יְיָ, כִּי הִנֵּה אִיִּבִיךָ יֹאבְדוּ,  
 יִתְפָּרְדוּ כָל־פְּעֻלֵּי אֱנוֹן.  
 וְתָרֵם בְּרָאִים קִרְנִי; בִּלְתִּי בְשִׁמּוֹן רַעְנוֹ.  
 וְתִבַּט עֵינֵי בְשׁוּרִי, בְּקַמִּים עָלֵי מְרָעִים תִּשְׁמַעְנָה אָזְנִי.  
 צִדִּיק בְּתִמְרוֹ יִפְרֹחַ, בְּאַרְזֵי בֵלְכָנוֹן יִשְׁנֶה.

This Psalm is a moving tribute to God for having created a world wondrous in wisdom and goodness. It affirms the righteousness of divine providence, despite the apparent prosperity of evil men. The law God has ordained for the government of the world will in the end destroy evil men, while the righteous will be established in triumph.

The *Targum* ascribes the authorship of this Psalm to Adam who was moved to sing it on the first Sabbath, when he was privileged to behold the grandeur of the world which was to be his home.

The Midrash *Bereshit Rabbah*, chapter 22, also ascribes this Psalm to Adam, who, it is suggested, was moved to sing of the wisdom and goodness

*On the Sabbath add Psalm 92 and Psalm 93:*

*Psalm 92*

A PSALM, A SONG FOR THE SABBATH DAY.

It is good to thank Thee, Lord,  
In song to praise Thy name;  
At dawn to tell Thy mercy,  
Each night Thy faith proclaim.

From harp and lute and lyre  
Will rise my hymn of praise;  
I will acclaim Thy goodness,  
The splendor of Thy ways.

Thy works have been my rapture,  
Nobly Thy world is made;  
Thy deeds have set me singing;  
Deeply Thy plans are laid.

The fool will never fathom  
The workings of Thy hand;  
The laws of Thy creation  
He cannot understand.

Evil may spread and flourish,  
Sprout as the verdant grass;  
Brief is its hour of triumph,  
It blossomed but to pass.

Thou art forever sovereign,  
Thou bringest evil low;  
Thou wilt sustain my honor,  
Routing the wicked foe.

Thy righteous seed will prosper,  
Like the palm their growth will be;  
They will rise tall and upright  
As a stately cedar tree.

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of creation, after he had experienced the efficacy of repentance and the joy of being restored to God's love. It is appropriate to recite this Psalm on the Sabbath because the Sabbath was ordained to celebrate God's creation of the world.

שְׁתוּלִים בְּבֵית יי, בְּחִצּוֹת אֶלְהֵינוּ יִפְרִיחוּ.  
 Reader עוד יְנוּבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.  
 לְחַיֵּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עוֹלָתָהּ בּוּ.

Psalm 93

יי מֶלֶךְ, גִּּאוֹת לָבֵשׁ; לָבֵשׁ יי, עֹז הַתְּאֵזֶר;  
 אֵף תִּבּוֹן תִּבְל, בֶּל תִּמּוֹט.  
 נָכוֹן בִּסְאֵף מָאֵז, מֵעוֹלָם אֶתָּה.  
 נִשְׁאוּ נְהָרוֹת, יי, נִשְׁאוּ נְהָרוֹת קוֹלָם,  
 יִשְׁאוּ נְהָרוֹת דְּבָכִים.  
 מִקְלֹת מִיָּם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,  
 אֲדִיר בְּמָרוֹם יי.  
 Reader עֲרִתִּיךָ נֶאֱמָנוּ מְאֹד, לְבִיתְךָ נֶאֱוָה קָדֵשׁ,  
 יי, לְאֶרֶץ יָמִים.

*In some synagogues it is the practice to follow this Psalm with the Mourner's Kaddish, to be found on page 251.*

## THE POWER OF PENITENCE

*The power of penitence was ordained before the creation of the world, according to the Talmud (Pesahim 54a). This is understandable.*

*The world was created according to a plan, a plan which made man free and, therefore, capable of error. Was not this a dangerous liberty that God resolved to give man? What was to prevent man from straying permanently from his Creator and languishing in sin?*

*Before creation was launched, God, therefore, included a vital corollary in His design. He gave man the power to return, and He surrounded his life with various safeguards that would keep him from*

Firmly their roots are planted  
In the Lord's holy shrine;  
They will abound and blossom  
Within His courts divine.

They will grow old, still blooming,  
Their powers never dim;  
And tell that God is upright—  
There is no flaw in Him.

*Psalm 93*

The Lord is King,  
He adorned Himself with the majesty of creation;  
The Lord girded Himself with strength,  
And He established the world securely  
That it cannot be moved.  
From the beginning of time is Thy throne firmly set;  
Thou hast been from all eternity.

The rivers, O Lord,  
The rivers raise up their voice,  
The rivers raise up a mighty shout.  
The mighty waters,  
The raging waves of the sea,  
They all proclaim:  
Mighty is the Lord in His universe.

The testimonies of Thy presence are ever faithful;  
The grandeur of Thy holiness fills Thy creation.  
Thou reignest, O Lord, forevermore.

*In some synagogues it is the practice to follow this Psalm with the Mourner's Kaddish, to be found on page 251.*

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*being permanently lost in error, that would steer him back to God, from whatever false road he might have strayed on.*

*The various distresses which afflict us because of our deficient lives are the safeguards against permanent straying. And our capacity to return is attested to by the gladness experienced when we renounce falsehood and sin. It is a token that God has accepted us, that we have been renewed in His grace.*



*Reader:*

בְּרָכוּ אֶת יְיָ הַמְבָרֵךְ.

*Congregation and Reader:*

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב  
עַרְבִים; בְּחִכְמָה פּוֹתַח שְׁעִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים;  
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וָלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ  
מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמֵבִיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין  
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ,  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עַרְבִים.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עָמָד אֲהַבְתָּ; תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לַפְּדוּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁבְכֵנו  
וּבְקוֹמָנוּ נָשִׁית בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וָלַיְלָה;  
Reader וְאֲהַבְתָּ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

There is a human side to the Torah, the role played by the men who spoke and wrote its words, but the inspiration to speak and write came from God, and because the Torah is so precious, it moved our people to praise God for His gift in which they saw a token of His special love. The affirmation of God's love for Israel does not negate His love for other people. All men who became aware of their unique endowments owe a like acknowledgment to God as the source of their blessings. For all great creative achievements

*Reader:*

Bor̄u es adonoy ha-mevoroh.

Praise the Lord to whom all praise is due.

*Congregation and Reader:*

Boruh adonoy ha-mevoroh le-olom voed.

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe. In wisdom dost Thou bring on the dusk of twilight and openest the gates of the heavens to usher in a new day. In understanding dost Thou arrange the changes of time and the succession of seasons. Thou hast set the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. Thou makest the day to fade into the night and Thou hast set a boundary between day and night. Thou art the Lord of all the heavenly hosts. O ever-living God, as Thy rule is established over the kingdom of nature, may it also be established over us forever and ever. Praised be Thou, O Lord, who bringest on the evening twilight.

#### AHAVAT OLAM

With everlasting love hast Thou loved the house of Israel.

Thou hast revealed to us a Law and commandments, statutes and judgments.

Therefore, O Lord our God, when we lie down and when we rise up we shall attend to Thy statutes.

We shall rejoice in the words of Thy Law and in Thy commandments forever and ever.

They are our life and the measure of our days and we will meditate on them day and night.

Mayest Thou never take away Thy love from us.

Praised be Thou, O Lord, who lovest Thy people Israel.

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are man's response to an inspiration which comes ultimately from God, and the unique creations which characterize particular people are a token of God's special love for them.

*When praying without a Minyan, begin with:*

(אל מִלֵּךְ נֶאֱמֹן.)

*Deuteronomy 6: 4-9.*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהֳבָת אֵת יְיָ אֱלֹהֶיהָ בְּכָל לֵבָבָהּ וּבְכָל נַפְשָׁהּ וּבְכָל  
מַאֲדָּהּ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוָּה הַיּוֹם, עַל  
לֵבָבָהּ. וְשָׁנַנְתָּם לִבְנֶיהָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבִלְכֻתָּהּ  
בְּדֶרֶךְ, וּבְשֹׁכְבָהּ וּבְקוּמָהּ. וְקִשְׁרָתָם לְאוֹת עַל יָדָהּ, וְהָיוּ  
לְטֹטְפֹת בֵּין עֵינֶיהָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתָהּ וּבְשַׁעֲרֶיהָ.

*Deuteronomy 11:13-21.*

וְהָיָה אִם שָׁמַע תִּשְׁמָעוּ אֶל מְצֻוֹתַי, אֲשֶׁר אָנֹכִי מְצַוָּה אִתְּכֶם  
הַיּוֹם, לֹא־הִבֵּה אֵת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכָל לֵבָבְכֶם וּבְכָל  
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפַּח  
דֶּגְלֶיךָ, וְתִירְשֶׁךָ וַיִּצְהָרֶךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לִבְהֶמְתְּךָ, וְאָכְלָתָּ  
וְשִׁבַּעְתָּ. הַשְּׁמָרוּ לָכֶם פֶּן יִפְתָּה לִבְבְּכֶם, וְסִרְתָּם וַעֲבַדְתָּם  
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וְעָצַר  
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאָדְמָה לֹא תִתֵּן אֶת יְבוּלָהּ;  
וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם  
אֶת דְּבָרֵי אֱלֹהֵי עַל לֵבָבְכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתֶם אִתְּם לְאוֹת  
עַל יָדְכֶם, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֻתֶם אִתְּם אֶת  
בְּנֵיכֶם לְדָבָר בָּם, בְּשִׁבְתָּהּ בְּבֵיתָהּ, וּבִלְכֻתָּהּ בְּדֶרֶךְ, וּבְשֹׁכְבָהּ  
וּבְקוּמָהּ. וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתָהּ וּבְשַׁעֲרֶיהָ.



*When praying without a Minyan, begin with:*

(God is a faithful King.)

*Deuteronomy 6: 4-9.*

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall bind a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

*Deuteronomy 11:13-21.*

And if you will obey My commandments which I command you this day, to love the Lord, your God, and to serve Him with fullness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor, and be satisfied.

Beware, lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities.



לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
 יי לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

*Numbers 15:37-41.*

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל  
 צִיצִית הַכֶּנָף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ  
 וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יי, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִחַדּוּ אַחֲרֵי  
 לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לִמְעַן  
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.  
 אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת  
 לָכֶם לֵאלֹהִים; אֲנִי Reader יי אֱלֹהֵיכֶם—

אָמֵת וְאַמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ  
 כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים;  
 הָאֵל הַנּוֹפֵרֵנוּ לָנוּ מִצְרָינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אִיבֵי נַפְשֵׁנוּ;  
 הַעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר;  
 הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוּט רִגְלָנוּ;  
 הַמְדַּרְיֵכֵנוּ עַל בָּמוֹת אִיבֵינוּ, וַיִּרֶם קֶרְנֵנוּ עַל כָּל שִׁנְאֵינוּ;  
 הַעֹשֶׂה לָנוּ נֹסִים וְנִקְמָה בַּפְּרָעָה,  
 אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם;  
 הַמַּכֶּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,  
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

*Numbers 15:37-41.*

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and certain it is,  
That He is the Lord our God,  
There is none else;

And that we, the people of Israel,  
Have been summoned to His service.

It is He who redeemed us from the might of kings;  
He delivered us from the grip of tyrants.

Our God brought judgment upon our enemies  
And retribution upon our oppressors.

His saving acts are beyond our understanding,  
His wonders are infinite.

He kept us in life, and He did not allow us to stumble,  
He led us victorious over the strong places of our enemies

He sustained our strength in the face of all our foes,  
He wrought miracles and judgments against Pharaoh,  
He performed signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage to  
freedom,

But their pursuing foes perished in the depths of the sea.

הַמַּעֲבִיר בָּנוּ בֵּין נֹזְרֵי יָם סוּף;  
 אֶת רוּדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.  
 וְרָאוּ בָנוּ וְבוֹרְתוֹ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,  
 וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.  
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ בְּלִים:  
 מִי כָמֹכָה בָּאֱלֹהִים, יְיָ; מִי כָמֹכָה נֶאֱדָר בְּקִדְשׁ,  
 נוֹרָא תַהֲלִית, עֹשֶׂה פֶלְאָ.  
 מַלְכוּתְךָ רָאוּ בְּנִיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; זֶה אֱלֹהֵי עָנוּ וְאָמְרוּ:  
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.  
 וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיֹּאצֵּל מִיַּד חֲזָק מִמֶּנּוּ.  
 בְּרוּךְ אַתָּה, יְיָ, נֹאֵל יִשְׂרָאֵל.  
 הַשְׂבִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מַלְכֵנוּ, לְחַיִּים;  
 וּפְרוֹשׁ עָלֵינוּ סִבְת שְׁלוֹמְךָ, וְתִקְנֵנוּ בַעֲצָה טוֹבָה מִלִּפְנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ; וְהִגּוּ בַעֲדֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר  
 וְחָרָב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל בְּנִפְיָךְ  
 תַּסְתִּירֵנוּ; כִּי אֵל שׁוֹמֵרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן  
 וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה  
 וְעַד עוֹלָם, Reader וּפְרוֹשׁ עָלֵינוּ סִבְת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה, יְיָ,  
 הַפּוֹרֵשׁ סִבְת שָׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָּיִם.

Moses taught the Israelites to acclaim God, rather than their human leader, as the ultimate source of their deliverance. It was this interpretation which made the exodus from Egypt the symbol of the new deliverance hoped for in every generation. The human leader undoubtedly contributes to his-

His children witnessed His triumph as they praised His name,  
In gladness they declared their loyalty to His kingdom.

Moses led the children of Israel in a song of acclaim:  
Who can compare to Thee in power, O God?  
Who can compare to Thee in holiness?

Thou dost ever perform wondrous deeds,  
None can recount all Thy praises.

They acknowledged the sway of His might  
As they beheld His wonders at the Red Sea.

This is my God, they proclaimed,  
The Lord will reign forever and ever.

The Lord has ever freed Jacob,  
He has saved him from adversaries mightier than he.

Praised be Thou, O Lord, Redeemer of Israel.

Cause us, O Lord our God, to retire for the night in peace and  
in the morning do Thou, our King, awaken us again to life.

Enfold us with Thy protecting peace and improve us with Thy  
good counsel.

Help us, for Thou art a merciful God. Shield us against foe,  
and plague, and sword, and famine, and grief.

Liberate us from evil powers that assail us on every side  
Shelter us by Thy Presence, for Thou, O God, art our Guardian  
and Deliverer. Thou, O God, art a gracious and merciful King.

Mayest Thou guard our coming and going for life and peace,  
now and forever. Mayest Thou enfold us with the shelter of Thy  
peace.

Praised be Thou, O Lord, who spreadest peace over us, over  
all Thy people Israel, and over Jerusalem.

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toric developments, but he is mortal and soon passes from the scene. The  
recognition that God is the true Deliverer is a source of abiding hope.



## תפלת ערבית ליום כפור

*On the Sabbath say:*

*Exodus 31:16-17.*

(וַשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת  
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנָּפֶשׁ.)

*Leviticus 16:30.*

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְשָׁהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם  
לִפְנֵי יְיָ תִטְהָרוּ.

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֶנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקַדְשָׁא, בָּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּן בְּעֶלְמָא,  
וְאִמְרוּ אָמֵן.

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.  
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*On the Sabbath say:*

*Exodus 31:16-17.*

(The children of Israel shall keep the Sabbath day and observe it throughout their generations for an everlasting covenant. It is a sign between Me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day His work ceased, and He ordained rest.)

*Leviticus 16:30.*

For on this day shall atonement be made for you to cleanse you, of all your sins shall you be cleansed before the Lord.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

#### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

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The Hebrew text phrases the promise of redemption in the present tense, **וּמִבְּיָא עֹאֵל**. The *Abudraham* commentary suggests that this promise is, therefore, to be taken in a continuous sense. In every generation, whenever the children of Israel should face grave peril, God will inspire leaders to redeem them.

זָכְרָנוּ לְחַיִּים, מִלֵּךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַנְךָ אֱלֹהִים חַיִּים.

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אֲבֹתֶיךָ.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי; מַתִּיבָה מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.  
מִכָּלֶיךָ חַיִּים בְּחֶסֶד, מַתִּיבָה מַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מִלֵּךְ מַמְיֵת  
וּמַתִּיבָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מַתִּים. בָּרוּךְ אַתָּה, יְיָ, מַתִּיבָה הַמַּתִּים.  
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.  
וּבְכֵן תֵּן פִּתְדֶּךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל  
כָּל מַה שֶּׁבִּרְאָתָךְ, וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כְלָם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִי שְׁלָם,  
כְּמוֹ שִׁידְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהִשְׁלֵטָן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה  
בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתָךְ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תַּהֲלֶה לִירֵאֶיךָ וְתַקְנֶה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתַחֲנוּ פֶה לְמִיחֲלִים לָךְ, שְׁמַחָה לְאַרְצְךָ וְשִׁשׁוֹן  
לְעִירְךָ, וּצְמִיחַת קָרוֹן לְדוֹד עַבְדְּךָ, וְעִרִיכַת נֵר לְבֹרִישי  
מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

The *Amidah* on Rosh Hashanah and Yom Kippur includes three prayers, each of which begins with **ובכן**. They sum up a major theme of the High Holyday liturgy. The first voices the hope for the universal acknowledgment of God as King; the second voices the hope for the restoration of Israel; the third voices the hope for the vindication of the righteous, as they triumph over the forces of evil arrayed against them.



Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.



ובבן צדיקים יראו וישמחו, וישרים יעלזו, וחסידים  
ברנה יגילו, ועולתה תקפץ פיה, וכל הרשעה בלה בעשן  
תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדה, על כל מעשיה, בהר ציון משכן  
בבודד, ובירושלים עיר קדשה, בכתוב בדברי קדשה:  
ימלך יי לעולם, אלהיה ציון לדר ודר; הללויה.

קדוש אתה ונורא שמך, ואין אלוה מבלעדיה, בכתוב:  
ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך  
אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיה, וקרבתנו  
מלכנו לעבודתך, ושמך הנדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדשה  
ולמנוחה, ואת יום] הפפורים הזה למחילה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע, ויפקד ויזכר וזכרנו ופקדוננו, וזכרון אבותינו,  
וזכרון משית בן-דוד עבדך, וזכרון ירושלים עיר קדשה,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הפפורים הזה. וזכרנו,  
יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
לחיים; ובדבר ישועה ורחמים חוס וחננו, ורחם עלינו  
והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

Extend to us this day, Thy blessings of life and well-being. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם [הַשַּׁבָּת  
הַזֶּה וּבַיּוֹם] הַכּוֹפְרִים הַזֶּה. מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֲה פְשָׁעֶיךָ לְמַעַנִי,  
וְחַטָּאתֶיךָ לֹא אֶזְכֵּר. וְנֹאמַר: מַחֲחִי כַעֲב פְשָׁעֶיךָ, וְכַעֲנוֹן  
חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי נִאֲלָתֶיךָ. וְנֹאמַר: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר  
עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תַּתְהַרֵּוּ.  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתָן חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.  
[וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִנְוְחוּ  
בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. וְטַהֵר לִבֵּנוּ לַעֲבֹדְךָ בְּאַמֶּת, כִּי  
אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,  
וּמִכָּל־עֲרִידָה אֵין לָנוּ מִלֶּדֶד מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה,  
יְיָ, מִלֶּדֶד מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
וּמַעֲבִיר אֲשַׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּדֶד עַל כָּל הָאָרֶץ  
מִקִּדְשְׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל יוֹם הַכּוֹפְרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהִשָּׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה  
תִּקְבֹּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר



Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. [Our God and God of our fathers, may our Sabbath rest be worthy before Thee.] Make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer: Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to



נודה לך, ונספר תהלתך, על חיינו המסורים בידך, ועל  
נשמותינו הפקודות לך, ועל נסיך שבכל יום עמנו, ועל  
נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב  
בי לא כלו רחמיה, והמרחם בי לא תמו חסדיך, מעולם  
קנינו לך.

ועל כלם יתברך ויתרומם שמה, מלפנו, תמיד לעולם  
ועד.

ובתוב לחיים טובים כל בני בריתך.

וכל החיים יודוך סלה, ויהללו את שמה באמת, האל,  
ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמה, ולך נאה  
להודות.

שלוש רב על ישראל עמה תשים לעולם, בי אתה הוא  
מלך אדון לכל השלום, וטוב בעיניך לברך את עמך  
ישראל בכל עת ובכל שעה בשלומך.

בספר חיים, ברכה ושלום ופרנסה טובה, נזכר ונכתב  
לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום.  
ברוך אתה, יי, עושה השלום.

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו, ואל  
תתעלם מתחנו; שאין אנחנו עזי פנים וקשי ערף לומר  
לפניך, יי אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו;  
אבל אנחנו חטאנו.

אשמנו, בגדנו, גזלנו, דברנו רפי;  
העונו, והרשענו, זדנו, חמסנו, טפלו שקר;

Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

Our God and God of our fathers may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have strayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

---

The confessional is plural in form, rather than singular. The sins confessed here are the sins of the community and not of the individual. The individual recites them, and where he recognizes a private failing the confessional is certainly meant to voice his private remorse. But the principal burden of the confessional is to commit the individual to a sense of responsibility for whatever wrongdoing goes on in the community generally. For a person is obligated to help redeem his fellow man from sin and from the condition which fosters sin. And when wrong is done by anyone in society, everyone must feel a sense of guilt.

יַעֲצֵנוּ רַע, בְּזָבְנוּ, לָצָנוּ, מְרִדְנוּ, נֹאצָנוּ,  
סָרְרָנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁינוּ עֲרָף;  
רָשָׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲנִינוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִפְּשָׁעֶיךָ הַטּוֹבִים, וְלֹא שָׁנָה לָנוּ. וְאַתָּה  
צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אִמַּת עֲשִׂיתָ וְנִאֲנַחְנוּ הִרְשָׁעֵנוּ.  
מִה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלִימוֹת סִתְרֵי כָּל חַי. אַתָּה  
חוֹפֵשׁ כָּל תַּדְרֵי בָשָׂר, וּבּוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם  
מִפָּנֶיךָ, וְאֵין נִסְתָּר מִנִּגְדֶּיךָ. וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאַל־יְהִי אֲבוֹתֵינוּ, שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל  
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,  
וְעַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.  
עַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת,  
וְעַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.  
עַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּנִלְוֵי עֲרִירוֹת,  
וְעַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּנִלְוֵי וּבִסְתָר.  
עַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,  
וְעַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּדְבוּר פֶּה.  
עַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע,  
וְעַל חַטֹּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּהִרְחוּר הַלֵּב.



We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless spaces of the universe? All things hidden as all things open, Thou knowest everything.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,



עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִעֲדַת זְנוּת,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִדּוּי פֶה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְתָּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵּק יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיִצְרַת הָרֶעַ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבִלֹּא יוֹדְעִים.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֹּר-לָנוּ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֻזָּב,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפְתָּ שָׁחַד.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשְׁאֵל וּבְמַתָּן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁדָּה וּבְמַרְבִּית,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׂפָתוֹתֵינוּ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינִי.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֹּר-לָנוּ.

For the sin we committed before Thee by licentiousness,  
 For the sin we committed before Thee by insincere confessions,  
 For the sin we committed before Thee by disrespect for parents  
 and teachers,

For the sin we committed before Thee deliberately or un-  
 intentionally,

For the sin we committed before Thee by violence,  
 For the sin we committed before Thee by defaming Thy name,  
 For the sin we committed before Thee by unclean lips,  
 For the sin we committed before Thee by foolish speech,  
 For the sin we committed before Thee by evil passions,

For the sin we committed before Thee knowingly and un-  
 knowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant  
 us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and  
 falsehood,

For the sin we committed before Thee by bribery,  
 For the sin we committed before Thee by mocking,  
 For the sin we committed before Thee by slander,  
 For the sin we committed before Thee in our business dealings,  
 For the sin we committed before Thee in eating and drinking,  
 For the sin we committed before Thee by usury,  
 For the sin we committed before Thee by arrogance,  
 For the sin we committed before Thee by gossiping,  
 For the sin we committed before Thee by wanton looks,  
 For the sin we committed before Thee by haughty eyes,  
 For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant  
 us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּפְּרִיקָת עַל,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּפְּלִילוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּצְּדִית קָע,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּצָּרוֹת עֵינַי.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּקְלֹות רֹאשׁ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּקְשִׁיוֹת עֶרְף.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהִרְע,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּרְבִּילוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּשְּׁבוּעַת שָׁוָא,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּשְּׁנֹאת חֲנָם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּתְּשׁוּמַת־יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בַּתְּמַחוֹן לִכְב.  
 וְעַל כָּלֵם, אֵלֹוֶה סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בַּפֶּר־לָנוּ.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם עוֹלָה.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם חַטָּאת.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיִזְרֵד.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם אֲשֶׁם וְדָאִי וְאֲשֶׁם תְּלוֹי.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם מִכַּת מְרֻדוֹת.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם מַלְקוֹת אֲרָבָעִים.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם מִיתָה בְּיַד־שָׁמַיִם.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם פָּרַת וְעִרְרִי.  
 וְעַל חַטָּאִים שְׁאֲנוּ חֲטָיִים עֲלֵיהֶם אֲרָבַע מִיתוֹת בֵּית דִּין,  
 סְקִילָה שְׂרָפָה, הֶרֶג וְחַנּוּקָה. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא  
 תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהּ קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּהּ קוֹם עֲשֵׂה, אֵת

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee by false judgments,

For the sin we committed before Thee by betraying a neighbor,

For the sin we committed before Thee by envy,

For the sin we committed before Thee by levity,

For the sin we committed before Thee by being obstinate,

For the sin we committed before Thee by rushing to do evil,

For the sin we committed before Thee by talebearing,

For the sin we committed before Thee by false oaths,

For the sin we committed before Thee by unjust hatreds,

For the sin we committed before Thee by a breach of trust,

For the sin we committed before Thee by confusion of mind,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sins whose expiation called for a burnt offering,

For the sins whose expiation called for a sin-offering,

For the sins whose expiation called for an offering varying with a person's means,

For the sins whose expiation called for various guilt-offerings,

For the sins whose expiation called for the affliction of the body,

For the sins whose penalty was forty lashes,

For the sins whose penalty was death by an act of God,

For the sins whose penalty was a life of barrenness, and excision from one's people,

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments,



הַגְּלוּיִם לָנוּ וְאֵת שְׁאִינָם גְּלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ כְּכֹר  
אֲמִרָנוֹם לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עֲלֵיהֶם; וְאֵת שְׁאִינָם גְּלוּיִם לָנוּ,  
לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים, בְּדָבָר שְׁנֵאֲמַר: הַנִּסְתָּרֹת לִי  
אֵלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֵי  
הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל  
בְּכָל יוֹר וָדוֹר, וּמַבְלֵעַ עֲדִידָה אֵין לָנוּ מִלֶּכֶךְ מוֹחֵל וְסוֹלֶחַת אֶלֶּא  
אַתָּה.

אֵלֹהֵי, עַד שָׁלֹא נוֹצַרְתִּי אֵינִי כְדָאִי, וְעַכְשָׁו שְׁנוֹצַרְתִּי בְּאֵלֹהֵי  
לֹא נוֹצַרְתִּי; עָפָר אָנִי בְּתִי, קֹל וְחִמּוֹר בְּמִיתָתִי; הֲרִי אָנִי  
לְפָנֶיךָ כְּכֹלִי מָלֵא בּוֹשָׁה וּבְלִמָּה. יְהִי רַצוֹן מִלְּפָנֶיךָ, יְיָ אֵלֹהֵי  
וְאֵלֹהֵי אֲבוֹתַי, שְׁלֹא אֶחְטָא עוֹד; וּמֵה שִׁחַטָּאֲתִי לְפָנֶיךָ מִרַק  
בְּרַחֲמֶיךָ הָרַבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלָּים רָעִים.  
אֵלֹהֵי, נִצֹּר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מוֹדֵבֵר מִרְמָה; וְלִמְקַלְלֵי  
נִפְשֵׁי תִדּוּם, וְנִפְשֵׁי בַּעֲפָר לְכָל תַּהֲוָה. פִּתַּח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נִפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן  
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן  
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וַעֲנֵנִי. יְהִיו לְרַצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי  
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רַצוֹן מִלְּפָנֶיךָ, יְיָ אֵלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעָרְבָה לִי מִנְחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written: The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to act in accordance with the precepts of this Torah.

O my God, before I was created I was nothing, and now that I have been created, what am I? In life I am dust, and more so when I fall prey to death. When I measure my life in Thy presence, I am confused and I am ashamed. Help me, O God and God of my fathers, to steer clear of sin. And as for my past sins, purge me of them in Thy great mercy, but, I pray, not through severe and painful disease.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

*On the Sabbath:*

(ויבֹּלְנוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מִלְּאֲכֻתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל  
מִלְּאֲכֻתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ  
אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מִלְּאֲכֻתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

*When praying with a Minyan continue:*

*Reader:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

*Reader and Congregation:*

מִגֵּן אֲבוֹת בְּדִבְרֵךְ, מַחְיֶה מֵתִים בְּמַאֲמָרוֹ,  
הַמְלִיךְ הַקְדוֹשׁ שְׁאִין בְּמוֹהוֹ,  
הַמְנִיחַ לַעֲמוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ,  
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם; לִפְנֵינוּ נַעֲבֹד בִּירְאָה וּפֶחַד,  
וְנוֹדֶה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד.  
מִזֶּעַן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,  
מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי,  
וּמְנִיחַ בְּקִדְשָׁהּ לָעַם מְדֻשָּׁנִי עֲנֵנִי, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

*Reader:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתֵנוּ; קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
וְתוֹחֵלְקֵנוּ בְּתוֹרָתֶךָ; שְׂבַעְנוּ מִטּוֹבֶךָ, וְשִׁמַּחְנוּ בִּישׁוּעָתֶךָ; וְטַהַר  
לִבֵּנוּ לַעֲבֹדֶךָ בְּאֵמֶת; וְהִנְחֵילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן  
שְׁבַת קִדְשֶׁךָ, וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יְיָ,  
מְקַדֵּשׁ הַשְּׁבַת.



*On the Sabbath:*

(And the heavens and the earth were finished and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.

*When praying with a Minyan continue:*

*Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob; Thou God art great, mighty and awe-inspiring. Thou art supreme in sovereignty, the Master of heaven and earth.

*Reader and Congregation:*

His word was a shield to our fathers,  
His command yields everlasting life.  
Our King is holy beyond compare.  
He showered His love upon His people  
By giving them the holy Sabbath,  
A day of peace and release from strife.  
We shall worship Him with trembling and awe,  
And ever praise His name.  
From Him all blessings flow;  
To Him all praise is due.  
He is the Lord of peace,  
He imparts holiness to the Sabbath;  
The seventh day is blessed by Him.  
The holy God ordained repose,  
A joyous boon to His people,  
In remembrance of the work of creation.

*Reader:*

Our God and God of our Fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that our portion may be among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. And purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein true rest. Praised be Thou, O Lord, who hallowest the Sabbath.)



## MEDITATION

We are born in a state of innocence, as we declare in a prayer which introduces the Morning Service, "O my God, Thou hast planted within me a soul in purity." But God chose to make us free creatures who must discover through our own efforts the difference between right and wrong. Thus were we endowed with the capacity to err, to go astray. Our straying, however, is only transitory, for implanted in our nature is also a longing to return. The pursuit of false goals soon evokes a reaction, and we become discontented with our condition. We feel unworthy, we long to be better, to return to our innocence, to return to God, from whom we have strayed.

\* \* \*

When a society pursues false goals and permits injustice to prevail in its midst, the reaction may take the form of internal strife and revolution. A new life will be established upon the ruins of the old, but the new life will face the peril of new corruption, and a new need of cleansing. The striving against the lingering wrongs which pervade every man and group, is the mark of God's providence, who continues to summon us to remake ourselves and our world in the image of the ideal. This striving is the root of *teshuvah* or penitence, which will never permit us to remain as we are, which will ever send us in quest for improvement.

\* \* \*

At times, penitence is directed against a specific sin or sins. The person confronts his sin in full consciousness, he feels remorse for having yielded to temptation, his soul struggles and purges itself, until he is gradually released from the coils of sin. He feels within himself a new freedom, and it fills him with delight; he is healed of his soul's affliction. At times, however, there is no awareness of any specific sin or sins, only a general malaise, a general feeling of unworthiness. Penitence then takes the form of a general effort to improve our lives. Penitence makes us new beings, relieving us from sins known and unknown, and it enables us to behold the world in new splendor. A great joy comes upon us, born of the feeling that we have been renewed in God's grace.

\* \* \*

Penitence converts the consciousness of sin, with all its painful sordidness, into a source of delight for the soul. For the sin that has been truly repented begets a deepened knowledge of how hideous evil really is, and a deepened love for the good. A sinner who has truly repented knows a secret joy, inspired by the awareness that he has escaped from a great melancholy, a great affliction which would have destroyed him.

\* \* \*

Every sin fashions a disturbance within the soul, which begets a distortion that may be read on the face, in the voice, and in our general behavior. Sin obscures the light by which we live and it produces defects that are discernible to the eye of a sensitive observer. Only penitence can vanquish this disturbance, and create in its place a brave and healthy spirit.

## FOR EVERY WORD

For every word I speak to Thee  
I hear Thy word in turn;  
I feel Thy love within my heart  
When for Thy love I yearn.

If I should seek to walk with Thee,  
Thou wilt be at my side;  
My hand alone can shut Thy door  
Or swing it open wide.

I strayed so far from Thee, my God,  
I am bereft, alone;  
But now I stand in penitence  
Before Thy mercy's throne.

My hand is ready to grasp Thine,  
And I will hold it fast.  
O lift from me my loneliness,  
I have returned at last.

יַעֲלֶה	תַּחֲנוּנֵנוּ	מִעֲרֵב,
וַיָּבֹא	שׁוּעֲתָנוּ	מִבְּקָר,
וַיִּרְאֶה	רַחוּמֵינוּ	עַד עֲרֵב.
יַעֲלֶה	קוֹלֵנוּ	מִעֲרֵב,
וַיָּבֹא	צַדִּיקָתָנוּ	מִבְּקָר,
וַיִּרְאֶה	פְּדִיּוֹנֵנוּ	עַד עֲרֵב.
יַעֲלֶה	עֲנוּיֵנוּ	מִעֲרֵב,
וַיָּבֹא	סְלִיחָתָנוּ	מִבְּקָר,
וַיִּרְאֶה	נִאֲקָתָנוּ	עַד עֲרֵב.
יַעֲלֶה	מְנוּסָנוּ	מִעֲרֵב,
וַיָּבֹא	לְמַעַנֵנוּ	מִבְּקָר,
וַיִּרְאֶה	כְּפוּרָנוּ	עַד עֲרֵב.
יַעֲלֶה	יִשְׁעֵנוּ	מִעֲרֵב,
וַיָּבֹא	טְהִרָנוּ	מִבְּקָר,
וַיִּרְאֶה	חַנוּנֵנוּ	עַד עֲרֵב.
יַעֲלֶה	זְכָרוֹנֵנוּ	מִעֲרֵב,
וַיָּבֹא	וַעֲדָנוּ	מִבְּקָר,
וַיִּרְאֶה	הַדְרָתָנוּ	עַד עֲרֵב.
יַעֲלֶה	דְּפָקָנוּ	מִעֲרֵב,
וַיָּבֹא	גִילָנוּ	מִבְּקָר,
וַיִּרְאֶה	בְּקִשְׁתָּנוּ	עַד עֲרֵב.
יַעֲלֶה	אֲנָקָתָנוּ	מִעֲרֵב,
וַיָּבֹא	אֱלִיד	מִבְּקָר,
וַיִּרְאֶה	אֱלִינוּ	עַד עֲרֵב.

## YAALEH

May our entreaty rise to Thee at evening time,  
May our cry come before Thee in the morning,  
And may our song be received by Thee at the dusk.

May our voices rise to Thee at evening time,  
May our uprightness reach Thee in the morning,  
And may our redemption come from Thee at dusk.

May our fasting rise to Thee at evening time,  
May our penitence come before Thee in the morning,  
And may our plea be heard by Thee at dusk.

May our trust in Thee rise up at evening time,  
May it rise for Thine own sake in the morning,  
And may atonement come from Thee at dusk.

May our deliverance be decreed by Thee at evening time,  
May our cleansing come before Thee in the morning,  
And may Thy grace be conferred on us at dusk.

May our remembrance come to Thee at evening time,  
May our assembly win Thy favor in the morning,  
And may our adorations reach to Thee at dusk.

May our knocking at Thy gates be heard at evening time,  
May joy be ours in the morning,  
And may our petition be granted at dusk.

May our supplication rise to Thee at evening time,  
May it come before Thee in the morning,  
And may it win Thy mercy at dusk.

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The anonymous hymn *Yaaleh* portrays the vigil of prayer on the Day of Atonement, commencing at evening, continuing through the next day, and concluding at dusk. The verbs *יעלה*, *ויבא*, *ויראה* which are repeated in every stanza are clearly inspired by the special prayer recited in the *Amidah* on the major festivals, *יעלה ויבא*. The second word of every line follows the reverse order of the Hebrew alphabet.



## SHOMEA TEFILLAH

שָׁמַעַ תְּפִלָּה, עֲדִיךָ כָּל בָּשָׂר יָבֹאוּ. יָבוֹא כָּל בָּשָׂר  
 לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי. יָבֹאוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וּיִכְבְּדוּ  
 לְשִׁמְךָ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה, נִבְרַכְהָ לְפָנֶיךָ יי עוֹשֵׁנוּ. בָּאוּ  
 שְׁעָרֵינוּ בְּתוֹדָה, חֲצֵרֵתֵינוּ בְּתִהְלָה; הוֹדֵנוּ לֹא בְּרָכוּ שְׁמוֹ. הִנֵּה  
 בְּרָכוּ אֶת יי כָּל עַבְדֵי יי, הַעֲמָדִים בְּבֵית יי בְּלִילוֹת. שְׂאוּ  
 יְדֵיכֶם קֹדֶשׁ וּבְרָכוּ אֶת יי. נִבְּאוּהָ לְמִשְׁכְּנוֹתֵינוּ, נִשְׁתַּחֲוֶה לְהֵדָם  
 רִנָּלֵינוּ. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדָם רִנָּלֵינוּ, קְדוֹשׁ הוּא.  
 רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵר קֹדֶשׁוֹ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.  
 הִשְׁתַּחֲוּוּ לַיי בְּהִדְרַת קֹדֶשׁ, חִילוּ מִפָּנָיו כָּל הָאָרֶץ. וְאַנְחֵנוּ,  
 בָּרַב חֲסִדֶּךָ נִבְּאוּ בֵּיתְךָ, נִשְׁתַּחֲוֶה אֶל הַיִּכָּל קֹדֶשְׁךָ בִּירָאֲתֶךָ.  
 נִשְׁתַּחֲוֶה אֶל הַיִּכָּל קֹדֶשְׁךָ וְנוֹדָה אֶת שְׁמֶךָ, עַל חֲסִדֶּךָ וְעַל  
 אֲמִתְּךָ, כִּי הִגְדַּלְתָּ עַל כָּל שְׁמֶךָ אֲמִרְתֶּךָ.

יי אֱלֹהֵי צְבָאוֹת, מִי כָמוֹךָ חֲסִין יְהי, וְאַמּוֹנִיתְךָ סְבִיבוֹתֶיךָ.  
 כִּי מִי בִשְׁחָק יַעֲרֹךְ לַיי, יִדְמָה לַיי בְּבִנֵי אֱלֹהִים. כִּי גִדּוֹל אַתָּה  
 וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבִדְךָ. כִּי גִדּוֹל מֵעַל שָׁמַיִם  
 חֲסִדֶּךָ, וְעַד שְׁחָקִים אֲמִתְּךָ. גִּדּוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ  
 אֵין חֶקֶר. כִּי גִדּוֹל יי וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים.  
 כִּי אֵל גִּדּוֹל יי, וּמְלֹךְ גִּדּוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר מִי אֵל  
 בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְנִבְרוֹתֶיךָ. מִי לֹא

*Shomea Tefillah* until the end of page 280 is a miscellany of Biblical verses, which declares that God is responsive to prayer, that He is powerful and reigns over heaven and earth, that the attributes of His providence are mercy and justice, kindness and truth. Bearing in mind these characteriza-

SHOMEA TEFILLAH

O Lord, who hearest prayer, all creatures shall come before Thee. All creatures shall come to worship before Thee, O Lord. They shall come and worship Thee and render homage to Thy name.

Come, let us worship and bow down, let us kneel before the Lord, our Creator. Let us enter His gates with thanksgiving, His courts with songs of praise. Let us thank Him, let us praise His name.

Come, praise the Lord all you servants of the Lord who stand in the House of the Lord in the night. Raise your hands toward the sanctuary and praise the Lord.

Let us come into His dwelling-place, and prostrate ourselves before the foot of His throne. Exalt the Lord our God and prostrate yourselves before the foot of His throne, for He is holy.

Worship the Lord in the beauty of holiness. Tremble before Him all the earth.

Because of Thy great lovingkindness will we come into Thy House, to bow down in Thy holy Temple in awe of Thee. We will worship in Thy holy Temple and give thanks for Thy mercy and Thy truth. For Thy promise of forgiveness exceeds all the wonders for which Thy name is renowned.

Lord, God of hosts, who is like unto Thee in might and in faithfulness? There is none in heaven who may be compared to Thee, and none among the mighty. Thou art great, Thou performest wondrous deeds, Thou alone art God.

Thy mercy is proclaimed throughout the heavens, Thy truth reaches to the very ends of the earth. Great is the Lord, and greatly to be praised, His greatness is beyond understanding.

Great is the Lord, and greatly to be praised. He is to be revered above all things which men worship as gods. The Lord is a great God, a King greater than all the gods. For there is no divine power in heaven or on earth to do works like Thine, to perform mighty acts like Thine.

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tions of God, our liturgy then proceeds to ask that He spare us, His choicest creation, by showing us mercy and forgiving our sins.

יִרְאֶה מִלֶּדֶד הַגּוֹיִם, כִּי לֹא יָאֲתָה, כִּי בָכַל חַכְמֵי הַגּוֹיִם וּבְכָל  
מַלְכוּתָם מֵאִין בְּמוֹהֶ. מֵאִין בְּמוֹהֶ יְיָ, נָדוּל אֶתָּה וְנָדוּל שְׁמוֹהֶ  
בְּגִבּוּרָה. לֹא זָרוּעַ עִם גִּבּוּרָה, תָּעִזוּ יָדְךָ תָּרוּם יְמִינְךָ. לֹא  
יוֹם, אֵף לֹא לִיזְלָה, אֶתָּה הַכִּינּוֹת מְאֹד וְשָׁמַשׁ. אֲשֶׁר בִּידוֹ  
מַחְקְרֵי אֲרֶץ, וְתוֹעֲפּוֹת הָרִים לוֹ. מִי יִמְלֹל גִּבּוּרֹת יְיָ, יִשְׁמִיעַ  
כָּל תְּהִלָּתוֹ.

לֹא יְיָ תִגְדֹּלָה וְהַגִּבּוּרָה, וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כָל  
בְּשָׁמַיִם וּבְאֲרֶץ; לֹא יְיָ הַמְּלָכָה, וְהַמְּתַנְשֵׁא לְכָל לְרֹאשׁ.  
לֹא שָׁמַיִם, אֵף לֹא אֲרֶץ, תִּבְלֵ וּמְלֹאָה אֶתָּה יִסְדָּתָם. אֶתָּה  
הַצִּבְתָּ כָּל גִּבּוּרֹת אֲרֶץ, קִיץ וְחֶרֶף אֶתָּה יִצְרָתָם. אֶתָּה  
בְּקַעַת מַעֲיָן וְנִחַל, אֶתָּה הוֹבִשְׁתָּ גִּבּוּרֹת אֵיתָן. אֶתָּה מוֹשֵׁל,  
בְּנֵאוֹת הַיָּם, בְּשׂוֹא נָלְיוּ אֶתָּה תִּשְׁבְּחָם, נָדוּל יְיָ וּמְהֻלָּל מְאֹד  
בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ. יְיָ צְבָאוֹת, אֱלֹהֵי יִשְׂרָאֵל, יוֹשֵׁב  
הַכְּרֻבִּים, אֶתָּה הוּא הָאֱלֹהִים לְבַדְּךָ. אֵל נַעֲרָץ בְּסוּד  
קְדוּשִׁים רַבָּה, וְנוֹרָא עַל כָּל סְבִיבָיו. וְיִוְדוּ שָׁמַיִם פְּלִאָה יְיָ,  
אֵף אֲמוֹנֶתְךָ בְּקֶחֶל קְדוּשִׁים.

לְכוּ גִרְנָה לֵי, נִרְיָה לְצוּר יִשְׁעָנוּ. נִקְדְּמָה פָּנָיו בְּתוֹדָה,  
בְּזִמְרוֹת נִרְיָה לוֹ. צִדֵּק וּמִשְׁפָּט מְכֹון בְּסִאָה, חֶסֶד וְאַמֶּת  
יִקְדְּמוּ פָּנֶיךָ. אֲשֶׁר יִתְּדוּ נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נִחַלְךָ  
בְּרָגֶשׁ. אֲשֶׁר לוֹ הַיָּם וְהוּא עֲשָׂהוּ, וַיִּבְשֵׁת יָדָיו יִצְרוּ. אֲשֶׁר בִּידוֹ  
נָפַשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.



Who is without need of revering Thee, O King of nations? It is fitting to give Thee reverence. Among all the wise men of the nations, in all their kingdoms, there is none like Thee.

Thou art without comparison, O Lord. Thou art great, and Thy name is renowned for might. Power is Thine, Thy hand is mighty and exalted.

Thine is the day, and Thine is the night. Thou didst fashion the radiance of the sun. In Thy hand are the depths of the earth, and the heights of the mountains are Thine also. Who can describe the might of the Lord? Who can recount all His praises?

Thine, O Lord, is the greatness, the power, the glory, the victory, and the majesty. All that is in heaven and on earth is Thine. Thine is the sovereignty, and Thou art supreme above all things.

The heavens are Thine, and the earth is Thine. Thou didst establish the world and the fulness thereof.

Thou didst establish the boundaries of the earth. Thou hast set summer and winter.

Thou dost open springs and brooks. Thou dost dry up the mighty streams. Thou rulest over the majestic ocean. When the waves rise, Thou stillest them.

The Lord is acclaimed; His praises resound mightily in the city of our God, on His holy mountain. Lord of all creation, Holy One of Israel, enthroned among the heavenly hosts, Thou alone art God. The Lord is revered by the great assembly of angelic beings, His awe is cast over all things.

The heavens witness to Thy glory, the multitudes of angelic hosts declare Thy faithfulness.

Come let us sing to the Lord, let us joyfully acclaim our mighty Deliverer. Let us approach Him with thanksgiving, and acclaim Him with songs of praise.

Mercy and justice are the foundations of Thy throne, kindness and truth are Thy faithful emissaries.

In His hand is the life of every creature and the destiny of all mankind.



הַנִּשְׁמָה לָךְ וְהַגּוֹף פָּעֵלְךָ,

חוֹסֶה עַל עַמְלֶךָ.

הַנִּשְׁמָה לָךְ וְהַגּוֹף שְׁלֶךָ,

יְי, עֲשֵׂה לְמַעַן שְׁמֶךָ.

אֲחֵאנּוּ עַל שְׁמֶךָ,

יְי, עֲשֵׂה לְמַעַן שְׁמֶךָ.

בַּעֲבוּר כְּבוֹד שְׁמֶךָ,

כִּי אַל חֲנוּן וְרַחוּם שְׁמֶךָ.

לְמַעַן שְׁמֶךָ יְי,

וְסִלַּחְתָּ לַעֲוֹנוֹנוּ, כִּי רַב הוּא.

סִלַּח לָנוּ אֲבִינוּ, כִּי בָרַב אִנְלִתָנוּ שְׁגִינוּ.

מִחַל לָנוּ מִלְכָּנוּ, כִּי רַבּוּ עֲוֹנוֹנוּ.

דְּרַבְּךָ אֵלֵהֶינוּ לְחֵאדְרִיד אַפָּךָ לְרָעִים וְלִטּוֹבִים, וְהִיא תַּחֲלִתְךָ.

לְמַעַנְךָ אֵלֵהֶינוּ עֲשֵׂה וְלֹא לָנוּ, רָאֵה עֲמִידַתְנוּ בְּדָלִים וְרַקִּים.

תַּעֲלֶה אֲרוּכָה לְעֶלְיָה נִדְרִי, תַּנְחֵם עַל עֲפָר וְאַפָּר. תִּשְׁלִיךְ

חֲטָאֵינוּ וְתַחַן בְּמַעֲשֶׂיךָ, תִּרְאֵה כִּי אֵין אִישׁ עֲשֵׂה עֲמָנוּ צְדָקָה.

אַל מִלְךָ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַחֵג בְּחִסְדֹּת, מוֹחֵל

עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מִחִילָה לְחֲטָאִים,

וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וְרוּחַ, לֹא

כְּרַעְתָּם תִּגְמֹל.

The Talmud (*Erubin* 22a) notes that when God revealed to Moses His attribute of patience, He used אַרְךְ אַפִּים which is a plural form, meaning literally that He defers His "angers." From this the Talmud infers that He is patient with two categories of people, with the wicked as well as the good.

HANESHAMA LAH

The soul is Thine,  
The body is Thy creation,  
O spare Thy handiwork.

The soul is Thine,  
And the body is Thine,  
Forgive for Thy name's sake.

We have come because Thou art gracious,  
Respond because of Thy graciousness;  
Establish the honor of Thy name.

Thy name declares Thee merciful and compassionate,  
Forgive us, our Father, for in our great folly have we erred,  
Pardon us, our King, for numerous are our transgressions.

It is Thy way, O our God, to be patient with the wicked as with the good; and this is Thy renown.

For Thine own sake, not for ours, be merciful. See how lowly we are and bereft of virtue.

Grant healing to us, who are as a driven leaf. Have compassion on us who are but dust and ashes.

Discard our sins and bestow kindness on Thine own creation. There is none to plead for us; deal mercifully with us.

EL MELEH

Almighty King, Thy throne rests on mercy, Thou rulest Thy world with lovingkindness.

Thou pardonest Thy people, causing their sins to pass away, one by one.

Sinners and transgressors may ever find pardon with Thee, for Thou dealest mercifully with all creatures, and not according to the evil of their ways.

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Both are of course His children and He loves both. Because He is a just God, He brings the wicked to judgment, but this does not negate His love for them. An evil deed does not bring immediate retribution. The delay of retribution gives man the opportunity to repent.

אל, הורית לנו לומר שלש עשרה, זכר לנו היום ברית  
 שלש עשרה, כמו שהודעת לנו מקדם, כמו שכתוב: ויָרַד יי  
 בענו, ויתיצב עמו שם, ויקרא בשם יי.  
 ויעבר יי על פניו ויקרא:

יי

ד:

יי

ד:

אל

רחום

רחמן,

ארוך אפים,

ורב חסד

ואמת.

נצר חסד לאלפים,

נשא עון

ופשע

וחטאה,

ונקה.

וסלחת לעוננו ורחמאנתנו ונחלתנו.

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו.

כי אתה, אדני, טוב וסלח ורב חסד לכל קוראיך.

The liturgy quotes the passage which lists the thirteen attributes of God's providence from *Exodus* 34:6-7 but in an abbreviated form. For the sake of

## SHELOSH ESREH MIDOT

O Lord, Thou didst teach us the thirteen attributes of Thy divine providence. Remember unto us the covenant of these attributes of Thy providence, as taught to us by the humble man, Moses. As it is written: The Lord revealed Himself in a cloud, and He was with him there, and Moses invoked the name of the Lord. And the Lord passed before him and proclaimed, I am:

The Lord,  
 Unchanging,  
 Almighty,  
 Merciful,  
 Gracious,  
 Slow to anger,  
 Abounding in kindness  
 And in truth,  
 Remembering lovingkindness for a thousand generations,  
 Forgiving iniquity  
 And transgression  
 And sin,  
 And giving pardon to the penitent.

O Lord, fulfill unto us the covenant of Thy mercy. Pardon our iniquity and our sin and make us again Thine own possession.

Our Father, forgive us, for we have sinned, pardon us, our King, for we have transgressed. For Thou, O Lord, art good and forgiving, and abounding in kindness for all who seek Thee.

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clarity, we have arranged each attribute on a separate line. The designation of God as " which we translate as "the Lord," is regarded as a distinct attribute. It was first revealed to Moses when he sought reassurance for his mission to liberate the Israelites in Egypt. God then declared Himself the Lord of history, who is concerned with the fate of the downtrodden and the oppressed. It is repeated in the Hebrew, to indicate another attribute, that He is unchanging; He is the same loving God after man has sinned, as He was before he sinned. נֶצֶר חֶסֶד which we translated "remembering loving-kindness" refers to His remembering man's deeds of goodness, and extending the merit of such actions to a thousand generations.



SELAH NA

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

סֶלַח נָא אֶשְׁמוֹת וּפְשָׁעֵי לְאֻמָּה,  
 לַעֲוֹן בְּנִיךָ בִּלְיַחְדָּה זַעֲמָה.  
 סֶלַח נָא גְּעוֹלָם וַיַּחֲיוּ מִמְּקוֹר עֲמָה,  
 לַעֲוֹן דְּגָלֶיךָ שָׂא וְתַנַּחֵם בְּנֵאֻמָּה.  
 סֶלַח נָא הַכֹּל מוֹדִים וְעוֹזְבִים בְּרִשְׁוֹמָה,  
 לַעֲוֹן וּפָשַׁע מִחֹל לְמַעַן שְׁמָה.  
 סֶלַח נָא זְרוֹנוֹת וּשְׁגָנוֹת לְבְרוּאֵי לְשִׁמָּה,  
 לַעֲוֹן חֲטָאִימוּ חֲטָא בְּנִדְיַבַת וּשְׁמָה.  
 סֶלַח נָא טַפְשׁ טְפִלוֹת רָשָׁעֵי עֲמָה,  
 לַעֲוֹן יְדִידֶיךָ יִבְקֹשׁ וְאֵינָנוּ בְּנֵאֻמָּה.  
 סֶלַח נָא כָּחַשׁ בְּרָעִים וּמִשְׁתַּחֲוִים לַעֲמָה,  
 לַעֲוֹן לְקוֹחֶיךָ בִּפְרָ בְּטוֹב טַעֲמָה.  
 סֶלַח נָא מִרֵּי מִיַּחֲלֶיךָ וּמִיַּחֲדֶיךָ בְּעוֹלָמָה,  
 לַעֲוֹן גְּדִחִים מִחַח, וּבְגִיחָה אוֹלָמָה.  
 סֶלַח נָא סְלוּפִם וְגוֹנָנִים בְּסִפְתָּ שְׁלוּמָה,  
 לַעֲוֹן עַבְדֶּיךָ עֲלֵם, וּכְבוֹשׁ בְּעֵלְוֹמָה.  
 סֶלַח נָא פֶן יַעֲנִשׁוּ מִמְּרוֹמָה,  
 לַעֲוֹן צֹאֲנֶה שִׁבַּח, וְהִיא תַחֲלָתָה וְרוֹמָמָה.  
 סֶלַח נָא קְלוֹנִם וְחִמוּל עֲלֵימוּ מִמְּרוֹמָה,  
 לַעֲוֹן רְחוּמֶיךָ תִּשָּׂא מִלְּצוּרִים בְּחִרְמָה.  
 סֶלַח נָא שְׁמִיץ תַּעֲתוּעַ תַּעֲוִיב רְחוּמֶיךָ,  
 לַעֲוֹן תִּמְיִמֶיךָ הַעֲבֵר בְּגִדְלֵךְ רְחֻמֶיךָ.

SELAH NA

Our God and God of our fathers,

O pardon the faults and trespasses of Thy people,  
Be not angry because of the sins of Thy children.

O pardon their abominations,  
And grant them life from Thy fountain of life.

O pardon those who confess and repent, as Thou didst ordain,  
For Thy name's sake forgive sin and transgression.

O pardon the wilfull sins and innocent errors of those created to  
glorify Thy name,  
Cleanse their wrongdoings with Thy abundant mercy.

O pardon the folly of the wicked of Thy people,  
Let Thy people's sin be sought and not found, as Thou didst  
promise.

O pardon those who bow and kneel to Thee but have been false  
to truth,  
Erase the sins of Thy chosen in accordance with Thine ac-  
customed goodness.

O pardon the rebellion of those who trust in Thee and proclaim  
Thy oneness,  
Remove the sin of Thy dispersed people and restore Thy  
sanctuary.

O pardon their perverseness and guard them in Thy tent of peace,  
Conceal in Thy secret chamber the sin of Thy faithful.

O pardon and let not retribution descend upon us,  
Let the sin of Thy flock recede from Thee, confirming Thy  
glory and exaltation.

O pardon their disgrace and grant them Thy compassion,  
Forgive the sin of Thy beloved and let them not be caught in  
the net of Thy judgment.

O pardon the dishonor and the folly of those dear to Thee,  
Remove the sin of Thy faithful, in accordance with Thy mercy.

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*Selah Na*, following the Hebrew alphabet in the third word of every first  
line, and the second word of every second line, was written in the 13th century  
by Rabbi Meir of Rothenberg.

SOLAHTI

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אָ מָנָם בֶּן יֵצֶר סוֹכֵן בְּנוֹ,  
 בָּךְ לְהַצְדֵּק רַב צֶדֶק וַעֲנֵנוּ  
 סֶלֶהְתִּי.  
 וְעַל מִרְגָּל וְגַם פְּגַל סִפְרוֹ,  
 דָּ וְד שׁוֹאֵג בְּקוֹל יִתֵּן קוֹל דְּבָרוֹ  
 סֶלֶהְתִּי.  
 הָ סָמָנוֹר וְקַח סִנְנוֹר מְקוֹמוֹ,  
 וַיְהִי יְיָ לְמִשְׁעָן לוֹ לְמַעַן נֶאֱמָר  
 סֶלֶהְתִּי.  
 זָ כּוֹת אֶזְרַח גַּם יִפְרַח לְשׁוֹשְׁנָה,  
 חָ טָא הָעֵבֶר וְקוֹל הַגִּבֹּר מִמַּעֲוָנָה  
 סֶלֶהְתִּי.  
 טָ וְסֶלַח מַחֲל וְסֶלַח אֱשָׁמִים,  
 יָ הָ הַקֶּשֶׁב וְגַם הָשֵׁב מִמְרוֹמִים  
 סֶלֶהְתִּי.  
 כָ אֵב תִּחְבֹּשׁ וּבְצוֹל תִּכְבֹּשׁ עֲוֹנִי,  
 לָךְ תִּהְיֶה אֱמוּנָה לְמַעַנִי  
 סֶלֶהְתִּי.  
 מָ חָה פֶשַׁע וְגַם רָשַׁע בְּנִי בְרִית,  
 נָ הָג חֲסִידְךָ בֶּן הוֹרָךְ לְשֹׂאֲרִית  
 סֶלֶהְתִּי.  
 סָ כּוֹת רַחֲשִׁי וְגַם לְחֲשִׁי תִרְצֶה,  
 עָ וְזֶן נוֹשֵׂא לְמַעַנְךָ עֲשֵׂה וְתִפְצֶה  
 סֶלֶהְתִּי.  
 פָ נָה לְעֶלְבּוֹן מְקוֹם עֶזְרִי לְהַשִּׁים,  
 צָ חֵן הָסֵר וְגַם תְּבַשֵּׁר לְבָבְךָ חוֹסִים  
 סֶלֶהְתִּי.  
 קָ וְלִי שְׁמַע וּרְאֵה דְמַע עֵינִי,  
 רָ יֵב רִיבִי שְׁעָה נִיבִי וְחֲשִׁיבִנִי  
 סֶלֶהְתִּי.  
 שָׁ מִזֵּן טָהֵר בְּעֵב מַהֲר בְּנִיאָמֵר,  
 תִּמְחֶה פֶשַׁע לְעַם נוֹשֵׁעַ וְתֵאמֵר  
 סֶלֶהְתִּי.

SOLAḤTI

Our God and God of our fathers,  
It is true, the evil impulse dwells in us,  
But Thou canst absolve, O Great in mercy,  
Let Thy word be heard: Forgiven.

Disdain him who brings evil tales,  
Scorn the accuser's word,  
Proclaim Thy judgment, O Beloved One: Forgiven.

Silence the accuser and let the defender be heard,  
And be Thou, O Lord, his helper,  
That Thou mayest issue the decree: Forgiven.

May the merit of Abraham plead for his offshoot,  
Let sin be removed from us,  
Let Thy heavenly voice declare: Forgiven.

O good and forgiving God, forgive our faults,  
Heed our prayers, O Lord,  
Grant us Thy heavenly response: Forgiven.

Bind up the wound, put away my sin,  
It is Thy glory,  
For Thine own sake, to say the word: Forgiven.

Erase the wrongdoing of the children of Thy covenant,  
In accordance with Thy renown, show kindness  
To Israel's remnant, and decree: Forgiven.

Hear my prayer, accept my whispered plea,  
O Thou who forgivest sin, act for Thine own sake  
And say to us: Forgiven.

Turn to the humbled, hide their sin,  
Their guilt remove, announce  
To those who trust in Thee: Forgiven.

Hear my cry and behold my tear,  
Plead my cause, heed my words,  
Let Thy response ring out: Forgiven.

Cleanse us, let sin vanish like a cloud, as promised,  
Erase transgression and deliver Thy people,  
Proclaim to us Thy precious word: Forgiven.



כי הנה בחמר ביד היוצר, ברצותו מרחיב וברצותו מקצר,  
 בן אנחנו בידך תסד נוצר, לברית הבט ואל תפן ליצר.  
 כי הנה פאבן ביד המסתת, ברצותו אויז וברצותו מכתת,  
 בן אנחנו בידך מחיה וממותת, לברית הבט ואל תפן  
 ליצר.

כי הנה בפנין ביד התרש, ברצותו דבק לאור וברצותו  
 פרש, בן אנחנו בידך תומד עני נרש, לברית הבט ואל  
 תפן ליצר.

כי הנה בהנה ביד המלח, ברצותו אויז וברצותו שלח,  
 בן אנחנו בידך אל טוב וסלח, לברית הבט ואל תפן  
 ליצר.

כי הנה בזכוכית ביד המזנג, ברצותו חוגג וברצותו ממוגג,  
 בן אנחנו בידך מעביר זרון ושוגג, לברית הבט ואל  
 תפן ליצר.

כי הנה ביריעה ביד הרוקם, ברצותו מישר וברצותו מעקם,  
 בן אנחנו בידך אל קנא ונוקם, לברית הבט ואל תפן  
 ליצר.

כי הנה בכסף ביד הצורף, ברצותו מסנסג וברצותו מצרף,  
 בן אנחנו בידך ממציא למזור תרף, לברית הבט ואל  
 תפן ליצר.

KI HINEH KAḤOMER

Like the clay in the hand of the potter  
Who thickens or thins it at his will,  
So are we in Thy hand, gracious God,  
Forgive our sin, Thy covenant fulfill.

Like a stone in the hand of the mason  
Who preserves or breaks it at his will,  
So are we in Thy hand, Lord of life,  
Forgive our sin, Thy covenant fulfill.

Like iron in the hand of the craftsman  
Who forges or cools it at his will,  
We are in Thy hand, our Keeper,  
Forgive our sin, Thy covenant fulfill.

Like the wheel in the hand of the seaman  
Who directs or holds it at his will,  
So are we in Thy hand, loving God,  
Forgive our sin, Thy covenant fulfill.

Like the glass in the hand of the blower  
Who dissolves or shapes it at his will,  
So are we in Thy hand, God of grace,  
Forgive our sin, Thy covenant fulfill.

Like the cloth in the hand of the tailor  
Who smoothens or drapes it at his will,  
So are we in Thy hand, righteous God,  
Forgive our sin, Thy covenant fulfill.

Like silver in the hand of the smelter  
Who refines or blends it at his will,  
So are we in Thy hand, our Healer,  
Forgive our sin, Thy covenant fulfill.

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The hymn *Ki Hineh Kaḥomer* was written by an unknown author. It is an elaboration on the statement in *Jeremiah* 18:6: "Behold, as the clay in the hand of the potter, so are you in My hand, O house of Israel." The poet employed a variety of parallel metaphors to describe God's complete sovereignty over man's life.

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנַּחֵג בַּחֲסִידוֹת, מוֹחֵל  
עוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מַרְבֶּה מַחֲיָה לְחַטָּאִים,  
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא  
כִרְעָתָם תִּגְמֹל. אֵל, הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה, זְכָר־לָנוּ  
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שְׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ  
שֶׁכָּתוּב: וַיֵּרָד יי בָּעָנָן, וַיִּתְּצַב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.  
וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי

יד

יי

אל

רחום

וחנון,

אֶרֶךְ אַפַּיִם,

וְרַב חֶסֶד

וְאַמֶּת.

נֶצֶר חֶסֶד לְאַלְפִים,

נִשְׂא עוֹן

וּפָשַׁע

וְחַטָּאָה,

וְנִקָּה.

וְסִלַּחַת לְעוֹנֵינוּ וּלְחַטָּאתֵינוּ וּנְחִלָּתֵנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חֲטָאֵנוּ, מַחֵל לָנוּ מִלִּבֵּנוּ בִּי פִשְׁעֵנוּ.

בִּי אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

EL MELEH

Almighty King, Thy throne rests on mercy, Thou rulest Thy world with lovingkindness.

Thou pardonest Thy people, causing their sins to pass away, one by one.

Sinners and transgressors may ever find pardon with Thee, for Thou dealest mercifully with all creatures, and not according to the evil of their ways.

SHELOSH ESREH MIDOT

O Lord, Thou didst teach us the thirteen attributes of Thy divine providence. Remember unto us the covenant of these attributes of Thy providence, as taught to us by the humble man, Moses. As it is written: The Lord revealed Himself in a cloud, and He was with him there, and he (Moses) invoked the name of the Lord. And the Lord passed before him and proclaimed, I am:

The Lord,  
 Unchanging,  
 Almighty,  
 Merciful,  
 Gracious,  
 Slow to anger,  
 Abounding in kindness  
 And in truth,  
 Remembering lovingkindness for a thousand generations,  
 Forgiving iniquity  
 And transgression  
 And sin,  
 And giving pardon to the penitent.

O Lord, fulfill unto us the covenant of Thy mercy. Pardon our iniquity and our sin and make us again Thine own possession.

Our Father, forgive us, for we have sinned, pardon us, our King, for we have transgressed. For Thou, O Lord, art good and forgiving, and abounding in kindness for all who seek Thee.



זָכַר רַחֲמֶיךָ יְיָ וַתִּסְדֹּקֶיךָ, כִּי מַעֲלָם הָמָּה. זָכְרָנוּ יְיָ בְּרָצוֹן  
 עִמָּךְ, פָּקְדָנוּ בִּישׁוּעָתְךָ. זָכַר עֲדָתְךָ קִנְיַת קָדֶם, נֶאֱלָת שְׁבֹט  
 נִחֲלָתְךָ, הָרָצִיוֹן זֶה שְׁכֻנָּתְךָ בּוֹ. זָכַר יְיָ חֶבֶת יְרוּשָׁלַּיִם, אֲהַבַת  
 צִיּוֹן אֶל תִּשְׁבַּח לְנֶצֶחַ. זָכַר יְיָ לִבְנֵי אָדָם אֶת יוֹם יְרוּשָׁלַּיִם,  
 הָאֲמָרִים עָרוֹ עָרוֹ עַד הַיְסוֹד בָּהּ. אַתָּה תָקוּם תִּרְחַם צִיּוֹן,  
 כִּי עַתָּה לַחֲנֻנָּה, כִּי בָּא מוֹעֵד. זָכַר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל  
 עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ, וַתְּדַבֵּר אֱלֹהִים: אֲרָבָה אֶת  
 זֶרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי  
 אֲתֹן לְזֶרְעֶכֶם, וַנִּחְלֹו לְעוֹלָם. זָכַר לְעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק  
 וּלְיַעֲקֹב, אֶל תִּפְּן אֶל קִשֵּׁי הָעַם הַזֶּה וְאֶל רָשָׁעוֹ וְאֶל חַטָּאתוֹ.

אֵל נָא תִשָּׁחַ עֲלֵינוּ חַטָּאת, אֲשֶׁר נִוְאלָנוּ וְאֲשֶׁר חַטָּאנוּ.

חַטָּאנוּ צוּרָנוּ, סִלַּח לָנוּ יוֹצְרָנוּ.

הֵן יַעֲבִיר זֶדוֹן לְמִשׁוּנָה, כִּי לְכָל הָעַם בִּשְׁנָה.

חַטָּאנוּ צוּרָנוּ, סִלַּח לָנוּ יוֹצְרָנוּ.

זָכַר-לָנוּ בְּרִית אֲבוֹת בְּאֲשֶׁר אָמַרְתָּ: וַזְכַּרְתִּי אֶת בְּרִיתִי  
 יַעֲקֹב, וְאֶף אֶת בְּרִיתִי יִצְחָק וְאֶף אֶת בְּרִיתִי אַבְרָהָם אֲזָכֹר,  
 וְהָאָרֶץ אֲזָכֹר. זָכַר-לָנוּ בְּרִית רֵאשׁוֹנִים בְּאֲשֶׁר אָמַרְתָּ:  
 וַזְכַּרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֶתְּם מֵאֶרֶץ  
 מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. עֲשֵׂה עִמָּנוּ  
 כְּמָה שֶׁהִבְטַחְתָּנוּ: וְאֶף גַּם זֹאת, בְּהִיּוֹתְם בְּאֶרֶץ אֲיִבֵיהֶם לֹא  
 מֵאֲסִתִּים וְלֹא גְעֻלָּתִים לְכַלְתָּם, לְהַפִּיר בְּרִיתִי אִתָּם, כִּי אֲנִי  
 יְיָ אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתָנוּ, כְּמָה שֶׁכָּתוּב: כִּי אֵל

ZEHOR RAḤAMEḤA

Invoke Thy mercy, O Lord, and Thy kindness, for they are everlasting.

Remember us with the love Thou hast ever shown Thy people, grant us Thy deliverance. Remember the people Thou didst redeem from bondage, and Mount Zion, the site of Thy presence.

Remember, O Lord, Thy devotion to Jerusalem, and forget not Thy love for Zion. Remember, O Lord, the affliction we endured when Jerusalem fell, and the Edomites shouted: Destroy, destroy it, to its very foundation.

Arise now and show compassion to Zion, for it is time to be gracious to her; the day of her deliverance has arrived.

Remember the promise made to Thy servants Abraham, Isaac and Israel: I will multiply your children as the stars of the heavens, and this entire land of which I spoke, I shall give to your children, and they will possess it forever.

Let us not bear the full weight of our folly and our sin. We have sinned against Thee, our God, forgive us, our Creator.

Let our wilfull sin be deemed as innocent error, for all our sins are transgressions of ignorance. We have sinned against Thee, our God, forgive us, our Creator.

Remember the virtuous deeds of Abraham, Isaac, and Jacob. Consider not the stubbornness of this people, nor their wrongdoings, nor their sin.

Remember the covenant made with our ancestors, as Thou didst promise: And I will remember in their favor the covenant with their ancestors when I freed them from Egypt in the sight of all the nations that I might be acknowledged as their God. I am the Lord.

Fulfill unto us Thy promise: Even when they are in the land of their enemies, I will not spurn them nor cast them away to make an end of them, thus putting an end to My covenant with them, for I am the Lord their God.

רחום יי אלהיה, לא ירפך ולא ישחיתך, ולא ישבח את ברית אבותיך אשר נשבע להם. מול את לבבנו לאהבה וליראה את שמך, בכתוב בתורתך: ומל יי אלהיך את לבבך, ואת לבב זרעך, לאהבה את יי אלהיך בכל לבבך ובכל נפשך למען חייך. השב שבותנו ורחמנו, במה שכתוב: ושב יי אלהיך את שבותך ורחמך, ושב וקבצך מכל העמים אשר הפיצך יי אלהיך שמה. קבץ נדחני, במה שכתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יי אלהיך, ומשם יקחה. המצא לנו בבקשתנו, במה שכתוב: ובקשתם משם את יי אלהיך ומצאת, כי תדרשנו בכל לבבך ובכל נפשך.

מחה פשעינו למענך, באשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. מחה פשעינו כעב ובענו, באשר אמרת: מחיתי כעב פשעיך, ובענו חטאתיך, שובה אלי כי גאלתיך. הלבן חטאינו בשלג וכצמר, במה שכתוב: לכו נא ונזכחה, יאמר יי; אם יהיו חטאיכם בשנים, בשלג ילבינו; אם יאדימו בתולע, כצמר יהיו. זרוק עלינו מים טהורים וטהרנו, במה שכתוב: וזרקתי עליכם מים טהורים, וטהרתם מכל טמאותיכם, ומכל גליליכם אטהר אתכם. הביאנו אל הר קדשך, ושמחנו בבית תפלתך, במה שכתוב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולותיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.



Bestow upon us Thy mercy and destroy us not, as it is written: For the Lord your God is merciful, He will not forsake you nor destroy you, nor will He forget the pledge He made to your ancestors.

Purify our hearts that we may love and revere Thy name, as is promised in Thy Torah: The Lord your God will purify your hearts and the hearts of your children, to love the Lord your God with all your heart and all your soul, that you may live.

Restore the homeless of our people, as it is promised: The Lord your God will return your captives and be merciful with you, and restore you from among all the peoples among whom you have been dispersed. And if your captives should be in the remotest parts of the world, from there will the Lord your God gather them and restore them to freedom.

Be near us when we call unto Thee, as it is written: And when you seek the Lord your God, wherever you may be, you will find Him, if you seek Him with all your heart and all your soul.

Cause our transgressions to vanish as a cloud and as a mist, as Thou didst promise: I will erase your transgressions as a cloud and your sins as a mist. Return unto Me and I will make you free.

Pour waters of cleansing upon us and cleanse us, as it is written: I will pour clean waters upon you and you will be cleansed from all your sins. Of every defilement will I cleanse you.

Pardon our sins on this day and make us pure, as it is written: On this day will He pardon you to make you pure. Of all your sins shall you be purified before your God.

O bring us to Thy holy mountain and cause us to rejoice in Thy House of Prayer, as it is written: And I will bring them to My holy mountain, and I will cause them to rejoice in My House of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples.

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From *Zehor Raḥameḥa* beginning on page 287 to the end of page 288 we have a miscellany of Biblical verses which refer to God's promise to keep the covenant with our ancestors, to forgive His penitent people and restore them to the Holy Land, and to inaugurate the Messianic age, when Zion shall become the spiritual center for all the peoples of the world.



SHEMA KOLENU

שִׁמְעוּ קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וּקְבֹל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תַּפְלָתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקָדָם.

אֲמַרְנוּ הָאֲזִינָה יְיָ, בִּינָה הִגִּיגְנוּ. יְהִי לְרָצוֹן אֶמְרֵי פִינוּ  
וְהִגִּיז לִבֵּנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדָשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לַעֲת זְקֵנָה, בְּכָלוֹת בָּחֲנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת  
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ.  
כִּי לָךְ יְיָ הוֹחֵלֵנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשֹׁנוּ, וְאֵל  
תִּכְלִימֵנוּ וְאֵל תִּפְדֵּר בְּרִיתְךָ אִתָּנוּ. קָרְבָנוּ לְתוֹרָתְךָ, לְמַדְנוּ  
מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ, וּמוֹל  
אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנָשׁוּב אֱלֹהֵינוּ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן  
שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, בְּכַתוּב בְּדַבְרֵי קְדָשְׁךָ:  
לִמְעַן שְׁמֶךָ יְיָ, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

*Shema Kolenu* begins with a sentence taken from the weekday *Amidah* and continues with a miscellany of verses taken from *Lamentations* 5:21; *Psalms* 5:4; 19:15; 51:13; 71:9; 38:22; 86:17; 38:16. The sentences taken from *Psalms* were changed by the liturgist from the singular to the plural. צור, literally a rock, is a common metaphor for God, because the rock served in ancient times as a place of refuge and protection from enemies. The entire paragraph is omitted in the Sephardic rite.

SHEMA KOLENU

O Lord our God, we raise to Thee  
Our anguished hearts in prayer,  
We come to Thee in penitence,  
Thy wayward children spare.

We strayed so far from Thee, O God,  
Thy grace bestow once more,  
Restore to us our innocence,  
Renew us as of yore.

Receive, O Lord, the words we bring,  
Our hearts' unspoken plea,  
O Rock divine, Redeemer, Lord,  
We hunger but for Thee.

Forsake us not nor take from us  
Thy spirit's holy light,  
When youth has waned and we are old,  
Protect us in the night.

Refuse not, Lord, our penitence,  
And be not far away,  
When foes assail, deliver us,  
Our trust confirm today.

Our God and God of our fathers, do not abandon us, do not forsake us, do not put us to shame, do not annul Thy covenant with us. Bring us near to Thy Torah, teach us Thy commandments, instruct us in Thy ways, incline our hearts to serve Thee, cleanse our spirits that we may love Thee, and return to Thee in truth, with fullness of heart. For Thine own sake, forgive and pardon our iniquities, as was asked of Thee by Thy Psalmist: (Psalm 25:11) For the sake of Thy name, O Lord, forgive my sin, for it is great.

אלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, סֶלַח לָנוּ, מְחַל לָנוּ, כְּפַר-לָנוּ.

כִּי אָנוּ עֲמֶךָ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנֶיךָ, וְאַתָּה אָבִינוּ.

אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קַהֲלֶךָ, וְאַתָּה חֹלְקֵנוּ.

אָנוּ נִחְלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ; אָנוּ צֹאנֶךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ בְרִמָּה, וְאַתָּה נוֹטְרֵנוּ; אָנוּ פֹּעֲלֶתְךָ, וְאַתָּה יוֹצְרֵנוּ.

אָנוּ רַעֲיֶתְךָ, וְאַתָּה דוֹדֵנוּ; אָנוּ סִגְלֶתְךָ, וְאַתָּה קְרוֹבֵנוּ.

אָנוּ עֲמֶךָ, וְאַתָּה מִלִּכְנוּ; אָנוּ מֵאֲמִירֶיךָ, וְאַתָּה מֵאֲמִירֵנוּ.

אָנוּ עֵז פָּנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֶרְף וְאַתָּה אֲרֹךְ

אָפִים. אָנוּ מִלֵּאֵי עוֹן, וְאַתָּה מִלֵּא רַחֲמִים; אָנוּ יָמִינוּ בְּצִל

עוֹבֵר, וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתָּמוּ.

אלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לִפְנֶיךָ תַּפִּלָּתֵנוּ, וְאַל

תִּתְעַלֵּם מִתַּחֲנֻנָּתֵנוּ; שְׂאִין אֲנַחְנוּ עֵז פָּנִים וְקָשִׁי עֶרְף לִזְמוֹר

לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ;

וְאַךְ אֲנַחְנוּ חֲטָאנוּ.

אֲשַׁמְנוּ, בְּגִדְנוּ, נִזְלֵנוּ, דִּבַּרְנוּ דָּפִי;

הִעֵינּוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמְסְנוּ, טָפְלֵנוּ שָׁקַר;

יַעֲצֵנוּ רָע, בִּזְבְּנוּ, לִצְנוּ, מָרְדְּנוּ, נֶאֱצְנוּ,

סָרְדְנוּ, עֵינֵנוּ פִּשְׁעֵנוּ, צָרְדְנוּ, קִשְׁיֵנוּ עֶרְף;

רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה

צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אִמָּת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

Our God and God of our fathers, forgive us, pardon us, grant us atonement.

For we are Thy people and Thou art our God,  
 We are Thy children and Thou art our Father,  
 We are Thy servants and Thou art our Master,  
 We are Thy congregation and Thou art our Heritage,  
 We are Thine unheritance and Thou our Portion,  
 We are Thy flock and Thou art our Shepherd,  
 We are Thy vineyard and Thou art our Keeper,  
 We are Thy dependents and Thou art our Deliverer,  
 We are Thy beloved and Thou art our Friend,  
 We are Thy treasure and Thou art our Dear One,  
 We are Thy subjects and Thou art our King,  
 We are pledged to Thee and Thou art pledged to us,  
*But yet how we fail to measure up to Thee!*  
 We are arrogant and Thou art merciful,  
 We are stubborn and Thou art slow to anger,  
 We are bound in sin and Thou aboundest in compassion.

Our days are as a passing shadow and Thy years are endless.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.



הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְּנוּ לַעֲזוֹב דְּרֹךְ  
רָשָׁע, וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָהּ: יַעֲזֹב רָשָׁע  
דְּרָכּוֹ, וְאִישׁ אֲנוֹן מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ  
כִּי יִרְבֶּה לְסֻלּוֹת.

*On the Sabbath add the words in brackets:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פֶּשַׁעֵינוּ  
וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכְנַע  
עַרְפָּנוּ לְשׁוּב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקָדֶיךָ; וּמֹלֵךְ  
אֶת לִבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרָתְךָ: וּמֹלֵךְ  
יְיָ אֱלֹהֶיךָ אֶת לִבְּךָ, וְאֶת לִבֵּב זִרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ  
בְּכֹל לִבְּךָ וּבְכֹל נַפְשְׁךָ לְמַעַן תִּיָּדָה.

הַיְדוֹנוֹת וְהַשְּׁגָנוֹת אֶתָּה מִכִּיר, הָרָצוֹן וְהָאֱנֹס, הַנִּלְוִים  
וְהַנִּסְתָּרִים; לְפָנֶיךָ הֵם גָּלוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ,  
מָה חֲסִדֵּנוּ, מָה צַדִּיקֵנוּ, מָה יִשְׁעֵנוּ, מָה בַחֲנוּ, מָה גְבוּרָתֵנוּ,  
מָה נֹאמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָל  
הַגְּבוּרִים כְּאֵין לְפָנֶיךָ, וְאֲנָשִׁי הַשֵּׁם כָּלֹא הָיוּ, וְחַכְמִים כְּבִלִּי  
מִדָּע, וְגִבּוֹרִים כְּבִלִּי הַשִּׁפְלָה, כִּי רַב מַעֲשֵׂיהֶם תָּחַו, וַיְמִי  
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הִבֵּל  
הֶבֶל. מָה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וְיִמָּה נֹסֵפֶר לְפָנֶיךָ שׁוֹכֵן  
שְׁחָקִים, הֲלֹא כָל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֶתָּה יוֹדָע.

We have done wrong and have defied Thy will; therefore has deliverance not come our way. Help us abandon the evil way and grant us speedy help, as promised by Thy prophet (Isiah 55:7): Let the wicked man forsake his way and the unrighteous man his designs; and let him return to the Lord and He will be compassionate toward him, and to our God, for He will abundantly pardon.

*On the Sabbath add the words in brackets:*

Our God and God of our fathers, forgive our sins on this [day of the Sabbath and on this] Day of Atonement. Let our transgressions and our sins be purged from us. Bend our will that we may wholly submit to Thee; help us overcome our stubbornness that we may return to Thee; stir our conscience that it may lead us to fulfill Thy commandments; and purify our hearts that we may love and revere Thy name, as it is promised in Thy Torah: The Lord your God will purify your heart and the heart of your offspring, that you may love the Lord your God with all your heart and all your soul, that you may live.

Thou discernest when we have sinned defiantly or in ignorance; the sins done freely and the sins done under compulsion, the sins done openly and those done in concealment, they are all clearly known to Thee. What are we, what is our life, our kindness, our righteousness, our helpfulness, our strength, our heroism? What claim can we make before Thee, O Lord our God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed before Thy perfection, even the preëminence of man over the beast is naught; all is trivial.

What can we tell Thee, O Thou who abidest in eternity, what can tell Thee, Thou who reignest in the boundless realms of the universe? All things hidden as all things open, Thou knowest everything.

שָׁמַךְ מֵעוֹלָם עוֹבֵר עַל פֶּשַׁע, שְׁוַעְתָּנוּ תֹאזִין בְּעַמְדָנוּ  
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבֹר עַל פֶּשַׁע לָעַם שָׁבִי פֶשַׁע, תִּמְחָה  
פִּשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלֹמוֹת סִתְּרֵי כָל חַי. אַתָּה  
חוֹפֵשׁ כָּל חַדְרֵי בִטָּן, וּבּוֹחֵן בְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם  
מִפָּנֶיךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ,  
וְתִמְחָל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִלְוֵי עֲרִיּוֹת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִלְוֵי וּבִסְתָר.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹעִידַת זְנוּת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹדֵי פֶה.

Our version of the **על חטא** is arranged in couplets, each two lines following a letter of the Hebrew alphabet, in the word before the last. The second



Thou who ever forgivest transgression, heed our cry when we stand before Thee in prayer. Remove the sins of a people that has repented its sins; let our wrongdoings be erased from before Thee.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,

For the sin we committed before Thee by insincere confessions,

---

line of each couplet begins with **על חטא** instead of **חטא ועל חטא**. Maimonides has the same prayer with only one line for each letter of the alphabet. The Sephardic rite has a considerably shorter version of this prayer. In the Siddur of Rabbi Amram, this entire prayer consists of only eight verses. The **על חטא** is known as the Long Confession, in contrast to the **אשמנו** which is much shorter.



עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הַזֵּרִים וּמוֹרִים,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְתָּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵּק יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיצַר הָרֶעַ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיּוֹדָעִים וּבְלֹא יוֹדָעִים.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכִזָּב,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינֵינוּ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינִים רָמוֹת,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,

For the sin we committed before Thee by violence,

For the sin we committed before Thee by defaming Thy name,

For the sin we committed before Thee by unclean lips,

For the sin we committed before Thee by foolish speech,

For the sin we committed before Thee by evil passions,

For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,

For the sin we committed before Thee by mocking,

For the sin we committed before Thee by slander,

For the sin we committed before Thee in our business dealings,

For the sin we committed before Thee in eating and drinking,

For the sin we committed before Thee by usury,

For the sin we committed before Thee by arrogance,

For the sin we committed before Thee by gossiping,

For the sin we committed before Thee by wanton looks,

For the sin we committed before Thee by haughty eyes,

For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּפְרִיקַת עֲלֵי,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּפְלִיאוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רָע,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהִרְעֵי,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִכּוֹלוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוְא,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאוֹת חֲנָם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב.  
 וְעַל בָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְרִי־לָנוּ.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם עוֹלָה.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם חֲטָאֵת.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיִזְרֵה.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תָּלוּי.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם מִכַּת מִרְדּוֹת.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם מִלְּקוֹת אֲרֻבָּעִים.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם מִיִּתָּה בִּידֵי שְׁמָיִם.  
 וְעַל חַטָּאִים שְׁאֵנוּ חֲבִיבִים עֲלֵיהֶם כֶּרֶת וְעִרְרִי.

For the sin we committed before Thee by casting off the yoke  
of Thy Torah,

For the sin we committed before Thee by false judgments,

For the sin we committed before Thee by betraying a neighbor,

For the sin we committed before Thee by envy,

For the sin we committed before Thee by levity,

For the sin we committed before Thee by being obstinate,

For the sin we committed before Thee by rushing to do evil,

For the sin we committed before Thee by talebearing,

For the sin we committed before Thee by false oaths,

For the sin we committed before Thee by unjust hatreds,

For the sin we committed before Thee by a breach of trust,

For the sin we committed before Thee by confusion of mind,

*For all these, O God of forgiveness, forgive us, pardon us, grant  
us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu*

For the sins whose expiation called for a burnt offering,

For the sins whose expiation called for a sin-offering,

For the sins whose expiation called for an offering varying  
with a person's means,

For the sins whose expiation called for various guilt-offerings,

For the sins whose expiation called for the affliction of the body,

For the sins whose penalty was forty lashes,

For the sins whose penalty was death by an act of God,

For the sins whose penalty was a life of barrenness and excision  
from one's people,

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The sin of **תמרון לבב** which we have translated as "confusion of mind," has received various interpretations. Rabbi Hertz, in his commentary on the *Daily Prayer Book*, applied it to cowardice, due to a lack of conviction concerning the issues which call for bold and resolute action. The *Siddur Dover Shalom* applies it to the lack of clarity concerning the basic doctrines of one's religious faith. It is sinful from the standpoint of Judaism to live in ignorance and confusion; and we are summoned to cultivate a faith enlightened by reason, to the extent that this is within our reach.



וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,  
סְקִילָה שְׂרָפָה, הֶרַג וְחֶנֶק. עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא  
תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶם קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוּם עֲשֵׂה, אֶת  
הַגְּלוּיִם לָנוּ וְאֶת שְׁאִינָם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ כְּכֹר  
אֲמִרְנוֹם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עָלֵיהֶם; וְאֶת שְׁאִינָם גְּלוּיִם לָנוּ,  
לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים, כִּדְבָר שְׁנֹאֲמַר: הַנִּסְתָּרֹת לִי  
אֵלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי  
הַתּוֹרָה הַזֹּאת.

וְאַתָּה רַחוּם מְקַבֵּל שְׂבִים; וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הַבְּטָחָנוּ,  
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלֹת לָךְ.

וְדוֹר עַבְדֶּךָ אָמַר לְפָנֶיךָ: שְׁנִיאוֹת מִי יִבִּין, מִנִּסְתָּרוֹת נִקְנִי.  
נִקְנִי יי אֵלֹהֵינוּ מִכָּל פֶּשַׁעֵינוּ, וְטַהֲרֵנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק  
עָלֵינוּ מַיִם טְהוֹרִים וְטַהֲרֵנוּ, כַּכְּתוּב עַל יַד נְבִיאֶךָ: וְזָרַקְתִּי  
עָלֵיכֶם מַיִם טְהוֹרִים וְטַהֲרֶתֶם; מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל  
גִּדּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

מִיכָּה עַבְדֶּךָ אָמַר לְפָנֶיךָ: מִי אֵל כְּמוֹךָ נִשְׂא עוֹן וְעוֹבֵר  
עַל פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ; לֹא הִחְזִיק לָעַד אָפוֹ, בִּי חֲפִין  
חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ, יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ; וְתִשְׁלִיךְ בְּמִצִּילוֹת  
יָם כָּל חַטָּאתָם. וְכָל חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם  
אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ, וְלֹא יַעֲלֶה עַל לֵב לְעוֹלָם. תַּתֵּן  
אֲמַת לִיעֶקֶב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִימֵי  
קִדְּם.

דְּנִיאל אִישׁ חֲמוּדוֹת שָׁנָה לְפָנֶיךָ: הִטָּה אֱלֹהֵי אֲזֻנָּה וְשִׁמְעָה,  
פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֹמֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמָךְ עָלֵינוּ;

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written: The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to act in accordance with the precepts of this Torah.

For Thou art merciful and accept those who return to Thee. Thou didst promise as in ancient days that Thou wilt accept penitence, and because we repent our sins we are confident that Thou wilt forgive us.

Thy servant David said: Who can discern innocent errors? Clear Thou me of hidden faults. Clear us, O Lord, of our transgressions, and cleanse us of our impurities. Pour upon us clean waters and make us pure. As Thou didst promise by Thy prophet: I shall pour clean waters upon you, and you will be cleansed of all your impurities. Of all your defilements will I cleanse you.

Thy servant Micah said: Who is like Thee, a God forgiving iniquity and overlooking transgression. Thine anger is not forever, because Thou takest delight in kindness. Thou wilt again bestow mercy on us and subdue our iniquities. Thou wilt cast our sins into the sea.

Mayest Thou cast the sins of Israel to a place where they will no longer be remembered or known, whence they will no longer return to plague the heart. Thou wilt reveal Thy truth to the children of Jacob and Thy kindness to the seed of Abraham, as Thou didst promise our ancestors in ancient days.

Daniel the beloved cried to Thee: Incline Thine ear, O my God, and listen. Open Thine eyes and see our land in ruins, and what has become of the city which is known by Thy name. We plead,

כי לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמך הרבים. אדני שמעתי, אדני סלחתה, אדני הקשיבה, ועשה אל תאחר, למענה אלהי, כי שמך נקרא על עירך ועל עמך.

עזרא הסופר אמר לפניך: אלהי, בשתי ונבלמתי להרים, אלהי, פני אליך; כי עונותינו רבו למעלה ראש, ואשמחנו נדלה עד לשמים. ואתה אלוה סליחות, חנון ורחום, ארך אפים ורב חסד, ולא עזבתם.

אל תעזבונו אבינו, ואל תשנו בוראנו, ואל תזניחנו ויצרנו, ואל תעש עמנו כלה כחטאתינו. וקיים לנו, יי אלהינו, את הדבר שהבטחתנו בקבלה על ידי ירמיהו חזק, כאמור: בימים ההם ובעת ההיא, נאם יי, יבקש את עון ישראל ואיננו, ואת חטאת יהודה ולא תמצאנה, כי אסלח לאשר אשאר. עמך ונחלתך, רעבי טובה, צמאי חסדך, תאבי ישעך, יכירו וידעו כי ליי אלהינו תרחמים וחסליחות.

אל רחום שמך, אל חנון שמך,

בני נקרא שמך, יי עשה למען שמך.

עשה למען אמתך.	עשה למען בריתך.
עשה למען נדלך ותפארתך.	עשה למען דתך.
עשה למען חודך.	עשה למען ועודך.
עשה למען זכרך.	עשה למען חסדך.
עשה למען טובך.	עשה למען יחודך.
עשה למען כבודך.	עשה למען מודך.
עשה למען מכותך.	עשה למען נצחך.



not because we think we are righteous, but because we depend on Thy great mercy. O Lord, hear us, forgive us, deliver us without delay, for Thine own sake, O God, for Thy name is linked with Thy city and Thy people.

Ezra the scribe said: O God, I am embarrassed to raise my head before Thee. We are steeped in sin, above the head; our guilt reaches to the heavens. But Thou being a God of forgiveness, gracious and merciful, slow to anger and abounding in kindness, hast not abandoned us.

Do not forsake us, our Father; do not abandon us, our Creator; do not desert us, our Maker. Do not destroy us because of our sins. Fulfill unto us the promise conveyed to us by the prophet Jeremiah: The time will come when if one were to seek the sins of Israel, they will not exist, and Judah's sins, and they will not be found. For I shall pardon those whom I will leave as a remnant.

Thy people, Thine inheritance, are hungry for Thy goodness; they are thirsty for Thy kindness; they yearn for Thy deliverance. Grant them to know that in the Lord, our God, is mercy and forgiveness.

Thou art a merciful God, Thou art a gracious God. Thy name is linked with us, act for Thy name's sake, O God.

Act for the sake of Thy truth and Thy covenant,  
 Act for the sake of Thy greatness and Thy splendor,  
 Act for the sake of Thy Law and Thy glory,  
 Act for the sake of Thy promise and Thy renown,  
 Act for the sake of Thy kindness and Thy goodness,  
 Act for the sake of Thy oneness and Thy honor,  
 Act for the sake of Thy teaching and Thy sovereignty,

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**עשה למען** is an alphabetical acrostic with each third word beginning with a consecutive letter of the Hebrew alphabet. It entreats God to bestow pardon and to redeem His people, in accordance with the various aspects of His providence. It is followed by another plea, which invokes the merit of Israel's early ancestors, the humiliation endured by the Holy Land, the countless martyrs who died in loyalty to their faith, and finally God's own mercy, which assures man deliverance even when he does not fully deserve it.



עֲשֵׂה לְמַעַן סוּדָךְ.  
 עֲשֵׂה לְמַעַן פֶּאֶרְךָ.  
 עֲשֵׂה לְמַעַן קִדְשָׁתְךָ.  
 עֲשֵׂה לְמַעַן שְׁכִינָתְךָ.  
 עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עָפָר.  
 עֲשֵׂה לְמַעַן אֲבֹתֶהֶם יִצְחָק וַיַּעֲקֹב.  
 עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן.  
 עֲשֵׂה לְמַעַן דָּוִד וּשְׁלֹמֹה.  
 עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ.  
 עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ.  
 עֲשֵׂה לְמַעַן שׁוֹמְמוֹת הַיְכָלְךָ.  
 עֲשֵׂה לְמַעַן הַרְּיוּסוֹת מִזְבְּחֶךָ.  
 עֲשֵׂה לְמַעַן דָּם עֲבָרֶיךָ הַשְּׁפוּד.  
 עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.  
 עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוּדְךָ.  
 עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבִמְוִם עַל קִדּוּשׁ שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן תִּינֹקוֹת שֶׁל בֵּית רַבָּן.  
 עֲשֵׂה לְמַעַן יוֹנְקֵי שָׂדִים שֶׁלֹּא חָטְאוּ.  
 עֲשֵׂה לְמַעַן גְּמוּלֵי חֶלֶב שֶׁלֹּא פָּשְׁעוּ.  
 עֲשֵׂה לְמַעַן יְחֹמִים וְאַלְמָנוֹת.  
 עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
 עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

Act for the sake of Thine eternity and Thy mystery,  
 Act for the sake of Thy might and Thy fame,  
 Act for the sake of Thy righteousness and Thy holiness,  
 Act for the sake of Thy great mercy and Thy holy Presence,  
 Act for the sake of Thine everlasting praise.

Act for the sake of Thy faithful who repose in the dust,  
 Act for the sake of Abraham, Isaac and Jacob,  
 Act for the sake of Moses and Aaron,  
 Act for the sake of David and Solomon,  
 Act for the sake of Jerusalem Thy holy city,  
 Act for the sake of Zion where Thou didst reveal Thy glory.  
 Act for the sake of Thy Temple that is in ruins,  
 Act for the sake of Thine Altar that is in devastation,  
 Act for the sake of the blood of Thy faithful shed by tyrants,  
 Act for the sake of those killed in sanctification of Thy name,  
 Act for the sake of those slain in affirmation of Thy unity,  
 Act for the sake of those who braved fire and water to hallow  
 Thy name,  
 Act for the sake of the school-children,  
 Act for the sake of the infants free from sin;  
 Act for the sake of orphans and widows,  
 Act for Thine own sake, if not for ours;  
 Act for Thine own sake, and help us.

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One of the considerations we depend on in our quest for God's favor is the "merit of our ancestors." The life of a parent is not completely ended at the time of death. The virtuous deeds of one generation release a force in history that becomes part of the assets by which the following generations are sustained. The life of Abraham, Isaac, and Jacob, Moses, Aaron, David, and Solomon are here invoked as a support for our entreaty for deliverance. But the liturgist also invokes the sufferings endured which have purged the people of Israel and expiated their wrong-doings. His final citation is God's own mercy, which is granted to man even when he does not deserve it. This is the meaning of the concluding line: "Act for Thine own sake, if not for ours, act for Thine own sake, and help us."

עֲנֵנוּ יי עֲנֵנוּ.

עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ.

עֲנֵנוּ אֲבִינוּ עֲנֵנוּ.

עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ.

עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ.

עֲנֵנוּ דּוֹרְשָׁנוּ עֲנֵנוּ.

עֲנֵנוּ הָאֵל הַנּוֹאֲמָן עֲנֵנוּ.

עֲנֵנוּ חֵיק וְחֵסִיד עֲנֵנוּ.

עֲנֵנוּ זֶדַּךְ וְיֶשֶׁר עֲנֵנוּ.

עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ.

עֲנֵנוּ טוֹב וּמַטִּיב עֲנֵנוּ.

עֲנֵנוּ יוֹדֵעַ יָצָר עֲנֵנוּ.

עֲנֵנוּ בּוֹבֵשׁ בְּעֵסִים עֲנֵנוּ.

עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ.

עֲנֵנוּ מְלֶכֶד מַלְכֵי הַמַּלְכִּים עֲנֵנוּ.

עֲנֵנוּ נוֹרָא וְנִשְׁגָּב עֲנֵנוּ.

עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ.

עֲנֵנוּ עוֹנֶה בְּעֵת רְצוֹן עֲנֵנוּ.

עֲנֵנוּ פוֹדֶה וּמַצִּיל עֲנֵנוּ.

עֲנֵנוּ צַדִּיק וְיֶשֶׁר עֲנֵנוּ.

עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ.

עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ.

עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹנִים עֲנֵנוּ.

עֲנֵנוּ תוֹמָד וְתַמִּימִים עֲנֵנוּ.

עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ.

עֲנֵנוּ אֱלֹהֵי אֲבֹרָהֵם עֲנֵנוּ.

עֲנֵנוּ פֶּחֶד יִצְחָק עֲנֵנוּ.

עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ.

עֲנֵנוּ מְשַׁנֵּב אִמְהוֹת עֲנֵנוּ.

עֲנֵנוּ עֲזֵרַת הַשְּׁבָטִים עֲנֵנוּ.

עֲנֵנוּ קָשָׁה לְכַעֵס עֲנֵנוּ.

עֲנֵנוּ רֵד לְרַצוֹת עֲנֵנוּ.

עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ.

עֲנֵנוּ אֲבִי יְחִזְקִיָּה עֲנֵנוּ.

עֲנֵנוּ דָּיֵן אֱלֹהֵינוּ עֲנֵנוּ.

Answer us, O Lord, answer us,

Our God,

Our Father,

Our Creator,

Our Redeemer,

Our Guardian,

Our faithful God,

Thou who art ever kind, pure, and just,

Thou who bestowest good,

Thou who knowest our frailty,

Thou who vanquishest anger,

Thou robed in righteousness,

King of kings,

Thou awesome and exalted,

Thou who pardonest and forgivest our sins,

Thou who hearest prayer,

Thou who rescuest and deliverest,

Thou who heedest the needy,

Thou upright and just,

Thou who supportest the innocent,

God of our fathers Abraham, Isaac and Jacob.

Stronghold of our mothers,

Aid of our tribes,

Thou slow to anger,

Thou ready for reconciliation,

Thou who respondest in a time of need,

Father of orphans,

Protector of widows,

Answer us,

Answer us.



מִי שֶׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ בְּשֹׁנֵי קֶדַע עַל גְּבִי הַמִּזְבֵּחַ      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְאַבּוֹתֵינוּ עַל יַם סוּף      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְמֹשֶׁה בְּחוֹרֵב      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְאַהֲרֹן בְּמַחֲתָה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְפִנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָּל      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְשִׁמְשׁוֹן בְּמַגְפָּה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְאַלְיָהוּ בְּהַר הַכְּרִמָּל      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְאַלְיָשֶׁה בִּירִיחוֹ      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְחִזְקִיָּהוּ בְּחִלּוֹ      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְחֲנַנְיָה מִיִּשְׂאֵל וְעֲזַרְיָה בְּתוֹךְ כֶּבֶשׂן הָאֵשׁ      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְדָנְיָאֵל בְּגוֹב הָאֲרִיּוֹת      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְמַרְדּוּכִי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְעֲזָרָה בְּגוֹלָה      הוּא יַעֲנֵנוּ.  
 מִי שֶׁעָנָה לְכָל הַצַּדִּיקִים וְהַחֲסִידִים      הוּא יַעֲנֵנוּ.  
 וְהַתְּמִימִים וְהַיִּשְׁרִים  
 רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא. רַחֲמָנָא דְעָנִי לְמַכְיָבִי רוּחָא  
 עֲנִינָא. רַחֲמָנָא דְעָנִי לְתַבְרִי לָבָא עֲנִינָא. רַחֲמָנָא עֲנִינָא.  
 רַחֲמָנָא חוּס, רַחֲמָנָא פָּרַק, רַחֲמָנָא שָׁזַב, רַחֲמָנָא רַחֵם עָלָי  
 הַשְׁתָּא בְּעִלְגָּא וּבְזֻמָּן קָרִיב.

He who answered

Abraham at Mount Moriah,  
 Isaac when he was bound on the altar of sacrifice,  
 Jacob at Beth El,  
 Joseph in prison,  
 Our ancestors at the Red Sea,  
 Moses in the wilderness of Horeb,  
 Aaron when confronting Korah's rebellion,  
 Phineas when confronting Zimri's rebellion,  
 Joshua in Gilgal,  
 Samuel in Mizpah,  
 David and Solomon in Jerusalem,  
 Elijah on Mount Carmel,  
 Elisha in Jericho,  
 Jonah inside the fish,  
 Hezekiah in illness,  
 Hananiah, Mishael and Azariah in the fiery furnace,  
 Daniel in the lion's den,  
 Mordecai and Esther in Shushan,  
 Ezra in Babylonia,  
 "The righteous, the saintly, the innocent and the upright,

He will answer us,

He will answer us.

Merciful God, who answerest the needy, answer us,  
 Merciful God, who answerest the broken-hearted, answer us,  
 Merciful God, who answerest the afflicted of spirit, answer us,  
 Merciful God, answer us, be compassionate,  
 Merciful God, redeem us, save us,  
 Merciful God, grant us mercy, now, speedily, in our own time.

## אבינו מלכנו

*To be omitted on the Sabbath:*

אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.  
אָבִינוּ מַלְכֵנוּ, אִין לָנוּ מֶלֶךְ אֵלָא אַתָּה.  
אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.  
אָבִינוּ מַלְכֵנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.  
אָבִינוּ מַלְכֵנוּ, בִּטֵּל מֵעֲלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.  
אָבִינוּ מַלְכֵנוּ, בִּטֵּל מִחֻשְׁבוֹת שׁוֹנְאֵינוּ.  
אָבִינוּ מַלְכֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.  
אָבִינוּ מַלְכֵנוּ, כִּלֶּה כָּל צָר וּמַשְׁטָין מֵעֲלֵינוּ.  
אָבִינוּ מַלְכֵנוּ, סָתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ.  
אָבִינוּ מַלְכֵנוּ, כִּלֶּה דָבָר וְחָרֵב וְרָעַב, וְשָׁבִי וּמִשְׁחִית  
וְעוֹן וְשָׂמַד, מִבְּנֵי בְרִיתֶךָ.  
אָבִינוּ מַלְכֵנוּ, מְנַע מִגּוֹפָה מִנְּחֻלָּתֶךָ.  
אָבִינוּ מַלְכֵנוּ, סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.  
אָבִינוּ מַלְכֵנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
אָבִינוּ מַלְכֵנוּ, מַחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חֻבוֹתֵינוּ.  
אָבִינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.  
אָבִינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלֵי עַמֶּךָ.  
אָבִינוּ מַלְכֵנוּ, קַרַע רַע גְּזֵר דִּינֵנוּ.  
אָבִינוּ מַלְכֵנוּ, זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

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אבינו מלכנו went through a long development, but its beginnings go back to the prayer which Rabbi Akiba recited on a fast day in a time of drought

AVINU MALKENU

*To be omitted on the Sabbath:*

Our Father, our King, we have sinned before Thee.

Our Father, our King, we have no King except Thee.

Our Father, our King, deal kindly with us for Thy name's sake.

Our Father, our King, renew unto us a happy New Year.

Our Father, our King, annul all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, free us of every oppressor and adversary.

Our Father, our King, silence our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from the people of Thy covenant.

Our Father, our King, keep the plague from Thy people.

Our Father, our King, forgive and pardon all our iniquities.

Our Father, our King, blot out and remove our transgressions and our trespasses from before Thee.

Our Father, our King, in Thine abundant mercy cancel all the records of our transgressions.

Our Father, our King, bring us back to Thee in whole-hearted repentance.

Our Father, our King, send a complete healing to the sick among Thy people.

Our Father, our King, annul the evil decreed against us.

Our Father, our King, remember us favorably.

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supplicating God for rain. Our practice is to recite it on fast days, on Rosh Hashanah and Yom Kippur and on the Ten Days of Penitence. We omit it on the Sabbath because, with the exception of Yom Kippur, there is no fasting on the Sabbath, and because its petitions parallel those of the *Amidah* recited on weekdays.



אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה וְיִשׁוּעָה.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר זְכוּת.  
 אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.  
 אָבִינוּ מֶלֶכְנוּ, הַצִּמְח לָנוּ יְשׁוּעָה בְּקֶרֶב.  
 אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עַמּוֹה.  
 אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן מְשִׁיחָה.  
 אָבִינוּ מֶלֶכְנוּ, מִלֵּא יְדֵינוּ מִבְּרִכּוֹתֶיהָ.  
 אָבִינוּ מֶלֶכְנוּ, מִלֵּא אֲסָמִינוּ שָׁבַע.  
 אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתָנוּ.  
 אָבִינוּ מֶלֶכְנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתָנוּ.  
 אָבִינוּ מֶלֶכְנוּ, נָא אַל תִּשְׁיִבְנוּ רִיקָם מִלְּפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, זְכוּר כִּי עָפָר אֲנֵחְנוּ.  
 אָבִינוּ מֶלֶכְנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים  
 וְעַת רָצוֹן מִלְּפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן תְּרוּנִים עַל שֵׁם קְדֻשָּׁה.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִידָה.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.

Our Father, our King, inscribe us in the book of a happy life.  
Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of sustenance and abundance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our deliverance soon to flourish.

Our Father, our King, raise the strength of Thy people Israel.

Our Father, our King, raise the strength of Thine anointed one.

Our Father, our King, fill our hands with Thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, be Thou receptive to our prayer.

Our Father, our King, dismiss us not empty-handed from Thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with Thee.

Our Father, our King, have compassion on us, and on our children.

Our Father, our King, act for the sake of those who were slain for Thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming Thy unity.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of Thy name.

אָבִינוּ מֶלְכֵנוּ, נָקוּם נִקְמַת דָּם עֲבָרֶיךָ הַשְׁפוּךְ.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא

שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מֶלְכֵנוּ, חַנּוּנוּ וְעֻנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה

וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Some Congregations add Psalm 24:*

*Psalm 24*

לָדוֹד מִזְמוֹר. לַיְי הָאָרֶץ וּמְלוֹאָהּ, תִּבְלֵ וַיֵּשְׁבִי בָהּ. כִּי הוּא  
עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ. מִי יַעֲלֶה בָהֶר יי, וּמִי  
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי בַפִּים וּבֵר לֵבָב, אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשֵׁא בִּרְכָה מֵאֵת יי, וּצְדָקָה מֵאֱלֹהֵי  
יִשְׁעוֹ. זֶה דּוֹר דִּרְשׁוֹ, מִבִּקְשֵׁי פָנֶיךָ, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יי עֲזִזוֹ וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד, מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

**צדקה** has often been translated as justice or righteousness, but in the Biblical text, as in the liturgy, its true meaning is, in many cases, mercy rather than justice. The phrase **עשה עמנו צדקה וחסד** is a good illustration of this usage. Here **צדקה** is used as a synonym to **חסד** which means kindness or graciousness, and we ask it of God after admitting that "we can claim nothing by virtue of our deeds." We make our plea then by invoking God's mercy.

Our Father, our King, vindicate the blood of Thy servants  
shed by tyrants.

Our Father, our King, do it for Thy sake, if not for ours.

Our Father, our King, do it for Thy sake and save us.

Our Father, our King, do it for the sake of Thy abundant  
mercy.

Our Father, our King, do it for the sake of Thy great,  
mighty and revered name, by which we are called.

Our Father, our King, be gracious to us and answer us. We  
can claim nothing by virtue of our deeds. Deal Thou  
mercifully and graciously with us, and deliver us.

*Some Congregations add Psalm 24.*

*Psalm 24*

#### A PSALM OF DAVID.

The earth is the Lord's, and the fullness thereof, the world and  
those who dwell on it. He founded it upon the seas, and He made  
it firm upon the flowing waters.

Who may ascend the mountain of the Lord, and who may  
stand in His holy place? He that has clean hands and a pure  
heart, who has not set his mind upon falsehood, and who has not  
sworn deceitfully. He will receive a blessing from the Lord, and  
mercy from the God of his deliverance.

This is the way to come before Him, to seek Thy presence,  
O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors,  
that the glorious King may enter. Who is the glorious King? The  
Lord strong and mighty, the Lord mighty in battle. Lift up your  
heads, O gates, lift them up, O everlasting doors, that the glorious  
King may enter. Who is the glorious King? The Lord of all  
creation—He is the glorious King.



Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיבוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא  
מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,  
וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי בְשָׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Our prayers often express man's dependence on God. What we have not always recognized is that they also express God's dependence on man.

God launched a world into existence, and He fashioned man to be His co-worker to direct this world toward the goals of his own choosing. What were these goals to be? The goals God would have man choose are the goals of justice and compassion, of freedom and peace.

A world dominated by the conscious striving for such goals would be a world that has submitted to God's sovereignty.

But in the present state of man's development, other goals dominate his life. He pursues a variety of illusions that only alienate him from his Creator.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

God wants man's love. He wants man to perform His will. But man is free and man can refuse.

As long as man refuses, a tragic separation exists between God and man. Man is lonely for God, and God is lonely for man.

And God's voice resounds through the centuries, imploring man to renounce his illusions, to make God's will the conscious goal of his life, to build the divine Kingdom.

God's voice speaks to us in various ways. He inspires teachers to challenge us in our smug and complacent lives, to direct our gaze toward higher ideals than those for which we live. When we stray from Him, He rebukes us through the pang of conscience. He speaks to us through our tradition, through the holy words of the Torah, through the rites and symbols of our faith, which remind us of God, and of the great prize which awaits us when we shall turn to Him in love.

It is to this ideal also that the *Kaddish* summons us: "Magnified and sanctified be the great name of God in the world which He created according to His will."

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹא עָשָׂנוּ בְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;  
שֶׁלֹא שָׁם חָלַקְנוּ בָהֶם, וְגָרְלָנוּ בְּכָל הַמוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ  
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וְשָׁכִינָה עָלָיו בְּגִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;  
אַמֶּת מִלִּפְנֵינוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם  
וְהִשְׁבַּתְּ אֶל לִבְבָּךְ, כִּי יְיָ הוא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל  
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל בֶּן נִקְנָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֻךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהֵאֱלִילִים בָּרוֹת יִכְרֹתוּן; לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת  
אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. וַיִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תִבֵּל, כִּי לָךְ  
תִּכְרַע כָּל בָּרָה, תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ  
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֹא יִתְּנוּ, וַיִּקְבְּלוּ בָלֶם אֶת עַל מַלְכוּתְךָ,  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ היא,  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ  
לְעֹלָם וָעֶד. Reader וַיֹּאמֶר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֶרֶץ;  
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

Judaism affirms a noble future for man, despite His present shortcomings. We are taught to believe that there will come a day when men will renounce falsehood and give his allegiance to God alone.

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathens of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'nah-nu ko-r'eem u-mish-ta-ha'veem u-mo-deem lif-ney  
me-leh mal-hey ha-m'lo-heim, ha-ko-dosh bo-ruh hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleh al kol ho-oretz  
Ba-yom ha-hu yih-yeh adonoy ehod ush'mo ehod.



## A MEDITATION

### BEFORE THE MOURNER'S KADDISH

Memory is the bridge that links the living and the dead. They are not wholly dead whom we remember, whose spirit continues to live as an influence in our lives. This is why we remember the anniversaries (*yahrzeit*) of our departed. This is why we also perform a special service of remembrance during the first year of bereavement.

The memorial prayer is in part an act of reaching out to God with the pain of our loss, so as to find comfort and consolation. In renewing our trust in God's existence and His love for us, we become fortified to face life and its demands, despite our grief.

Our memorial prayer also gives direction to the emotions engendered by bereavement. We cannot undo the inevitable fact that we are mortal and therefore subject to a termination of our earthly existence. But if the termination of a life that was precious to us induces us to think more deeply about our own lives, then our grief is not a futile emotion. We can often see more through a tear than through a telescope.

The Jewish observance of a memorial to our departed directs us to channel the emotions engendered by bereavement into a greater love of God, a greater devotion to the Torah, a greater concern for the well-being of our fellow man.

The Kaddish is only one prayer in the entire service. But it brings the meaning of the service to its highest climax. It proclaims the majesty of God, and thus assures us of His care to sustain us in our sorrow. And the recognition of God's majesty implies the highest goals for living to which a man may be summoned.

## PRAYERS BEFORE THE MOURNER'S KADDISH

### 1.

O Lord our God, grief stricken for our dearly beloved who were taken from us, we have come to seek solace from the knowledge that Thou art near.

We know that all life is Thy creation, and that Thou hast taken only what Thou hast given. Help us to cherish in loving and abiding memory the good that was in them. Teach us to honor them in deeds of righteousness that will advance the cause of Thy Torah. Inspire us to bring to ever greater fruition the visions they can no longer serve with their own labors. Sustain us, O God, with an unfaltering faith in Thy goodness. Amen.

### 2.

Amidst the sorrow of our bereavement, we lift our hearts to Thee, O God, for comfort and consolation. O Lord, help us to resist the shadows of despair that darken our lives. Help us to find strength in the knowledge that those we have lost were but Thy gift to us, and the benediction of their lives but a privilege Thou didst confer upon us. Teach us to be grateful for our dearly beloved and for whatever time they were permitted to walk this world by our side. May their memories continue to inspire us and to bless us. Amen.

\* \* \*

No man knows how to live until he has learned to face death.

\* \* \*

Death never destroys what is really ours. The Lord only takes what He has given.

THE MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.  
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאָמִירוֹן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׂמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for the establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is, of course, sovereign whether men acknowledge Him or not, but since man is a creature of freewill, who only slowly grows to the truth, he may fall prey to various illusions and become an idolator, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The vision of the Kingdom of God triumphant, mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust in Him.

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh  
 B'olmoh dee v'roh hir-usey,  
 V'yamliḥ malḥusey b'ḥa-yeyḥon uvyo-meyḥon,  
 Uvḥa-yey d'ḥol beys yisro-eyl,  
 Ba-agoloh uvizman koreev; v'imru omeyn.  
 Y'hey shmey rabboh m'voraḥ l'olam ul'olmey olmah-yoh,  
 Yisboraḥ v'yishtabbah v'yispo-ar v'yisromam,  
 V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal  
 Shmey d'kudshoh, b'reeḥ hu,  
 L'eyloh l'eyloh min kol birḥosoh v'shirosoh,  
 Tush-b'ḥosoh v'neḥemosoh  
 Da-ameeron b'olmoh; v'imru omeyn.  
 Y'hey shlomoh rabboh min sh'mah-yoh,  
 V'ḥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.  
 O-seh sholom bimromov hu ya-aseh sholom  
 Oleynu v'al kol yisro-eyl; v'imru omeyn.



## Psalm 27

לָדוֹד. יְיָ אֱלֹהֵי יִשְׂרָאֵל, מִמִּי אֵירָא; יְיָ מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.  
 בְּקֶרֶב עָלִי מְרַעִים לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאֵיבִי לִי, הִנֵּה  
 כְּשָׁלוֹ וְנִפְלֹא. אִם תַּחֲנֶה עָלַי מַחֲנֶה, לֹא יִירָא לִבִּי; אִם תִּקּוּם  
 עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בֹטֵחַ. אַחַת שְׁאֵלָתִי מֵאֵת יְיָ, אוֹתָהּ  
 אֲבַקֵּשׁ: שְׁבֹתִי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר  
 בְּהִיכָלוֹ. כִּי יִצְפְּנִי בְּסֶכֶחַ בַּיּוֹם רָעָה, יִסְתָּרֵנִי בְּסֶתֶר אֹהֱלֹו;  
 בְּצוּר יְרוּמָמִנִי. וַעֲתָה יְרוֹם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי, וְאֶזְבְּחָה  
 בְּאֹהֱלֹו זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֶזְמָרָה לִי. שְׁמַע יְיָ קוֹלִי  
 אֶקְרָא, וַחֲנִנִי וַעֲנֵנִי. לֵךְ אָמַר לִבִּי, בִּקְשׁוּ פָנָי; אֶת פְּנֵיהֶ, יְיָ,  
 אֲבַקֵּשׁ. אֵל תִּסְתָּר פְּנֵיהֶ מִמֶּנִּי, אֵל תֵּט בְּאֶף עֲבָדָךְ, עֲזָרְתִּי  
 חֵייתִ; אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי וְאִמִּי  
 עֲזָבוּנִי, וַיִּיּאֲסָפֵנִי. הוֹרֵנִי יְיָ דֶּרֶכְךָ, וְנִחֵנִי בְּאֶרֶחַ מִישׁוֹר, לִמְעַן  
 שִׁרְרִי. אֵל תַּתְּנֵנִי בְּנֶפֶשׁ צָרִי; כִּי קָמוּ בִי עֲדֵי שָׁקֶר וַיִּפְתּוּ חֲמָס.  
 לֹא־אֶהְיֶה לְרֹאשׁוֹת בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים. Reader קְנוֹה אֵל יְיָ,  
 חֹזֵק וַיֵּאֱמֵן לְךָ, וְקְנוֹה אֵל יְיָ.

Jewish tradition was concerned that the penitential season shall not engender undue anxiety in people as to how they would fare under God's judgment. There arose therefore a tendency to emphasize that man, despite his deficiencies, need not fear judgment, since God is merciful and forgiving of iniquity. Psalm 27 is part of this literature of reassurance, calling man to trust in the Lord. This Psalm is added to the service from the beginning of the Hebrew month Elul until after Shemini Atzeret. In many congregations this Psalm is followed by the Mourner's Kaddish, to be found on page 307.

## A PSALM OF DAVID.

The Lord is my light and my deliverance; whom shall I fear? The Lord is the stronghold of my life; who can make me afraid? When evil men came to destroy me, yea, my adversaries and my foes, they stumbled and fell.

Though an army should encamp against me, my heart will not be afraid. Though war should be waged against me, I shall still be confident.

One boon have I asked of the Lord, for this do I yearn—that I may dwell in the Lord's House always, to feel the pleasantness of the Lord by visiting in His sanctuary.

In a day of trouble, He will hide me in His abode; He will keep me in the shelter of His tent; He will lift me up upon a rock. And now shall my head be exalted above mine enemies all about me; I will bring to His tabernacle offerings of jubilation; I will sing songs of joy to the Lord.

O Lord, hear my voice when I call. Be gracious unto me and answer me. My heart said to me: "Seek God." O Lord, I shall indeed seek Thee.

Hide not Thyself from me; incline not Thine anger toward me; Thou hast ever been my help. Do not abandon me, do not forsake me, O God of my deliverance. Yea, though my father and my mother leave me, the Lord will gather me under His protection.

O Lord, show me Thy ways. Lead me in an even path because of those who sneer at me. Do not place me at the mercy of my adversaries. False witnesses and men who scheme violence have risen against me.

I am confident that I shall witness the goodness of the Lord in the land of the living. Place your hope in the Lord. Be strong and let your heart take courage; yea, hope in the Lord.

## אֲדוֹן עוֹלָם

בְּטָרֶם כָּל יָצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לָעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
לְבִדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרֵי בְּכָלוֹת הַכָּל
וְהוּא יִהְיֶה בְּתַפְאָרְהָ.	וְהוּא הָיָה, וְהוּא הֵנָּה
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָהּ.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלֹ הָעֵז וְהַמְשָׁרָהּ.	בְּלִי רֵאשִׁית בְּלִי תְּבָלִית
וְצִוֵּר חֲבָלֵי בְּעֵת צָרָהּ.	וְהוּא אֵלֵי וְחִי גֵאֲלֵי
מִנֶּת בּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמִנּוּס לִי
בְּעֵת אִישׁוֹ וְאַעֲיָרָהּ.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵיכָרָא.	וְעַם רוּחִי נִוְיָתִי

The hymn *Adon Olam* has been ascribed to the authorship of Solomon ibn Gabirol (born 1021, died 1058). Its sublime conception of God is in the spirit of Gabirol's work, but there is no proof that he was really the author of it. Because texts of the Prayer Book before the fourteenth century omit it, we may place the date of its composition as not earlier than the early part of that century. Two basic ideas dominate this hymn. One declares that God's existence and sovereignty are independent of the existent universe, that He fashioned the universe in time, and that He will continue to be after all existence has returned to void. This negates the view that God is only an aspect of the universe in existence. The other declares God's providential concern for each of His creatures and the abiding peace and security that men find in drawing close to their Maker. The *Adon Olam* was added to the prayer on retiring for the night. In the synagogue liturgy it has generally been recited as part of the preliminary prayers in the morning service, appropriately so, because it voices gratitude for God's providence in having enabled us to rise in the morning for a new day of life. As a hymn at the close of the service, it has been recited especially Friday night and the night of Yom Kippur. Presently it is often used at the close of Sabbath and festival morning services as well.

A-DON O-LAM

The Lord Eternal reigned supreme  
When all the world was naught,  
His name is praised by every life  
His gracious will has wrought.

And if this world should ever cease,  
He still will reign in awe,  
The tides of time will not erase  
The splendor of His Law.

In oneness and infinity  
He is beyond compare,  
The glory of His sovereign might  
Is written everywhere.

He is my Rock, my Refuge sure,  
My help when grief assails,  
My cup of life He maketh full,  
His mercy never fails.

My life is ever in His hand,  
With Him there is no fear,  
When I sleep and when I wake  
I know that He is near.

Adon olom asher molah, b'terem kol y'tseer nivroh;  
L'ey's na-asoh v'hef-tso kol, azai meleḥ sh'mo nikroh.  
V'aharey kihlos hakkol, l'vado yimloḥ noroh;  
V'hu ho-yoh v'hu hoveh; v'hu yee-yeh b'sif-oroh.  
V'hu eḥod v'eyn sheynee, l'hamsheel lo l'haḥbeeroh;  
B'lee reyshees b'lee saḥlees; v'lo ho-oz v'ha-misroh.  
V'hu ey-lee v'hai go-alee; v'tsur hevlee b'ey's tsoroh;  
V'hu nis-see umonos lee; m'nos kosee b'yom ekroh.  
B'yodo afkeed ruḥee, b'ey's eeshan v'o-eeroh;  
V'im ruḥee g'vee-yosee, Adonoy lee v'lo ee-roh.



## יגדל

יגדל אלהים חי וישתבח	נמצא ואין עת אל מציאותו.
אחד ואין יחיד בִּיחודו	נעלם וגם אין סוף לא־חדותו.
אין לו דמות הנוף ואינו גוף	לא נערוך אליו קדשתו.
קדמון לכל דבר אשר נברא	ראשון ואין ראשית לראשיתו.
הנו אדון עולם וכל נוצר	יורה גדלותו ומלכותו.
שפע נבואתו נתנו אל	אנשי סגלתו ותפארתו.
לא קם בִּישְׂרָאֵל בְּמֹשֶׁה עוֹד	נביא ומביט את תמונתו.
תורת אמת נתן לעמו אל	על יד נביאו נאמן ביתו.
לא יחליף האל ולא ימיר	דתו לעולמים לזולתו.
צופה ויודע סתרינו	מביט לסוף דבר בקדמתו.
נומל לאיש חסד במפעלו	נותן לרשע רע ברשעתו.
ישלח לקץ ימין משיחנו	לפדות מחבי קץ ישועתו.
מתים יחיה אל ברב חסדו	ברוך ערי עד שם תהלתו.

The *Yigdal* hymn is a versified summation of the thirteen principles of the creed of Judaism, as enunciated by Moses Maimonides. These are: God's eternity; His unity; His incorporeality; that He created the universe in time; that it is incumbent upon us to worship Him; that He revealed His truth to certain chosen spirits, the prophets; the primacy of Moses among the prophets; that the Torah is true; that it will not be abrogated in favor of another faith; that God knows the future; that He rewards those who obey and punishes those who transgress His will; the belief in the coming of the Messiah; eternal life for the departed.

The author of *Yigdal* is unknown, but it has been conjectured that he was Daniel ben Judah who lived in Rome in the early part of the fourteenth century. *Yigdal* is frequently recited in the preliminary prayers, together with *Adon Olam*. The present practice is to alternate *Yigdal* with *Adon Olam* as a closing hymn on the Sabbath and festivals, in the evening as well as the morning service.

The reading *לכל נוצר* rather than the more familiar *נוצר* follows the reading in several older versions of this hymn, as cited in Israel Davidson's *Otzar ha-Shirah ve-ha-Piyut* (volume 2, pages 266-267).

## YIGDAL

O let us come, the living God adore,  
 He is, He was, He will be ever more.  
 His oneness is a thing of mystery,  
 No man can fathom His true unity.  
 He is without a body's form or frame,  
 No mortal lips His essence can proclaim.  
 He reigned before this teeming world was wrought,  
 He was when all the world as yet was naught.  
 Our God created every living thing,  
 All creatures owe their love to Him, their King.  
 He pours on men His prophecies sublime,  
 But none have seen like Moses in his time.  
 The Law that God ordained is ever true,  
 It needs no changing; it is ever new.  
 Our God discerns the promptings of the heart,  
 He knows the deeds we do before they start.  
 The noble man is blessed by a noble life,  
 The fruit of evil is unending strife.  
 Our God will grant our deepest hope for peace,  
 Messiah's reign will make all hatreds cease.  
 The soul of man is an immortal flame,  
 Let us forever praise God's eternal name.

Yigdal cloheem hai v'yishtabbah, nimitsoh v'eyn eys el m'tsee-uso.  
 Ehod v'eyn yoheed k'yihudo, ne-elom v'gam eyn sof l'ahduso.  
 Eyn lo d'mus ha-guf v'eyno guf, lo na-aroh eylov k'dushoso.  
 Kadmon l'hol dovor asher nivroh, rishon v'eyn reyshees l'reysheeso.  
 Hinno adon olom v'hol notsor, yoreh g'duloso umalhuso.  
 Shefa n'vu-oso n'sono el, anshey s'guloso v'sif-arto.  
 Lo kom b'yisro-eyl k'mosheh od novee, umabeet es t'munoso.  
 To-ras emes nosan l'ammo eyl, al yad n'veen ne-eman beyso.  
 Lo ya-haleef ho-eyl v'lo yo-meer doso, l'olomeem l'zuloso.  
 Tsofeh v'yodey-a s'soreynu, mabeet l'sof dovor b'kadmoso.  
 Go-meyl l'eesh hesed k'mifolo, no-seyn l'rosho rah k'rishoso.  
 Yishlah l'keyts yo-meen m'shee-heynu, lif-dos m'hakkey  
 keyts y'shuoso.  
 Mey-seem y'ha-yeh eyl b'rov hasdo, boruh adey ad sheym t'hilloso.

# תפלת שחרית ליום כפור

## המלך

### יושב על כסא רם ונשא.

שוכן עד, מרום וקדוש שמו, וכתוב: רננו צדיקים ביי,  
לישרים נאנה תהלה.

בפי ישרים תתרום,  
ובדברי צדיקים תתברך,  
ובלשון חסידים תתקדש,  
ובקרב קדושים תתהלל.

ובמקלות רבבות עמך בית ישראל ברנה יתפאר שמו,  
מלכנו, בכל דור ודור; שכן חובת כל היצורים לפניך, יי  
אלהינו ואלהי אבותינו, Reader להודות, להלל, לשבח,  
לפאר, לרומם, להודר, לברך, לעלה ולקלס על כל דברי  
שירות ותשבחות דוד בן-ישי עבדך משיחך.

ישתבח שמו לעד, מלכנו, האל המלך הנדול והקדוש,  
בשמים ובארץ. כי לך נאנה, יי אלהינו ואלהי אבותינו, שיר  
ושבחה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה  
ותפארת, קדשה ומלכות, Reader ברכות והודאות, מעתה  
ועד עולם. ברוך אתה, יי, אל מלך גדול בתשבחות, אל  
ההודאות, אדון הנפלאות, הבורר בשיירי זמרה, מלך, אל,  
חי העולם.

We cannot know God in the fullness of His being, nor can we convey all that we know about God in one utterance. Each experience of life's meaning

## THE KING

is enthroned in grandeur and exaltation.

O Thou who abidest in eternity, magnified and hallowed be Thy name. As it is written: Acclaim the Lord, O you righteous. It is fitting for the upright to praise Him.

The mouth of the upright shall exalt Thee,  
 The words of the righteous shall adore Thee,  
 The tongue of the faithful shall hallow Thee,  
 The hearts of the saintly shall praise Thee.

In every generation shall the assembled multitude of Thy people, the house of Israel, glorify Thy name, O our King, in song. For it is the duty of all creatures toward Thee, O Lord our God and God of our fathers, to render Thee thanks and praises, even beyond the hymns uttered by Thine anointed servant David, the son of Jesse.

Praised be Thy name forever, O our King. Thou art our God, our King, great and holy in heaven and on earth. Unto Thee, O Lord our God and God of our fathers, it is forever fitting to offer songs of praise, acclaiming Thy might and sovereignty, Thy eternity, Thy greatness, Thy glory, Thy holiness, Thy blessing, and Thy renown. Praised be Thou, O Lord, exalted God and King. Thou art the Author of wonders who accepts our hymns of praise. Thou, our King, our God, art the life of the universe.

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is a glimpse into a dimension of the Creator. And because our experiences of life are so varied, we have a variety of metaphors to characterize God. We speak of God as Father, Shepherd, Warrior, Savior, among many other such terms. All these terms are, of course, fragmentary judgments corresponding to the particular aspect of God's providence to which allusion is being made. On the High Holy Days we speak of God as King, because the term King suggests sovereignty, and God as Creator and Sustainer of the world is also its Sovereign. But there is an added reason. In ancient times, the most distinctive role of the king was that of judge, and in acclaiming God as our King, we declare ourselves under His judgment, a designation especially suitable for the season of Judgment.



Psalm 130

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ, יְיָ. אֲדֹנִי, שְׁמָעָה  
בְּקוֹלִי, תַּהֲיִינָה אַזְנוֹתֶיךָ קֹשְׁבוֹת לְקוֹל תַּחֲנוּנִי. אִם עֲוֹנוֹת תִּשְׁמָר-  
יָהּ, אֲדֹנִי, מִי יַעֲמֵד. כִּי עֲמֹד הַסְּלִיחָה, לְמַעַן תִּנָּרָא. קִנִּיתִי  
יְיָ, קִנִּיתָה נַפְשִׁי, וְלֹדְדָרְוּ הוֹחֲלֹתַי. נַפְשִׁי לֹאדֹנִי מִשְׁמָרִים  
לְבָקָר, שְׁמָרִים לְבָקָר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד,  
וְהִרְבֵּה עִמּוֹ פְדוּתוֹ. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

Reader:

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא בְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעִגְלָא וּבְזִמְזוֹן קָרִיב, וְאִמְרוּ אֲמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיד הוּא, לְעֵלָא לְעֵלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֶלְמָא,  
וְאִמְרוּ אֲמֵן.

Reader:

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Congregation:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי  
רַחֲמִים, וּמַאֲיר עֵינֵי הַמַּחְסִּים לְסִלִּיחָתוֹ, יוֹצֵר אוֹר וּבוֹרֵא  
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל.  
אוֹר עוֹלָם, אוֹצֵר חַיִּים, אוֹרוֹת מְאֹפֵל אֲמַר נַהֲיִי.

A SONG OF ASCENT.

Out of the depths I cry unto Thee, O Lord. Lord, heed my voice, be attentive to my plea. If Thou, O Lord, count against us all our sins, who would be secure? But with Thee is forgiveness, and therefore art Thou revered. I wait for the Lord, my whole being waits for the Lord, and I hope in His promise. I yearn for the Lord, more than watchmen for the dawn, more than watchmen for the dawn. Let Israel trust in the Lord, for with the Lord is kindness; with Him is abounding deliverance. He will redeem Israel from all his iniquities.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

*Reader:*

Praise the Lord to whom all praise is due.

*Congregation:*

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe, who dost open to us the gates of mercy, giving light to those who await Thy pardon, who createst light as well as darkness, who hast endowed life with the ceaseless urge for harmony, who art the Creator of all things.

God is the Light of the world, the Source of life,  
He spoke and out of darkness there came light.

סֶלַח לָנוּי קָדוֹשׁ בְּיוֹם קָדוֹשׁ, מָרוֹם וְקָדוֹשׁ.  
חַטָּאנוּ צוּרְנוּ, סֶלַח לָנוּ יוֹצְרֵנוּ.

*On week-days say:*

(הַמְאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבִטְוִבוֹ מִחֲדָשׁ  
בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ, יי; בָּלֵם  
בְּחֻבָּמָה עֲשִׂיתָ, מְלֹאָה הָאָרֶץ קִנְיָנְךָ. הַמְלִיךְ הַמְרוֹמֵם לְבָדּוֹ  
מֵאֵז, הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם. אֱלֹהֵי עוֹלָם,  
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוּר מִשְׁנַבְּנוּ, מִגֵּן  
יִשְׁעָנוּ, מִשְׁנֵב בְּעַרְנוּ.

אַל בָּרוּךְ וְגֹדֵל יְדָעָה, הַכִּין וּפָעַל זִמְרֵי חֲמָה, טוֹב יֵצֵר  
כְּבוֹד לְשִׁמּוֹ, מְאֻרֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צְבָאָיו קְדוֹשִׁים,  
רוֹמְמֵי שְׂדֵי, תָמִיד מְסַפְּרִים כְּבוֹד אֵל וְקִדְשָׁתוֹ. תִּתְפַּרֵּךְ, יי  
אֱלֹהֵינוּ, עַל שִׁבְחַת מַעֲשֵׂה יְדִידָה, וְעַל מְאֻרֵּי אוֹר שְׁעֵשִׂיתָ;  
יִפְאָרוּךְ סֶלַח).

*On week-days continue on page 315.*

*On the Sabbath continue here:*

הַכֹּל יוֹדֶה וְהַכֹּל יִשְׁבַּחֶיךָ, וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כִּי.  
הַכֹּל יְרוֹמְמוֹךָ סֶלַח, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם  
וְלַתּוֹת שְׁעֵי מִזְרַח, וּבֹקֵעַ חֲלוֹנֵי רָקִיעַ, מוֹצִיא חֲמָה  
מִמְקוֹמָהּ, וְלִבְנָה מִמְּכוֹן שִׁבְתָּהּ, וּמְאִיר לְעוֹלָם בָּלוֹ וְלִיּוֹשְׁבָיו  
שֶׁבְּרָא בְּמִדַּת רַחֲמִים. הַמְאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,  
וּבִטְוִבוֹ מִחֲדָשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. הַמְלִיךְ  
הַמְרוֹמֵם לְבָדּוֹ מֵאֵז, הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימֹת  
עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ,

Forgive a holy people on a holy day, O exalted and holy God,  
We have sinned, O Father, forgive us, our Creator.

*On week-days say:*

(Mercifully dost Thou cause light to shine upon the earth and those who live on it. And in Thy goodness dost Thou renew the work of creation each day, continually. How vast are Thy works, O Lord; in wisdom hast Thou made them all. The earth abounds with Thy creations. O King, ever exalted and ever glorified, O God eternal, in Thine abundant mercies be Thou compassionate with us. Thou art the source of our strength, the Rock of our protection, the Shield in whom we find deliverance.

Praised be God for the infinite wisdom with which He created the radiance of the sun. It is a noble creation, a glory to His name. The stars all about the heavens proclaim His might. The ensemble of His Heavenly hosts exalt the Almighty, and they continually declare the glory of God and His holiness. Be Thou praised, O Lord our God, in the heavens above and the earth beneath, for the excellence of Thy handiwork, above all for the stars radiant with light which Thou didst create. From all shall praise ever rise unto Thee.)

*On week-days continue on page 315.*

*On the Sabbath continue here:*

All thank Thee, all praise Thee, all declare: There is none holy like the Lord. All extol Thee forever, Thou Creator of all things.

Thou, O God, bringest forth daily the sun and the moon to shine upon the world and its inhabitants whom Thou didst create in mercy. Mercifully Thou givest light to the earth and to the dwellers thereon, and in Thy goodness Thou renewest every day the work of creation.

Thou ever exalted King, Thou eternal God, in Thine abundant mercies, bestow Thy mercy upon us. Thou hast ever been the Rock of strength, the Shield of our deliverance. Be Thou ever our protection.



צור משנבנו, מִגֵּן יִשְׁעֵנוּ, מִשְׁנֵב בְּעַדְנוּ. אֵין בְּעַרְכָּךְ וְאֵין  
זִלְתָּךְ; אָפֶס בְּלָתָךְ, וְמִי דוֹמָה לָךְ. Reader אֵין בְּעַרְכָּךְ, יי  
אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה; וְאֵין זִלְתָּךְ, מִלִּבֵּנוּ, לְחַיֵּי הָעוֹלָם הַבֶּא.  
אָפֶס בְּלָתָךְ, גּוֹאֲלֵנוּ, לְיָמוֹת הַמָּשִׁיחַ; וְאֵין דוֹמָה לָךְ, מוֹשִׁיעֵנוּ,  
לְתַחֲיַת הַמֵּתִים.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים      בְּרוּךְ וּמְבָרָךְ בְּפִי כָל נִשְׁמָה;  
נִדְּלוּ וְטוֹבוּ מֵלֹא עוֹלָם      דַּעַת וּתְבוּנָה סוֹבְבִים אֹתוֹ.  
הַמִּתְנַאֵה עַל חַיּוֹת הַקֶּדֶשׁ      וְנִהְדָּר בְּכָבוֹד עַל הַמִּרְכָּבָה;  
זְכוּת וּמִשׁוֹר לִפְנֵי כֶסֶף      חֶסֶד וּרְחֻמִּים לִפְנֵי כְבוֹדוֹ.  
טוֹבִים מְאֻדּוֹת שֶׁבְּרָא אֱלֹהֵינוּ      יֵצֵרם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּח;  
כָּח וּגְבוּרָה נָתַן בָּהֶם      לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תִּבְלֹ.  
מְלָאִים זֵיו וּמְפִיקִים נִגֵּה      נֶאֱחָה זֵיום בְּכָל הָעוֹלָם;  
שְׂמֵחִים בְּצִאתָם וְשָׂשִׁים בְּבוֹאָם עוֹשִׂים בְּאִמָּה רְצוֹן קוֹנֵם.  
פֶּאֶר וְכְבוֹד נּוֹתְנִים לְשִׁמוֹ      צִהֲלָה וְרִנָּה לְזִכָּר מְלִכּוּתוֹ;  
קָרָא לְשִׁמְשׁ נִיזְרַח אוֹר      רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.  
שָׁבַח נּוֹתְנִים לוֹ כָּל צָבָא מְרוֹם, תִּפְאָרֶת וּגְדָלָה,  
שָׂרִפִּים וְאוֹפְנִים וְחַיּוֹת הַקֶּדֶשׁ.

לֹאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי; הִתְעַלָּה  
וַיֵּשֶׁב עַל כֶּסֶף כְּבוֹדוֹ; תִּפְאָרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵנִי קָרָא  
לַיּוֹם הַשְּׁבִית. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבַת אֵל מְכַל  
מְלֹאכְתּוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מְזֻמּוֹר שִׁיר לַיּוֹם  
הַשְּׁבִית, טוֹב לְהוֹדוֹת לַיְי. לְפִיכָךְ יִפְאָרוּ וַיִּבְרְכוּ לֹאֵל כָּל

None may be compared to Thee; none exists besides Thee; yea, without Thee there is naught. In this world entire there is no one that bears any likeness to Thee, and there will be none in the world yet to come.

Thou alone wilt bring our deliverance in the Messianic days, and in Thee alone is our assurance of immortal life.

God is the Lord of all existence,  
Praised is He by every living thing.

His greatness and His goodness fill the universe;  
Knowledge and understanding are revealed by all His works.

He is exalted above all celestial hosts,  
The splendor of His glory is spread through all creation.

He deals with His creatures in equity and uprightness,  
His reign is built on lovingkindness and mercy.

Good are the luminaries our God has made;  
He fashioned them with skill, with knowledge, and with wisdom.

He endowed them with energy and power  
To have dominion over the world.

They abound in splendor; they sparkle with brightness;  
Beautiful is their radiance throughout the universe.

They rise and set in eagerness and zeal;  
In awe they perform the will of their Maker.

Glory and honor they render unto His name;  
In songs of joy they acclaim His kingdom.

He summoned the sun and it shone forth with light;  
He considered, and established the form of the moon.

All the hosts of heaven offer Him praise;  
All celestial beings acclaim Him in glory.

All shall render thanks unto the Lord who ended creation's labors on the seventh day, and then established His dominion over all His work. On the day of rest He robed all things with beauty, and He established the Sabbath for a day of delight. This is the distinction of the seventh day—on that day the Lord ceased from the work of creation. And the seventh day itself utters praises, saying: "A song of the Sabbath day—it is good to give thanks to the Lord."

יצוריו; שבת, יקר וגדלה יתנו לאל מלך, יוצר כל, המנחיל  
מנוחה לעמו ישראל בקדשתו ביום שבת קדש. שמך יי  
אלהינו יתקדש, וזכרך מלכנו יתפאר, בשמים ממעל ועל  
הארץ מתחת. תתברך, מושיענו, על שבת מעשה ידך, ועל  
מאורי אור שעשית; יפארוך סלה.

*On week-days continue here:*

תתברך צורנו, מלכנו וגואלנו, בורא קדושים; ישתבח  
שמך לעד מלכנו, יוצר משרתים, ואשר משרתיו בלם  
עומדים ברום עולם, ומשמיים ביראה, יחד בקול, דברי  
אלהים חיים ומלך עולם. בלם אהובים, בלם ברורים, בלם  
גבורים, ובלם עשים באימה וביראה רצון קונם. Reader ובלם  
פותחים את פיהם בקדשה ובטהרה, בשירה ובזמרה,  
ומברכים ומשבחים, ומפארים ומעריצים, ומקדישים  
וממליכים—

את שם האל המלך הנדור, הנבור והנורא, קדוש הוא.  
ובלם מקבלים עליהם על מלכות שמם זה מזה, ונותנים  
רשות זה לזה Reader להקדיש ליוצרים. בנחת רוח, בשפה  
ברורה ובנעימה קדשה, בלם באחד עונים ואומרים ביראה:  
קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו.

ברוך שם כבוד מלכותו;

מלכותו בקהל עדתי וכבודו היא אמונת,

אליו בקשתי לבפר עון חטאתי,

וביום צום כפור סליחתי, יענה ויאמר סליחתי.



Therefore let all His creatures lift their voices in praise of God. Let them acclaim the excellence of the Lord, the King and Creator of all things, who in His holiness ordained a time of repose for His people Israel, the day of the holy Sabbath. In heaven above and on the earth beneath shall Thy name, O Lord our God, be hallowed, and Thy renown, O our King, be acclaimed. Be Thou praised, our Deliverer, because of the excellence of Thy handiwork, yea, for the bright luminaries which Thou hast made, the sun and the moon, which ever reveal Thy glory.

*On week-days continue here:*

Be Thou praised our Protector, our King, our Redeemer, Creator of angelic beings. May Thy name be praised forever, our King, who hast fashioned unseen forces as Thy divine messengers to direct all life in accordance with Thy will. From the farthest reaches of the universe, they proclaim in awe the commands of the living God, the everlasting King. In complete harmony, with purpose unswerving, with power irresistible, zealous and faithful, they all perform the will of their Creator.

In holiness and purity, they all raise their voices in songs of praise, extolling the name of God, the great and mighty Sovereign, the awesome and holy King. They sing a hymn of allegiance to the divine Power, each bidding the other to be first in acclaiming their Creator.

With soft and clear tones, they chant in unison a sacred melody declaring:

Holy, holy, holy is the Lord of hosts.  
The whole earth is full of His glory.  
Let His glorious kingdom be praised,  
I will acclaim His kingdom with my fellow-congregants,  
In the vision of His glory I have set my faith,  
Him I entreat to absolve me of my sins,  
On the Fast of Atonement I seek forgiveness,  
And He will answer, He will say, I have forgiven.



וְהָאוֹפָנִים וְחַיֹּת הַקֶּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתַּנְשָׁאִים לְעַמַּת  
שָׂרָפִים. Reader לְעַמַּתָּם מִשְׁבָּחִים וְאוֹמְרִים:  
בָּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

לֹא בָרוּךְ נְעִימוֹת יִתְנוּ; לְמַלְךְ, אֵל מִי וְקָיָם, זְמֵרוֹת  
יֹאמְרוּ, וְתִשְׁבָּחוֹת יִשְׁמְעוּ; כִּי הוּא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה  
חֲדָשׁוֹת, בְּעַל מַלְחָמוֹת, זֹרֵעַ צָדִיקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא  
רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל  
יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאֵמֹר: לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי  
לְעוֹלָם חֲסִדוֹ. Reader אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר, וְנוֹכַח בְּלָנוּ  
מִהֲרָה לְאוּרוֹ. בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

אֲתַבְּחָה רַבָּה אֶתְבַּתְּנוּ, יי אֱלֹהֵינוּ; חֲמֻלָּה גְּדוֹלָה וַיִּתְּרָה  
חֲמֻלָּתְ עֲלֵינוּ. אֲבִינוּ מִלִּפְנֵינוּ, בַּעֲבוּר אֲבוֹתֵינוּ שִׁבְטָחוּ בָךְ  
וַתִּלְמָדֵם חֲקֵי חַיִּים, כֵּן תַּחֲנֵנוּ וַתִּלְמָדֵנוּ. אֲבִינוּ הָאֵל הַרְחֵמוּ,  
הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁבִּיר, לַשְׁמַע  
לְדַמֵּד וּלְלַמֵּד, לְשַׁמֵּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד  
תּוֹרַתְךָ, בְּאַהֲבָה. וְהֵאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִפְנֵינוּ בְּמִצְוֹתֶיךָ,  
וַיַּחֲד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא גִבוּשׁ לְעוֹלָם  
וָעֵד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׁמַחָה  
בִּישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע בְּנִפּוֹת הָאָרֶץ,  
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ  
בְּחִרְתָּ מִכָּל עַם וְלָשׁוֹן, וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,  
לְהוֹדוֹת לָךְ וּלְיִתְדְּךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּעֲמוֹ  
יִשְׂרָאֵל בְּאַהֲבָה.

And in response is heard a mighty refrain from hosts of celestial beings:

Praised be the glory of the Lord throughout the universe.

Let all chant sweet melodies to God Almighty, praised be He. Let all render hymns of praise to the everlasting King. For He alone performs mighty deeds and ever continues the work of creation. He inspires battle against evil; He sows righteousness, and causes deliverance to sprout forth in ever greater glory; He creates healing for all our hurts. Yea, it is beyond man to give Him due praise. For He is the Lord of wonders, who in His goodness renews every day the work of creation. As it is written (Psalm 136:7): "Praise ye Him who continues to create heavenly bodies, for His mercy is ever present." O may a new light shine upon Zion and may we all be privileged soon to behold its splendor. Praised be Thou, O Lord our God, Creator of the heavenly bodies which radiate their bounty upon our world.

With an everlasting love hast Thou loved us, O Lord our God. Tenderness and compassion hast Thou shown us.

Our Father, our King, extend unto us the merit of our ancestors who trusted in Thee and whom Thou didst instruct in the laws of life; and in Thy graciousness, do Thou also teach Thy laws unto us.

O our Father, merciful Father, show us Thy tender guidance, and inspire our hearts with understanding and discernment, that we may attend to the words of Thy Torah, to learn them and to teach them, to watch over them, and to practice them in love.

Do Thou enlighten our eyes in Thy Torah. Cause our hearts to be attached to Thy commandments and to be wholly united in love and in reverence for Thee, that we may never be put to shame.

Trusting in Thy great, awesome, and holy name, may we rejoice and find happiness in Thy help.

Gather Thou our homeless people from the four corners of the earth, and lead them in dignity and peace to our Holy Land. For Thou, God, art He who causes deliverance.

Thou hast chosen us from among all peoples and tongues to be close to Thy great name, to praise Thee in truth, and in love to proclaim Thy unity.

Praised be Thou, O Lord, who in Thy love hast summoned Israel to Thy service.

*When praying without a Minyan, begin with:*

(אל מִלֵּד נֶאֱמַן.)

*Deuteronomy 6: 4-9.*

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתָא אֶת יי אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם, עַל  
לֵבְבְךָ. וְשָׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ  
בְּדֶרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ, וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ  
לְטוֹטְפֹת בֵּין עֵינֶיךָ. וְכִתַּבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*Deuteronomy 11: 13-21.*

וְהָיָה אִם שָׁמַעַתְּ שְׁמֹעַ תִּשְׁמָעוּ אֶל מְצוֹתַי, אֲשֶׁר אֲנִי מְצִוֶּה אִתְּכֶם  
הַיּוֹם, לְאַהֲבָה אֶת יי אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לֵבְבְכֶם וּבְכָל  
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ; וְאֶסְפַּתִּי  
דִּגְנוֹךְ, וְתִירְשְׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבַהֲמֹתְךָ; וְאֶכְלָתָה  
וְשִׁבַּעְתָּ. הַשְּׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם  
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יי בָּכֶם, וְעָצַר  
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;  
וְאֶבְדְּתֶם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם. וְשָׁמַתֶּם  
אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אוֹתָם  
לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֹתֶם אֹתָם  
אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ בְּדֶרֶךְ,  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְכִתַּבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.



*When praying without a Minyan, begin with:*

(God is a faithful King.)

*Deuteronomy 6: 4-9.*

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall bind a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

*Deuteronomy 11: 13-21.*

And if you will obey My commandments which I command you this day, to love the Lord your God, and to serve Him with fulness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in the spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor and be satisfied.

Beware lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield her produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities.



לִמְעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

*Numbers 15: 37-41.*

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל  
צִיצִית הַכֹּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ  
וַזְכַּרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרֵי  
לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לִמְעַן  
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדָשִׁים לֵאלֹהֵיכֶם.  
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת  
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אַמֶּת וַיְצִיב, וְנָכוֹן וְקִים, וַיֵּשֶׁר וַיַּאֲמֵן, וְאֶחָיִב וְחָבִיב, וְנִחְמָד  
וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמְקַבֵּל, וְשׁוֹב וַיִּפֶּה הַדָּבָר הַזֶּה  
עָלֵינוּ לְעוֹלָם וָעֶד. אַמֶּת, אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צוֹר יַעֲקֹב מִגֵּן  
יִשְׁעָנוּ. Reader לָדֶר וְדֶר הוּא קִים, וְשָׁמוּ קִים, וְכִסְאוֹ נָכוֹן,  
וּמַלְכוּתוֹ וַאֲמוּנָתוֹ לְעֶד קִימָת. וּדְבָרָיו חַיִּים וְקִימִים, נְאֻמָּנִים  
וְנִחְמָדִים, לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל  
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקִים לְעוֹלָם  
וָעֶד, אַמֶּת וַאֲמוּנָה, חֶק וְלֹא יַעֲבֹר. Reader אַמֶּת, שְׁאֵתָהּ הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מְלִיךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֲלֵ  
אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוֹר יִשׁוּעֵתָנוּ, פּוֹדֵנוּ וּמַצִּילָנוּ; מֵעוֹלָם שְׁמֶךָ,  
אֵין אֱלֹהִים זִלְתָּךְ.

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

*Numbers 15: 37-41.*

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and enduring is Thy word, upright and faithful, beloved and precious.

We affirm that the God of the universe is our King; the Rock of Jacob our protecting Shield.

His Being endures throughout all generations, and His sovereignty is firmly established.

His words will live on, faithful and precious, unto us as unto our fathers.

They will live unto all the generations of Thy faithful, the children of Israel, forever.

To the last generations as to the first, they will remain a dearly cherished and abiding truth, an unchanging law.

Thou, O God and God of our fathers, art the Stronghold of our deliverance, our Savior.

Thou art eternal; besides Thee there is no God.

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The *Shema* was part of the service in the Temple in Jerusalem, and it was recited by the Kohanim in the same order as at present; two paragraphs from *Deuteronomy* and one paragraph from *Numbers*. The sentence *ברוך שם כבוד מלכותו לעולם ועד* "Praised be His glorious kingdom forever and ever," was the people's response, and it is not really part of the *Shema*. The Talmud, *Berakot* 13a, explains the significance of the order in the paragraphs thus: The first paragraph is the acceptance of the yoke of the Heavenly Kingdom; the second paragraph (*והיה*) is the acceptance of the discipline of the commandments; the last paragraph (*ויאמר*) ordains an action symbol for the above principles, the *ציצית*, fringes on the corner of the garment. Since the law of fringes does not apply at night, the paragraph ordaining it comes last.

עזרת אבותינו אתה הוא מעולם, מִגֵּן ומוֹשִׁיעַ לְבָנֶיךָ  
 אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ, וּמִשְׁפָּטֶיךָ  
 וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ. אֲשֶׁר־אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,  
 וְתוֹרָתְךָ וּדְבָרְךָ יָשִׁים עַל לְבוֹ. אֱמֶת, אַתָּה הוּא אֲדוֹן לְעַמְּךָ,  
 וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם. אֱמֶת, אַתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא  
 אַחֲרוֹן, וּמִבְלָעָיִךְ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמַּצָּרִים  
 גָּאֲלֵתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. כָּל בְּכוֹרֶיךָ  
 הָרַגְתָּ, וּבְכוֹרְךָ גָּאֲלָתָ, וַיֵּם סוּף בִּקְעָתָ, וַיִּזְדִּים טַבַּעַתָּ, וַיִּדְרִים  
 הָעֵבֶרֶת; וַיִּכְסּוּ מַיִם צָרִיכָם, אֶחָד מֵהֶם לֹא נֹתַר. עַל זֹאת  
 שָׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יָדִידִים זְמִירוֹת, שִׁירֹת  
 וְתַשְׁבְּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקַיִם. קָם וּנְשָׂא,  
 גְּדוֹל וְנוֹרָא, מִשְׁפִּיל גָּאִים וּמִגְבִּיהַ שְׁפָלִים, מוֹצִיא אֲסִירִים  
 וּפוֹדֶה עֲנֻיִם, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שְׁוֹעַם אֱלֹיו.  
 תַּהֲלֹת לֹאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבָרֵךְ.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בָלָם:  
 מִי כְמוֹכָה בָּאֵלִם, יְיָ; מִי כְמוֹכָה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תַּהֲלֹת,  
 עֹשֶׂה כָלֵא.

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְּאוּלָּים לְשִׁמְךָ עַל שְׁפַת חֲזָם; יַחַד  
 בָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יְמִלֶךְ לְעוֹלָם וָעַד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדֶה בְּנֵאמָךְ יְהוּדָה  
 וְיִשְׂרָאֵל. Reader גְּאֲלָנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ  
 אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.



Thou hast been the help of our fathers from of old, a Protector and Deliverer to their children in every generation.

Thou dost reign in the farthest realms of the universe. Thy judgment and Thy righteousness extend to the very ends of the earth. Happy is the man who heeds Thy commandments, and takes the words of Thy Law to his heart.

True it is that Thou art the Lord of Thy people and a mighty King to champion their cause. Thou art the God of the first things and of the last things. Besides Thee we have no king, redeemer, or helper.

From Egypt Thou didst redeem us, O Lord our God, and from the house of bondage Thou didst deliver us. All their first-born Thou didst cause to perish, but Thy first-born Israel Thou didst rescue. Thou didst divide the Red Sea; the wicked drowned, but Thy faithful passed through.

They acclaimed Thee with hymns of praise and thanksgiving. They extolled the ever-living Almighty King. O God, exalted majestic and awesome, Thou dost ever humble the proud and raise up the lowly.

Thou freest those who are in captivity and deliverest the oppressed. Thou helpest the needy, and answerest Thy people when they cry unto Thee. Praises unto Thee, exalted Lord, ever praised be Thou.

Moses and the children of Israel acclaimed Thee joyously in song: "Who can compare to Thee in power, O God? Who can compare to Thee in holiness? Thou dost ever perform wondrous deeds. None can recount all Thy praises!"

The redeemed sang a new song unto Thee by the shores of the Red Sea. The entire multitude joined in a chorus of praise, acclaiming Thy sovereignty: The Lord will reign unto all eternity.

O Thou Stronghold of Israel, arise to the help of Israel, and fulfill unto us the promise of Thy redemption. Our Redeemer is the Lord of hosts. He is the Holy One of Israel.

Praised be Thou, O Lord, Redeemer of Israel.



## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
 עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
 וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
 זָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עֶזֶר וּמוֹשִׁיעַ וּמִגּוֹן. בְּרוּךְ אַתָּה, יְיָ, מִגּוֹן אַבְרָהָם.  
 אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְחַיִּים.  
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׁרָאֵל  
 עַד עַד. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מֵמִית  
 וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.  
 וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.  
 אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלֶיךָ סֵלָה.  
 וּבִבְנֵי תֵן פִּתְיוֹךְ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל  
 כָּל מַה שֶּׁבְּרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
 הַבְּרוּאִים, וַיַּעֲשׂוּ כָל־ם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם,  
 כְּמוֹ שֶׁיְדַעְנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֵטֹן לְפָנֶיךָ, עַז בִּיָּדְךָ וּגְבוּרָה  
 בִּימִינְךָ, וְשִׁמּוֹךְ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאתָ.

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

ובבן תן כבוד, יי, לעמך, תהלה ליראיך ותקנה טובה  
לדורשיך, ופתחון פה למנחלים לך, שמחה לארצך וששון  
לעירך, וצמיחת קרן לדוד עבדך, ועריכת נר לבן-ישי  
משיחך, במהרה בימנו.

ובבן צדיקים יראו וישמחו, וישרים יעלו, וחסידים  
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן  
תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדך, על כל מעשיך, בהר ציון משכן  
כבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך:  
ימלך יי לעולם, אלהיך ציון לדר ודר; הלאייה.

קדוש אתה ונורא שמך, ואין אלוה מפלעדיך, בכתוב:  
יגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך  
אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו  
ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבנתנו  
מלכנו לעבודתך, ושמך הנודל והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדשך  
ולמנוחה, ואת יום] הכפורים הזה למחילה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,



And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem Thy Holy City. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement, for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the

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The doctrine that Israel is God's chosen people is basic in Judaism. It was Saadia Gaon who explained that the chosenness of one people does not negate the chosenness of another. Peoples, like individuals, are divinely endowed with unique gifts, each imposing a special obligation to serve God and man.



וְזָכְרוֹן מְשִׁיחַ בְּוֶדְדוֹר עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ,  
וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן  
וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְזָכְרֵנוּ,  
יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בּוֹ לְכַרְכָּה, וְהוֹשִׁיעֵנו בּוֹ  
לְחַיִּים; וּבְדַבָּר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחַנּוּן, וְרַחֵם עָלֵינוּ  
וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, מַחֵל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבֵת  
הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה. מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
מִנֶּגֶד עֵינֶיךָ, בְּאִמּוֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִי,  
וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמַר: מַחֵתִי כַעֲב פְּשָׁעֶיךָ, וְכַעֲנֵן  
חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי גֹאֲלְתֶּיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר  
עַלְיֵכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תַטְהִירוּ.  
אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחָתְנוּ] קִדְשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.  
[וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שְׁבֵת קִדְשְׁךָ, וְיִגְוַחוּ  
בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.] וְטַהֵר לִבֵּנוּ לַעֲבָדְךָ בְּאַמֶּת, כִּי  
אַתָּה סֶלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וְדוֹר,  
וּמַבְלִעַרְיָה אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה  
יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ  
מִקִּדְשׁ [הַשְּׁבֵת ו]יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם; וְהַשֵּׁב אֶת  
הָעֲבוּדָה לְדַבִּיר בִּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וְתַפִּלָּתָם בְּאַהֲבָה  
תִּקְבֹּל בְּרַצוֹן, וְתֵהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

Extend to us this day Thy blessings of life and wellbeing. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest.] And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath,] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, כְּגֹן יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נַסִּיָּה שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קִנְיֵנוּ לָךְ.

וְעַל כָּלֵם יתְּבַרְךָ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּכָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל, יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נָאָה לְהוֹדוֹת.

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אֲבִינוּ, כָּלְנוּ בְּאַחַד, בְּאוֹר פְּנִיָּה; כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יי, אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשְׁלֹום. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ.

בְּסִפָּר חַיִּים, בָּרְכָה וְשְׁלֹום וּפְרֻנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹום. בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְׁלֹום.



May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises, for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

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The quest for peace rests on a yearning of our natures for oneness with all existence. We grow more conscious of this, as we grow in perfection, and see the higher harmony which transcends the separateness of all existence. Whatever is written into our natures is the work of God; in this sense, God is the Master of peace.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְּעַלֵּם  
 מִתְחַנְּתָנוּ; שְׂאִין אֲנַחְנוּ עֵז פָּנִים וְקָשִׁי עֶרְף לֹמֵר לְפָנֶיךָ, יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ; אֲבָל  
 אֲנַחְנוּ חַטָּאנוּ.

אֲשַׁמְנוּ, בִּגְדָנוּ, נִזְלָנוּ, דִּבְרָנוּ דָּפִי;  
 הִעֵינּוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמָסָנוּ, טַפְלָנוּ שָׁקָר;  
 יַעֲצֵנוּ רָע, בִּזְבוּנוּ, לָצֵנוּ, מִרְדָּנוּ, נֶאֱצָנוּ,  
 סָרְדָנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ, צָרְדָנוּ, קִשְׁיֵנוּ עֶרְף;  
 רִשְׁעֵנוּ, שַׁחְתָנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתֵעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
 צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אִמַּת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.  
 מִה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,  
 הֲלֹא כָל הַנִּסְתָּרוֹת וְהַנִּגְלֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלֹמוֹת סִתְרֵי כָל חַי. אַתָּה  
 חוֹפֵשׁ כָּל תְּדַרִי בָטָן, וּבוֹחֵן בְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם  
 מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבִכֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל  
 לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטֹּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְס וּבִרְצוֹן,  
 וְעַל חַטֹּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.  
 עַל חַטֹּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,  
 וְעַל חַטֹּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely.

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent, destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless realms of the universe? All things hidden as all things open, Thou knowest everything.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגֵלֵי עֲרִיּוֹת,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגֵלֵי וּבִסְתָר.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַדּוּי פֶה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁנִנָּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵּק יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֵלּוֹל הַשֵּׁם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיצֵר הָרֶעַ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיּוֹדַעִים וּבְלֹא יוֹדַעִים.  
 וְעַל בָּלֵם, אֱלֹוֶה סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֹּר-לָנוּ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת שֹׁמֵר.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.

For the sin we committed before Thee by unchastity,  
 For the sin we committed before Thee openly or secretly,  
 For the sin we committed before Thee consciously and de-  
 ceitfully,

For the sin we committed before Thee by word of mouth,  
 For the sin we committed before Thee by deceiving a neighbor,  
 For the sin we committed before Thee in the meditation of  
 the heart,

For the sin we committed before Thee by licentiousness,  
 For the sin we committed before Thee by insincere confessions,  
 For the sin we committed before Thee by disrespect for parents  
 and teachers,

For the sin we committed before Thee deliberately or un-  
 intentionally,

For the sin we committed before Thee by violence,  
 For the sin we committed before Thee by defaming Thy name,  
 For the sin we committed before Thee by unclean lips,  
 For the sin we committed before Thee by foolish speech,  
 For the sin we committed before Thee by evil passions,  
 For the sin we committed before Thee knowingly and un-  
 knowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant  
 us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and  
 falsehood,

For the sin we committed before Thee by bribery,  
 For the sin we committed before Thee by mocking,  
 For the sin we committed before Thee by slander,  
 For the sin we committed before Thee in our business dealings,  
 For the sin we committed before Thee in eating and drinking,



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁקָהּ וּבְמַרְבִּית,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתִּית נְרוֹן.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁית שְׁפָתוֹתֵינוּ,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינֵינוּ.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רְמוּת,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעוֹת מִצָּח.  
וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, בִּפְרִי-לָנוּ.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָלִילוֹת.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינֵינוּ.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עָרָה.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהַנִּיחַ  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִילוֹת.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוָא,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְחוֹן לִבָּב.  
וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, בִּפְרִי-לָנוּ.

Wrongdoing may take the form of a positive action in violation of what is right. But the failure to act may also be evil. Such "passive" evils as the failure to love God and to serve Him, the failure to love our fellow man, the failure to develop the potentialities of our own being—all these belong in the category of wrongdoing.

For the sin we committed before Thee by usury,  
 For the sin we committed before Thee by arrogance,  
 For the sin we committed before Thee by gossiping,  
 For the sin we committed before Thee by wanton looks,  
 For the sin we committed before Thee by haughty eyes,  
 For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee in false judgments,  
 For the sin we committed before Thee by betraying a neighbor,  
 For the sin we committed before Thee by envy,  
 For the sin we committed before Thee by levity,  
 For the sin we committed before Thee by being obstinate,  
 For the sin we committed before Thee by rushing to do evil,  
 For the sin we committed before Thee by talebearing,  
 For the sin we committed before Thee by false oaths,  
 For the sin we committed before Thee by unjust hatreds,  
 For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

The man who repents, who seeks continued correction of his life, is the man who has risen high in his spiritual development.

The most dramatic call to penitence is the confessional, recited standing, and accompanied by striking the breast, to symbolize remorse. Atonement is attained through an inner change; it cannot be effected by a ritual act. But the rite is our expression of what should be the stirring within. It is a symbol of the resolution to change, which is the essence of penitence.

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם עוֹלָה.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם חֲטָאת.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיִזְרֵד.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תְּלוּי.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִכַּת מִרְדּוֹת.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מַלְקוֹת אֲרֻבָּעִים.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִיתָה בְיַד־שָׁמַיִם.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם כֶּרֶת וְעִרְרִי.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אֲרֻבַּע מִיתוֹת בֵּית דִּין,  
סְקִילָה שְׂרִפָּה, הֶרֶג וְחֶנֶק. עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא  
תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶם קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוּם עֲשֵׂה, אֶת  
הַגְּלוּיִם לָנוּ וְאֶת שְׂאִינָם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ בְּכָר  
אֲמִרָנָם לְפָנֶיךָ, וְחֻדְרֵנוּ לָךְ עֲלֵיהֶם; וְאֶת שְׂאִינָם גְּלוּיִם לָנוּ,  
לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים, בְּדָבָר שְׁנֵאֲמַר: הַנִּסְתָּרֹת לִי  
אֵלֶיךָ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֶי  
הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל  
בְּכָל דּוֹר וָדוֹר, וּמַבְלַעְדִּיךָ אֵין לָנוּ מִלֶּדֶךְ מוֹחֵל וְסוֹלֵחַ אֱלֹהִים  
אַתָּה.

אֵלֶיךָ, עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדַאי, וְעַכְשָׁיו שֶׁנוֹצַרְתִּי בְּאֵלֹהִים  
לֹא נוֹצַרְתִּי; עָפַר אָנִי בְּחַיִּי, קָל וְחֹמֶר בְּמִיתָתִי. הֲרִי אָנִי  
לְפָנֶיךָ בְּכָלִי מָלֵא בּוֹשָׁה וּבְלִמָּה. יְהִי רַצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי  
וְאֵלֶיךָ אֲבוֹתִי, שֶׁלֹּא אֶחְטֵא עוֹד; וּמֵה שֶׁחֲטָאתִי לְפָנֶיךָ מִרַק  
בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֻלָּים רָעִים.

For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying with  
 a person's means,

For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,

For the sins whose penalty was a life of barrenness and excision from one's people,

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written: The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to act in accordance with the precepts of the Torah.

O my God, before I was created I was worthless, and now that I have been created, what am I? In life I am dust, and more so when I shall fall prey to death. When I measure my life in Thy presence, I am confused and I am ashamed. Help me, O God and God of my fathers, to steer clear of sin. And as for my past sins, purge me of them in Thy great mercy, but, I pray, not through severe pain and disease.

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Jewish tradition certainly does not teach man's worthlessness, as appears to be implied in the prayer *אלהי עד שלא נוצרתי*. Man is endowed with dignity, being created in God's image. But man's dignity is relative, and when he measures himself by God's perfection, he feels appalled by his inadequacy. He is frail in virtue, frail in wisdom. He cannot escape the limitations of his bodily nature.



אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשָׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן  
יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי  
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ, צוּרֵי וְגֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנִּחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.

# THE AMIDAH

*By the Reader:*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,  
וַיַּבִּיא גֹאֲל לִבְנֵי בְנֵיהֶם לִמְעַן שְׁמוֹ בְּאַהֲבָה.

מְסוֹד חַכְמִים וְנְבוֹנִים, וּמַלְמֵד דַּעַת מְבִינִים, אֲפֻתָּה פִּי  
בְּתַפְלָה וּבְתַחֲנוּנִים, לְתַחֲלוֹת וּלְחֵנֶן פָּנֶי מַלְאךְ מְלֵא רַחֲמִים  
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

## THE AMIDAH

*By the Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

With words from the learned and the discerning will I open my lips in prayer and supplication, to implore mercy from the King who abounds in mercy, who forgives and grants pardon for transgression.

אָמִיד נִשְׁאַתִּי חַיִּן בְּעָרְכִי, בְּמַלְאָכוֹת עֲמִיד בִּרְדָּךְ בְּבָרְכִי;  
נָחִי מִכֶּשֶׁן חֲגָה חֲשָׁבִי, דְּבַר צָחוֹת וּבִאֲמַתְךָ הַדְרִיכִי.  
הוֹרְנִי שְׁפוֹד שֵׁיחַ עָרֵב, וְלוֹנְנִי בְצִלֶּךָ אוֹתִי לְקָרֵב;  
זַעַק יוֹפֵק בְּכוּיֹן קָרֵב, חֲלוֹתִי פָנִיד צִדְקַתְךָ תִּקְרֵב.  
מְהוֹר עֵינַיִם מְאֹד נַעֲלָה, יִדְעֵנִי בֵּין עַרְךָ תִּפְלָה;  
בִּדְת לְחַנּוּן בְּלִי תִפְלָה, לְהַמְצִיא לְשׁוֹלְחֵי אֶרֶץ וּתְעֲלָה.  
מִפֶּתַח שְׁפָתֵי תִבְרַר וּתִישֶׁר, נִדְבוֹת פִּי רָצָה וְהִכְשֶׁר;  
סֶדֶר הַגִּינִי כְּשִׁי יִתְשֶׁר, עֲתֵר פִּצְחִי בְּזֹלַת חֲשֶׁר.  
פִּעְמִי הֵבֵן פְּצוֹתֵי מִכְשָׁל, צוּר תְּמוּדָּה אֲשׁוּרִי מִהַנְשָׁל;  
קוֹמֵמִנִי וְחִזְקֵנִי מִרְפִּיֹן וְחֲשָׁל, רְצוֹת אֲמַרִי וְלֹא אֶכְשָׁל.  
שְׁמְרֵנִי כְּאִישׁוֹן מִפְּלֶץ וּבִעֲתָהּ, שׁוּר בְּשִׁפְלוֹתֵי וּלְכָה לִישׁוּעָתָהּ;  
תָּחֵן דְּבִאוֹתֵי בְּלַחֲוֹד פִּצְתָּ, תִּרְחַם עַל בֶּן אִמְצָתָּ.  
זָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חֶפֶץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסִפְּרֵי חַיִּים,  
לְמַעַנְךָ אֱלֹהִים חַיִּים.  
מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה, יְיָ, מִגֹּן אֲבִרָהֶם.  
אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מִכְלָל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מִמִּית  
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

amir was written by Meshullam ben Kalonymos in the 10th century; each half-line begins with a consecutive letter of the Hebrew alphabet. It is the Reader's invocation, imploring divine aid in his mission to lead his people in prayer.

I am seized with trepidation  
 As I bend the knee to bear  
 The message of my people.  
 O Thou who didst grant me life,  
 Let Thy light shine upon me in my darkness.  
 Teach me to speak clearly,  
 Guide me in Thy truth.  
 Guide me to pour forth an acceptable plea,  
 Shelter me in the coolness of Thy shade  
 And bring me close to Thy presence.  
 The cry of my prayer comes from my innermost being,  
 Let me feel the nearness of Thy mercy.  
 Thou who seest all and art greatly exalted,  
 Teach me how to pray,  
 That my entreaty may arise without blemish  
 And bring healing to those who have sent me.  
 Grant me clarity and directness of speech,  
 Accept the offerings of my lips;  
 God Almighty, strengthen me that I stumble not,  
 Guard me from distraction.  
 See my lowliness and help me,  
 Be gracious unto those who confess their humbleness,  
 Grant mercy to Thy children.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.



אֲנִי נֹשֵׁא מַה־יִּזְכָּה וְצָבָא דִּקְ לֹא־זָכוּ בְּעֵינֶיךָ.  
 בְּלָחִים אִם־תִּבְעֵר הָאֵשׁ וּמָה בְּחֻצִּיר יִבְשֵׁ?  
 גְּלוּי־לֶךָ חֲשֵׁךְ כְּמו־אֹר, מְשׁוּמֵט כֹּל בְּעֵינֶיךָ,  
 דִּי יִרְתֶּךָ בְּסִתָּר וּגְלוּיֹת לֶךָ כֹּל חֲנֻסִּתְרוֹת,  
 הֵדֵן יְחִידִי, וְהוּא בְּאַחַד וּמִי יִשְׁכְּנוּ,  
 וְעַל־גּוֹי וְעַל־אָדָם יַחַד יִנְטָה־קוֹ וְאִין מִי־נִרְשִׁיעַ.  
 זֵאת אִם־תִּבִּין יְצִיר, לֹא־יִתְעוֹצֵר לְחֻטָּא לִיּוֹצֵר:  
 חֲתֻלַּת בָּאָרוֹ, חֲפִירַת בּוֹרוֹ, חֲשָׁבוֹן בּוֹרְאוֹ;  
 טָמֵא מְשֻׁאָרוֹ, וּמְטֻמָּא בְּעוֹדוֹ, וּמְטֻמָּא בְּמוֹתוֹ,  
 יִמְי־חַיּוֹ תַּהֲוֵ, וְלִילוּתָיו בַּהֲוֵ, וְעֵנִינִי הִקְבֵּל,  
 כְּחֵלֹם מִהֲקִיץ נִדְמָה, בְּלָהוֹת יִבְעֶתְהוּ תָמִיד,  
 לֵךְ יֵלֶךְ לֹא־יִשְׁכַּב, יוֹמָם לֹא־יִנּוּחַ, עַד־יִרְדֵּם בְּקֶכֶר.  
 מֵה יִתְאַוֵּן אָדָם חֵי, דִּיּוֹ אֲשֶׁר־הוּא חֵי.  
 נִזְלֵד לְעָמָל, אֲשֶׁר־יֹאמְרוּ אִם־יְהִי יִגְעוּ בְּדַת־אַמֶּת;  
 סוֹפּוֹ עַל רֹאשׁוֹ מוֹכִיחַ־וְלִמָּה יִחְנִיף?  
 עוֹד חוֹתְמוֹ יַעֲרִידוּ עַל־פְּעָלוֹ־וּמַה־יִּגְנוֹב דָּעַת?  
 פּוֹעֵל צְדָקוֹת אִם־יְהִי־יִלְוֶהוּ לְבֵית עוֹלָמוֹ,  
 צוֹפֵה בְּחֻכְמָה אִם־יְהִי־עֲמוֹ תִתְּלוֹנֵן בְּכָל־חֹ;  
 קָצוּף בְּדָמִים וּבְמִרְמָה אִם־יְהִי־חֲרוּצִים יָמָיו,  
 רְצוּנוֹ בְּהִיּוֹת בְּמוֹסָר־יָנוֹב בְּשִׁיכָה טוֹבָה,  
 שֶׁם טוֹב אִם־יִקְנֶה־מִשְׁמוֹת נָעִים יִקְרָא;  
 תַּחֲתִּיבֵן לָכֵן יוֹם־מִיתָה מִיּוֹם לָדָה הוֹטֵב.  
 עַד יוֹם מוֹתוֹ תִּחְכְּכֶה לוֹ לְתִשְׁבּוּבָה, לְהִנְטוֹתוֹ לְתַחֲתִיָּה.

ENOSH MAH YIZKEH

How can man be innocent? The very hosts of heaven are not faultless in Thy sight.

The darkness is as clear to Thee as the light; Thine eye sees through all creation. Thine abode is in mystery, but all mysteries are an open book before Thee.

Thine alone is the judgment. Thy purpose is unchanging and none can thwart it. The measure of Thy judgment falls on the nation as well as on the individual man, and none dare challenge it.

Let every creature ponder this, and let not his passions lead him astray to sin before his Creator.

Let him ponder his lowly origin, the grave which is his end, and the accounting he is due to give before his Creator.

The years of his life are confusion, his nights vanity, his affairs emptiness. His life is like a passing dream.

Anxieties assail him; he finds no rest at night, no peace by day, till his eyes are closed in final slumber.

Why should living man complain? Enough for him that he is alive.

He is born for toil and struggle. Fortunate is he if his exertion is in pursuit of truth.

His end will testify to his beginning; let him shed all pretense. His own seal will testify to his work; let him not play the hypocrite.

Only his deeds of righteousness will accompany him to his eternal home. His wisdom alone will remain his companion in old age.

If he be hated because of violence and deception, his days will be cut off.

If he yearn for improvement in virtue, he will thrive even in old age.

If he attain a good name, it will serve him better than all worldly titles.

Man is born to uncertainty, and only the hour of death can attest to the goodness of his life.

Until the day of man's death, God waits for him to repent, to grant him life.

מִי כְמוֹךָ, אֱלֹהֵי הַרְחֵמֵנוּ, זֹכֵר יִצְוֵינוּ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמֹן אֶתְּךָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַמֵּתִים.  
יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.  
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֱלֹהֵינוּ.

*Reader and Congregation:*

אֵל אֶתָּה הוּא אֱלֹהֵינוּ	ב שָׁמַיִם וּבָאָרֶץ
ג בּוֹר וְנֹעַרְץ	ד גּוֹל מִרְבָּבָה
ה וְאֵל שָׁח וְיָהִי	ו צִוָּה וְנִבְרָאוּ
ז כְּרוֹ לְנֶצֶחַ	ח י עוֹלָמִים
ט הוֹר עֵינִים	י וְשֹׁב סִתְר
כ תִּרְוֵ יְשׁוּעָה	ל בּוֹשׁוּ צָדִיקָה
מ עֲטָהוּ קִנְיָהּ	נ אֶפֶד נִקְמָה
ס תִּרְוֵ יִשְׂרָאֵל	ע צִתּוֹ אֱמוּנָה
פ עֲלֵתוֹ אֱמֶת	צ דִּיק וְיִשְׂרָאֵל
ק רֹב לְקוֹרְאָיו בְּאֱמֶת	ך וּמִתְנַשֵּׂא
ש וְכֵן שְׁתַּחֲוִים	ת לָה אֶרֶץ עַל בְּלִימָה.

חֵי וְקִיָּם נוֹרָא וּמְרוֹם וְקְדוֹשׁ.

אֲנִי סֶלַח נָא, פֶּשַׁע וְעוֹן שְׂאֵל נָא, וְכַחַד יִגְדֵל נָא, קְדוֹשׁ.  
אֲנִי רַחוּם בְּפֶר, עוֹן צָנִים תְּהַלֵּלְתָּהּ לְסִפּוֹר,  
וְיִחַקּוּ לְחַיִּים טוֹבִים בְּסִפּוֹר, קְדוֹשׁ.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

O God, ever adored in the praises of Israel, Thou art our Holy One.

ATAH HU ELOHENU

*Reader and Congregation:*

Our God is mighty and revered,  
In heaven and on earth.

He is acclaimed by multitudes,  
He spoke and the world was created.

He commanded and all began,  
His renown is eternal.

He is everlasting,  
His eyes are all-seeing.

He dwells in mystery,  
His crown is deliverance.

He is robed in righteousness,  
He is clothed in zeal.

He is girt with retribution,  
His hidden thoughts are equity.

His counsel is trustworthy,  
His work is unfailing,

He is merciful and just,  
He is near to all who call Him in truth.

He is high and exalted,  
He reigns in the heavens.

He suspended the earth in space,  
He is ever living, awesome, exalted, and holy.

Forgive, we implore Thee, pardon transgression,  
Let Thy power be revealed to us, O holy God,  
Merciful God, absolve Thy assembled worshipers,  
And let them be inscribed for a good life, O holy God.



אָנָּא אֱלֹהִים חַיִּים, תְּכַתּוּב דְּבִקְיָה לְחַיִּים, כִּי עָמְדָה מְקוֹר  
חַיִּים.

בְּעֵת רְצוֹן תַּעֲנֶה תַּחֲנּוּתִי, שְׁמַעָה יְיָ צִדִּיק הַקְּשִׁיבָה רַחֲמֵי, אֵל  
תַּעֲלֵם אֲזוּנָה לְרוּחָתִי לְשׁוּעָתִי.

גַּעֲיֵת קוֹרְאִיךָ בְּתַפִּלַּת שָׁחַר, רַחֵם וְהַלְבֵּן אָדָם בְּצַחַר,  
אֲדֹנֵי הַקְּשִׁיבָה וַעֲשֵׂה אֵל תֹּאחֵר.

דַּלּוּתִי וְלִי יְהוֹשִׁיעַ, קִיּוֹךָ בֶּל תִּרְשָׁיעַ, מְדַבֵּר בְּצִדְקָה רַב  
לְהוֹשִׁיעַ.

הַצְּפוּפִים יַחַד לְעִבְדְּךָ, צְבָאוֹת צֵאן יְיָ, הִרְאֵנוּ יְיָ  
חֲסִידְךָ.

וּמַרְבִּים תַּחֲנוּן וַעֲתֵר, פֶּלֶל לְחַשְׁנוּ הַעֲתֵר, אֶתָּה אֵל מִסְתַּתֵּר.  
זַעֲקֵנוּ שְׁמַע אֹתָנוּ לְצִדְקָה, עֲרֹךְ שׁוּעֵנוּ בְּתַמּוּר בְּדָקָה מִן  
הַדָּקָה, לֵךְ יְיָ הַצִּדְקָה.

חַטָּאֵנוּ בְּאִזּוּב וְשִׁתְּרָנוּ, סְמִכְנוּ סִתְּרָנוּ וְסִבְרָנוּ, אֲנַחְנוּ הַחֲמֹר  
וְאֶתָּה יוֹצֵרָנוּ.

טָהוֹר קָשׁוּב חֲנוּנִי, נִקְנִי מִכַּתֶּם עֲוֹנִי, מְקוֹה יִשְׂרָאֵל יְיָ.

יְיָ הִמּוּ מַעֲיָד עַלְיָנוּ, מִהֵרָ בְּחִמִּיךָ יִקְדְּמוּנוּ, אֶתָּה יְיָ אֲבִינוּ.

כְּרַחוּם תִּכְפֹּר עֲוֹן, לֹא בֶל תִּשָּׂא עֲוֹן, וְאֵל לָעֵד תִּזְכּוֹר עֲוֹן.

וְאֶתָּה בְּרַחוּם סִלַּח לָנוּ.

חַיִּים יִכְתֹּב בְּסֵפֶר הַזְכָּרוֹנוֹת הַחַיִּים וְהַמְּנוּת. אָנָּא כְּנֶה.

עוֹרֵי נָא, הַתְּעוֹרְרִי נָא, עֲמָדִי נָא, הַתִּנְצְבִי נָא, קוֹמִי נָא, חֲלִי

נָא, בְּעֵד הַנִּפְשׁ חֲנִי נָא, פְּנֵי דֵר עַלְיוֹן.

ANA ELOHIM

God of life, grant life to Thy faithful, for with Thee is the fountain of life.

God of mercy, hear our prayer and do not ignore our cry. Heed our plea; remove the stain of guilt and delay not.

Thou hast ever helped when I was brought low. Condemn not those who place their trust in Thee.

Thy word is mercy; it abounds with deliverance.

We, Thy faithful flock, are assembled in Thy service. Reveal to us Thy kindness.

Let our whispered prayer be acceptable unto Thee, O God whom we cannot fathom.

Heed our earnest cry and declare our innocence.

Cleanse us, sustain us, shelter us, and give us hope.

We are but clay and Thou art our Maker. O Pure One, hear our plea and purify us from the stain of iniquity.

Thou art the hope of Israel. Bestow compassion upon us, for Thou art our Father.

In Thy mercy, grant us pardon; grant pardon to all mankind.

Let sin be remembered no more, but as Thou art merciful, forgive us.

Life and death are entered this day in the Book of Remembrance. Let us arise and bestir ourselves and pray.

Let us plead for our souls before the exalted God.

Children of Israel, awake, arise, bestir yourselves, come before God, and plead for life.

*Ana Elohim* is arranged in lines of three parts each; the first follows the consecutive order of the alphabet until the letter (כ); the rest of the alphabet is followed in reverse order in the second part of each line.

הַיּוֹם יִכְתֹּב was written by Joseph ben Isaac ibn Abitur, in the 10th century; it urges Israel, described here metaphorically as כּוֹנֶה, a "shoot", to entreat God for a favorable judgment. The designation of Israel as a "shoot," follows *Psalm* 80:16, which speaks of Israel as "the shoot" planted by the Lord.

IMRU LELOHIM

Reader:

וּבִכְן אָמְרוּ לֵאלֹהִים מַה נֹרָא מַעֲשִׂיךָ.

Reader and Congregation:

אָמְרוּ לֵאלֹהִים, אֲנִיךָ אַפִּים וְגִדְל־כֶּתֶם, מִכִּין הָרִים בְּכֶתֶם,  
חֶכֶם לֵבָב וְאַמִּיץ כֶּתֶם, נוֹתֵן לַיָּעַף כֶּתֶם, לָכֵן  
יִתְנַאֵה גְדוֹל אֲדוֹנֵינוּ וְרַב כֶּתֶם.

אָמְרוּ לֵאלֹהִים, גָּאֵה וְגִבוּת בְּשָׁמַי מַעֲלָה, עֲשֵׂה אֹר בְּשִׁמְלָה  
לֹא הִנְבוּרָה וְהִנְדָּלָה, וְהָעֵז וְהַמְמָשְׁלָה, לָכֵן  
יִתְנַאֵה וּמַלְכוּתוֹ בְּכָל מָשָׁלָה.

אָמְרוּ לֵאלֹהִים, דָּגוּל מַרְבּוֹת קִדְשׁ, וְנֶאֱדָר בְּקִדְשׁ,  
דָּרְבוּ בְּקִדְשׁ, וּמִשְׁתַּחֲוִים לֹא בְּהִדְרַת קִדְשׁ,  
לָכֵן יִתְנַאֵה הַלִּיכוֹת אֵלַי מַלְכִי בְּקִדְשׁ.

אָמְרוּ לֵאלֹהִים, וְכָל בְּשָׁלִישׁ עֶפֶר הָאָרֶץ, יְדוּ יִסְדָּה אָרֶץ,  
וַיִּמְיֵנוּ טַפְחָה שָׁמַי עָרֶץ, וְהַעֲמִידֵם בְּלִי פָרֶץ,  
לָכֵן יִתְנַאֵה הַיּוֹשֵׁב עַל חוּג הָאָרֶץ.

אָמְרוּ לֵאלֹהִים, חַי עוֹלָמִים, צָר בָּיָה עוֹלָמִים, אֹהֶה בֵּית  
עוֹלָמִים, מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים, לָכֵן יִתְנַאֵה  
עַתִּיק יוֹמִין.

אָמְרוּ לֵאלֹהִים, יוֹדֵעַ מַה בִּסְתָרֵי חֲשָׁד, לֹא יִחְשִׁיד מִנּוּ כָל  
חֲשָׁד, מִיָּז שֶׁם לְחֲשָׁד, הוֹפֵךְ לְבָקָר צִלְמוֹת  
וְחֲשָׁד, לָכֵן יִתְנַאֵה יוֹצֵר אֹר וּבוֹרֵא חֲשָׁד.

IMRU LELOHIM

*Reader:*

Let us praise God for His awesome works.

*Reader and Congregation:*

He is slow to anger and abounding in might,  
He established the firmness of the mountains,  
Wise and powerful, He gives strength to the weary.

*Glorified be our God who is great and mighty.*

He is more exalted than the highest heavens,  
He robed His world with light as a garment,  
His is valor, grandeur, and sovereignty.

*Glorified is He who is sovereign over all existence.*

Hosts of angelic beings give Him adoration,  
He is glorious in holiness and His way is the way of holiness,  
He is worshiped in the beauty of holiness.

*Glorified be our divine King in deeds of holiness.*

His measure encompasses the dust of the earth,  
His hand laid out the earth and spanned the realms of the heavens,  
He established the world in flawless unity.

*Glorified be He who reigns above the circle of the earth.*

He is eternal,  
Alone He fashioned the universe,  
He chose a Temple for His eternal Home,

*Glorified be He who is more ancient than time.*

He knows the deepest darkness,  
He puts an end to darkness,  
Converting the dark of death to the morning of new life.

*Glorified be He who created light as well as darkness.*

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*Imru Lelohim* was written by Meshullam ben Kalonymos, in the 10th century. It describes the various aspects of God's providence. He is the Creator of all things, the Lord of the vast realms of life in the universe, but He is also close to every man, guiding him and judging him, and steering him toward a noble destiny. He heeds prayer, protects the innocent, and accepts



אָמְרוּ לַאלֹהִים, בּוֹנֵן בְּסֵאוֹ לְמִשְׁפָּט, מִבּוֹן בְּסֵאוֹ צֶדֶק וּמִשְׁפָּט  
אֱלֹהֵי הַמִּשְׁפָּט, תֵּאָחֵז יָדוֹ בַּמִּשְׁפָּט, לָכֵן  
יִתְנָאֵה וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט.

אָמְרוּ לַאלֹהִים, לֹא יֵאָתֶה מְלוּכָה, שׁוֹכֵן עַד וְאֵת דָּבָא, מְשִׁיב  
אָנוּשׁ עַד דָּבָא, וְאוֹמֵר שׁוּבוּ בְּרוּחַ נְמוּכָה,  
לָכֵן יִתְנָאֵה כִּי לִי הַמְּלוּכָה.

אָמְרוּ לַאלֹהִים, מוֹשֵׁל בְּנִבְרָתוֹ עוֹלָם הַכֹּל צָפוּי וְלֹא נֶעְלָם,  
זֶה שְׁמוֹ לְעוֹלָם, חֲסִידוֹ מֵעוֹלָם וְעַד עוֹלָם,  
לָכֵן יִתְנָאֵה בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם  
וְעַד הָעוֹלָם.

אָמְרוּ לַאלֹהִים, נוֹצֵר חֶסֶד לְאַלְף דּוֹר, לוֹחֵם קָמְיוֹ מְדוֹר  
דּוֹר, מִקִּים סֶבֶת מְשִׁיחוֹ לְגִדּוֹר, הָאוֹר חוֹנָה  
עֲמוֹ בְּמִדּוֹר, לָכֵן יִתְנָאֵה זֶה זָכְרוֹ לְדֹר דֹּר.

אָמְרוּ לַאלֹהִים, סוֹבֵל עֲלִיוֹנִים וְתַחְתּוֹנִים שׁוֹמֵעַ אֶל אֲבִיוֹנִים,  
מֵאֲזִין שִׁית תְּנוּנִים, מִקְשִׁיב שׁוֹעַ רְנָנִים, לָכֵן  
יִתְנָאֵה אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים.

אָמְרוּ לַאלֹהִים, עֲזוּז וְגִבּוֹר אִישׁ מִלְחָמָה, נוֹקֵם לְצָרָיו וּבֹעֵל  
חֶמֶה, מְכַרִּית קָמְיוֹ בְּמַהוּמָה, נוֹהֵם עֲלֵיהֶם  
בְּנֵהִימָה, לָכֵן יִתְנָאֵה יְיָ אִישׁ מִלְחָמָה.

the straying who return to Him in penitence. He chose the Temple in Zion for the revelation of His presence, and He is faithful to the covenant with

His throne is set for judgment,  
His throne rests on mercy and justice,  
The God of Judgment is ready to render judgment,  
*Glorified be God who is exalted in justice.*

Sovereignty belongs to Him alone,  
He is forever with the humble of spirit,  
He summons men to return with humility of spirit,  
*Glorified be the Lord to whom sovereignty belongs.*

He is the mighty Ruler of the universe,  
He is all-seeing, naught is concealed from Him,  
He is unchanging, His mercy is everlasting,  
*Glorified be the Lord God of Israel who is ever to be praised.*

His mercy extends to thousands of generations,  
He combats evil throughout the generations,  
He will establish the reign of His anointed.  
*Glorified be He whose renown is from generation to generation.*

He sustains heaven and earth,  
He heeds the needy when they call,  
He is attentive to entreaty,  
*Glorified be the Supreme God and Lord.*

He is a mighty Warrior  
Bringing the unjust to judgment,  
He brings to naught those who arise against His law,  
*Glorified be the Lord who wars against injustice.*

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the house of Israel. The entire poem consists of twenty-two stanzas, one for each letter of the Hebrew alphabet; we have included eighteen.

The entire poem proceeds through the utilization of various Biblical and Talmudic expressions about God. Wherever possible, the lines are arranged so as to give continuity of description. The necessity of rhyming each last

אָמְרוּ לֵאלֹהִים, פֶּעַל וַעֲשֵׂה הַבֹּל, בְּיָדוֹ לְגַדֵּל וּלְחַזֵּק לְכָל,  
אֲלֵיו יִשְׁבְּרוּ עֵינֵי כָל, וְעֵינָיו מְשׁוּטָטוֹת בְּכָל,  
לָכֵן יִתְנַאֵחַ עֲלֵיוֹן עַל כָּל.

אָמְרוּ לֵאלֹהִים, צַדִּיק בְּכָל דְּרָכָיו, יֵשֶׁר מִצִּיץ מִחֲרָבָיו, חֲפִץ  
בְּעַם מְמַלְכָיו, יִירָשׁוּ אֶרֶץ מְבָרָכָיו, לָכֵן  
יִתְנַאֵחַ בָּרְכוּ יי כָּל מַלְאָכָיו.

אָמְרוּ לֵאלֹהִים, קְרָא הַדּוֹרוֹת מֵרֹאשׁ, מִגִּיד אַחֲרִית מֵרֹאשׁ,  
בְּחֹר בָּאֵם דַּלַּת רֹאשׁ, עֲזוּ יוֹם יוֹם לְדְרוֹשׁ,  
לָכֵן יִתְנַאֵחַ הַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

אָמְרוּ לֵאלֹהִים, רֵם וְנִשְׂא שׁוֹכֵן עַד, בְּטַחוּ בּוֹ עַדֵי עַד, כְּבוֹדוֹ  
בְּסוֹד קְדוּשִׁים וְעַד, וּלְעַם קְדוּשׁוֹ נוֹעַד, לָכֵן  
יִתְנַאֵחַ הַמִּבִּיט לְאֶרֶץ וַתִּרְעַד.

אָמְרוּ לֵאלֹהִים, שְׁבִילֹו בְּמִנִּים רַבִּים, שְׁמִיו מֵרַעִיף רַבִּיבִים,  
שְׁמוֹ מִיַּחֲדִים שָׁחַר וְעָרְבִים בְּשַׁעַר בֵּת רַבִּים,  
לָכֵן יִתְנַאֵחַ יי צְבָאוֹת יוֹשֵׁב הַכְּרָבִים.

אָמְרוּ לֵאלֹהִים, תַּחֲלָתוֹ מְלָאָה הָאָרֶץ, מַעֲבִיר בְּלִיּוֹן וַחֲרָץ,  
מְשִׁיב אֵף וַחֲרוֹן וְקָרָץ, שְׁוֹעַ מִחֲנִנִּיו יָרֵץ,  
לָכֵן יִתְנַאֵחַ יי אֲדוֹנֵנוּ מָה אֲדִיר שְׁמוֹ בְּכָל  
הָאָרֶץ.

word in every line of every stanza, forced the poet at times to arrange his

He brought all things into being,  
All greatness and might derive from Him,  
All eyes are turned to Him and He is all-seeing.

*Glorified be He who is supreme over all things.*

He is righteous in all His ways,  
He sees the upright and loves those who call Him King,  
Those who know His blessing will possess abiding life.

*Glorified be the Lord who is acclaimed by His angelic hosts.*

He summoned the generations from time's beginning,  
He knows events when they are still unborn,  
He summoned a humble people to seek Him day by day,

*Glorified be He who is exalted over all.*

He is high and exalted, inhabiting eternity,  
Forever place your trust in Him,  
The angelic hosts and His faithful people declare His glory.

*Glorified be He who but glimpses at the earth and it trembles.*

He rules over the mighty waters,  
He blesses the earth with gentle rain,  
Morning and evening, His faithful proclaim His oneness.

*Glorified be the Lord of hosts who abides in His sanctuary.*

The earth abounds with His glory,  
He overcomes destruction and death,  
He heeds the cry of those who turn to Him in penitence.

*Glorified be the Lord our God whose glory fills the earth.*

lines arbitrarily. Thus the stanza before the last, groups together unrelated thoughts, but the unifying element is the rhyme of רבים, רבינים, רבים.

In the Hebrew version, the phrase אמרו לאלהים, "Declare you to God," is repeated as a prelude to each stanza. In some congregations this is sung as a running refrain, alternating with the hazzan's rendition of the stanza.



ובכן נדולים מעשי אלהינו.

Reader and Congregation:

מעשה אלהינו, אין מי בשחק יערך-לו, בבני אלים ידמה לו, גבוהים עלה למושב לו, דרי גיא בחנבי למולו, לכן יתנאה הצור תמים פעלו.

מעשה אלהינו, המשל ופחד עמו, ותרבה פדות עמו, זעק ולחש עמו, חש ומאזין ממרומו, לכן יתנאה יי צבאות שמו.

מעשה אלהינו, טרף נתן ליראיו, יובילו שי למוראיו, בתי גדודי צבאיו, לא ישורו כבוד מראיו, לכן יתנאה הנה עין יי אל יראיו.

מעשה אלהינו, מלאכיו עשה רוחות, נקדש בפירות ותשבחות סוכת שפיכת שיחות, עונה ומעמיד רוחות, לכן יתנאה אלהי הרוחות.

מעשה אלהינו, פודה משחת עמוסיו, צור יודע חוסיו, קדוש מפליא נסיו, רחום למרציו ומבעיסיו, לכן יתנאה ורחמיו על כל מעשיו.

מעשה אנוש, תחבלותיו מזמה, שבתו בתוך מרמה, רפידתו רמה, קביר בסעיף אדמה, ואיך יתנאה אדם להקבל דמה.

אבל מעשה אלהינו, שומע שועות שועה ערך שועות תורותיו משעשעות תבססו בובע ישועות, לכן יתנאה האל לנו אל למושעות.

MAASE ELOHENU

*Reader:*

Great are the works of our God!

*Reader and Congregation:*

Among the hosts of heaven, among the mightiest beings,  
None compare to Him,  
Man is but a tiny creature before Him.

*Glorified be the Almighty whose work is perfect.*

He is the awesome Sovereign who redeems,  
He heeds the cry of the distressed,  
He speeds relief to the afflicted.

*Glorified be He who is called the Lord of hosts.*

He sustains His faithful  
Who offer Him tokens of their love,  
Even the heavenly hosts cannot encompass His glory.

*Glorified be He whose eye is toward those who revere Him.*

He makes the winds His messengers,  
He is hallowed in songs of praise,  
The outpourings of the troubled heart He heeds  
And grants release.

*Glorified be He who is the Lord of all spirits.*

He has saved Israel from the grave,  
He knows in love those who trust in Him,  
He is the Holy One, who continues to perform great wonders,  
He bestows mercy on those who love Him,  
And even on those who offend Him.

*Glorified be He whose mercy extends to all His works.*

Man's work is mischief, his surroundings deceit, his end the  
grave.

*How can we glorify man whose life is like a fleeting breath?*

But the work of our God!

He hears prayer, His Torah brings delight, His choicest ornament is deliverance.

*Glorified be God who is our Deliverer.*

---

*Maase Elohenu*, contrasting God's greatness and man's lowliness, is also the work of Meshullam ben Kalonymos, of the 10th century.

*Reader:*

וּבְכֵן תִּנּוּ עַז לְאַלֹהִים, עַל יִשְׂרָאֵל גִּאֲוָתוֹ.

*Reader and Congregation:*

עַל יִשְׂרָאֵל אַ מוֹנָתוֹ,  
עַל יִשְׂרָאֵל ב רְכָתוֹ,  
עַל יִשְׂרָאֵל ג אֲוָתוֹ,  
עַל יִשְׂרָאֵל ד בְּרָתוֹ,  
עַל יִשְׂרָאֵל ה דְּרָתוֹ,  
עַל יִשְׂרָאֵל ו עִידָתוֹ,  
עַל יִשְׂרָאֵל ז כִּירָתוֹ,  
עַל יִשְׂרָאֵל ח מְלָתוֹ,  
עַל יִשְׂרָאֵל ט הֶרְתוֹ,  
עַל יִשְׂרָאֵל י שְׁרָתוֹ,  
עַל יִשְׂרָאֵל כ נָתוֹ,  
עַל יִשְׂרָאֵל ל אֲמָתוֹ,  
עַל יִשְׂרָאֵל מ לְבוֹתוֹ,  
עַל יִשְׂרָאֵל נ עִימָתוֹ,  
עַל יִשְׂרָאֵל ס גִּלָּתוֹ,  
עַל יִשְׂרָאֵל ע דָּתוֹ,  
עַל יִשְׂרָאֵל פ עֲלָתוֹ,  
עַל יִשְׂרָאֵל צ דְּקָתוֹ,  
עַל יִשְׂרָאֵל ק דְּשָׁתוֹ,  
עַל יִשְׂרָאֵל ר וּמְמוֹתוֹ,  
עַל יִשְׂרָאֵל ש בִּינָתוֹ,  
עַל יִשְׂרָאֵל ת פְּאָרָתוֹ.

AL YISRAEL EMUNATO

*Reader:*

Proclaim the might of the Lord,  
He revealed His grandeur to Israel.

*Reader and Congregation:*

He revealed to Israel  
His faithfulness,  
His blessing,  
His grandeur,  
His promise,  
His splendor,  
His revelation,  
His remembrance,  
His mercy,  
His purity,  
His equity,  
His firmness,  
His choice,  
His sovereignty,  
His delight,  
His love,  
His selection,  
His work,  
His righteousness,  
His holiness,  
His exaltation,  
His presence,  
His glory.

---

The anonymous *Al Yisrael Emunato* follows the Hebrew alphabet in the initial letter of the third word in each line. Based on various Biblical allusions, this poem delineates the various tokens of God's providence which have been revealed to Israel.



Reader:

ובכן נאדרך חי עולמים.

Reader and Congregation:

ה אדרת	וה אמונה	לחי עולמים.
ה בינה	וה ברכה	לחי עולמים.
ה נאנה	וה נדלה	לחי עולמים.
ה דעה	וה דבור	לחי עולמים.
ה חוד	וה חדר	לחי עולמים.
ה נער	וה נתיקות	לחי עולמים.
ה חד	וה חתר	לחי עולמים.
ה חיל	וה חסן	לחי עולמים.
ה טבם	וה טהר	לחי עולמים.
ה יחוד	וה יראה	לחי עולמים.
ה כתר	וה כבוד	לחי עולמים.
ה לקח	וה לבוב	לחי עולמים.
ה מלוקה	וה ממלכה	לחי עולמים.
ה נוי	וה נצח	לחי עולמים.
ה שנוי	וה שגב	לחי עולמים.
ה עז	וה ענוה	לחי עולמים.
ה פדות	וה פאר	לחי עולמים.
ה צבי	וה צדק	לחי עולמים.
ה קריאה	וה קדשה	לחי עולמים.
ה רן	וה רוממות	לחי עולמים.
ה שיר	וה שבח	לחי עולמים.
ה תהלה	וה תפארת	לחי עולמים.

HA-ADERET VE-HAEMUNAH

*Reader:*

We shall glorify Thee, O eternal God.

*Reader and Congregation:*

To the eternal God belong:  
Majesty and faithfulness,  
Understanding and blessing,  
Splendor and greatness,  
Knowledge and speech,  
Nobility and glory,  
Decision and firmness,  
Uprightness and lustre,  
Might and valor,  
Adornment and purity,  
Unity and awe,  
The crown and the glory,  
Teaching and insight,  
Dominion and sovereignty,  
Beauty and victory,  
Magnificence and strength,  
Power and gentleness,  
Redemption and glory,  
Longing and righteousness,  
Summons and sanctity,  
Jubilation and exaltation,  
Song and praise,  
Adulation and eminence,

---

*Ha-Aderet Ve-Haemunah* is found in the Cabbalistic work *היכלות רבתי* which goes back to the 6th century. The phrase *הי העולמים* occurs in the *Boruh Sheamar* prayer, and it refers to God as the "life of all worlds"; *הי עולמים* is a simple verb and adverb, meaning that God lives forever.

Reader:

וּבְכֵן לֵךְ הַבֵּל יִבְתִּירוּ:

Reader and Congregation:

לֵךְ בּוֹחֵן לְבָבוֹת בְּיוֹם דִּין	לֵךְ אֵל עוֹרֵךְ דִּין
לֵךְ רוֹבֵר מִיִּשְׁרֵי בְּיוֹם דִּין	לֵךְ גּוֹלֵה עֲמֻקּוֹת בְּדִין
לֵךְ נִתְיָק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין	לֵךְ הוֹנֶה דַּעוֹת בְּדִין
לֵךְ חוֹמֵל מַעֲשֵׂי בְּיוֹם דִּין	לֵךְ זוֹכֵר בְּרִיתוֹ בְּדִין
לֵךְ יוֹדֵעַ מַחְשָׁבוֹת בְּיוֹם דִּין	לֵךְ טָהֵר חוֹסֵי בְּדִין
לֵךְ לּוֹבֵשׁ צַדִּיקוֹת בְּיוֹם דִּין	לֵךְ כּוֹבֵשׁ בַּעֲסוֹ בְּדִין
לֵךְ נוֹרָא תְּהַלּוֹת בְּיוֹם דִּין	לֵךְ מוֹחֵל עֲוֹנוֹת בְּדִין
לֵךְ עוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין	לֵךְ סוֹלֵחַ לְעַמּוּסָיו בְּדִין
לֵךְ צוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין	לֵךְ פּוֹעֵל רַחֲמָיו בְּדִין
לֵךְ רַחֵם עַמּוֹ בְּיוֹם דִּין	לֵךְ קוֹנֶה עֶבְדָּיו בְּדִין
לֵךְ תּוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין.	לֵךְ שׁוֹמֵר אוֹהָבָיו בְּדִין

*Le-El Oreḥ Din*, a description of God as Judge, is an acrostic, following in its twenty-two lines the order of the Hebrew alphabet. It has been ascribed to Elazar ha-Kallir, of the 8th century.

*Le-El Oreḥ Din*, reminds us forcefully of what is a basic theme of the High Holy Day period—the reality of God's judgment. The naked eye sees only tangible things, while God's hand is invisible. And man occasionally deludes himself that he can do what he pleases, and that as long as no physical impediments are in his way, his course is clear. But anyone who has glimpsed into the rhythm of history, into the rhythm of the individual person's life, has seen laws at work, not man-made laws, but laws which inhere in the structure of life. And woe unto the man or woman who continues callously to evade those laws! Retribution, stern and unfailing, is exacted. God is patient and retribution is sometimes long delayed. This is part of God's mercy, for thereby we gain the opportunity to change our ways.

LE-EL JREH DIN

*Reader:*

And thus let all acclaim God as King:

*Reader and Congregation:*

It is He who ordains judgment;  
He searches hearts on the Day of Judgment.

He reveals hidden things in judgment;  
He ordains righteousness on the Day of Judgment.

He applies knowledge in judgment;  
He bestows mercy on the Day of Judgment.

He remembers His covenant in judgment;  
He spares His creatures on the Day of Judgment.

He clears His faithful in judgment;  
He discerns thoughts on the Day of Judgment.

He curbs wrath on the Day of Judgment;  
He is robed in mercy on the Day of Judgment.

He pardons iniquity in judgment;  
He is beyond our praises on the Day of Judgment.

He forgives His people in judgment;  
He answers His suppliants on the Day of Judgment.

He invokes His compassion in judgment;  
He beholds secrets on the Day of Judgment.

He redeems His faithful in judgment;  
He loves His people on the Day of Judgment.

He guards His adherents in judgment;  
He supports the innocent on the Day of Judgment.



THE KEDUSHAH

וּבָכֵן וְלֹךְ תַּעֲלֶה קִדְשָׁהּ, כִּי אַתָּה אֱלֹהֵינוּ מְלֶךְ מוֹחֵל וְסוֹלֵחַ.  
נַעֲרִיצֶךָ וְנִקְדִּישֶׁךָ בְּסוּד שֵׁיחַ שְׂרָפִי קִדְשׁ הַמִּקְדָּשִׁים שְׁמֶךָ  
בְּקִדְשׁ, בְּכָתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מִלֵּא כָּל הָאָרֶץ בְּבוֹדוֹ.  
בְּבוֹדוֹ מִלֵּא עוֹלָם; מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
בְּבוֹדוֹ; לְעִמָּתָם בָּרוּךְ יֹאמְרוּ—

בָּרוּךְ בְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וַיַּחֵן עִם הַמַּיְחָדִים שְׁמוֹ; עָרַב  
וּבִקֵּר, בְּכָל יוֹם תָּמִיד, פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים—

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מִלְּכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים—  
אֲנִי יְיָ אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.  
וְהִנֵּה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ  
אֶחָד.

וּבְדַבְּרֵי קִדְשֶׁךָ בְּתוֹב לֵאמֹר:

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

לְדֹר וָדֹר נִגִּיד נִדְלָהּ, וּלְנֶצַח נֶצְחִים קִדְשָׁתָהּ נִקְדִּישׁ,  
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ גָּדוֹל  
וְקְדוֹשׁ אַתָּה.

THE KEDUSHAH

Let us acclaim Thy holiness throughout the world, even as it is acclaimed in the celestial heights.

We will adore and hallow Thee in the language of the angelic hosts who acclaim Thee in holiness. As it is told in the prophet's vision: And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,  
The whole earth is full of His glory,  
His glory pervades the universe.  
His ministering angels inquire of one another:  
Where is the seat of His glory?  
They respond proclaiming:  
Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer, and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

O Lord our God, Thou art all powerful. How mighty is Thy name in all the earth! And the Lord's sovereignty shall be acknowledged throughout the earth. On that day shall the Lord be One and His name One. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Unto all generations we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

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The declaration that God is holy (קדוש) means that He is wholly other than any of His creatures, that His grandeur and perfection are incomparable. Since imitation is the highest reverence, we must seek to be holy, as God is holy, striving for such measure of perfection as our finite capacities will allow.

חמור על מעשיך, ותשמח במעשיך; ויאמרו לך חוסיה,  
בצדקה עמוסיה, תקדש אדון על כל מעשיך. כי מקדישיך  
בקדשתך קדשת, נאה לקדוש פאר מקדושים.

באין מליץ ישר מול מניד פשע, תניד לי־עקב דבר, חק  
ומשפט, וצדקנו במשפט, המלך המשפט.

עוד יזכר־לנו, אהבת איתן, אדוננו, ובבן הנעקד ישבית  
מדיננו, ובזכות התם יוציא איום לצדק דיננו, כי קדוש  
היום לאדונינו.

ובבן יתקדש שמה, יי אלהינו, על ישראל עמך, ועל  
ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית  
דוד משיחך, ועל מכוֹנה וחיבֻלה.

תשגב לבבך, ותמלך על כל ביחוד, בפתוב על יד  
נביאך: והיה יי למלך על כל הארץ, ביום שהוא יהיה  
יי אחד ושמו אחד.

ובבן תן פחדך, יי אלהינו, על כל מעשיך, ואימתך על  
כל מה שבראת, וייראוך כל המעשים וישתחוו לפניה כל  
הברואים, ויעשו כלם אנדה אחת לעשות רצונך בלבב  
שלם, כמו שידענו, יי אלהינו, שהשקטן לפניה, עז בידך  
ונבונה בימינה, ושמה נורא על כל מה שבראת.

ובבן תן כבוד, יי, לעמך, תהלה ליראיה ותקנה טובה  
לדורשיה, ופתחון פה למיחלים לך, שמחה לארצה וששון  
לעירך, וצמיחת קרן לדוד עבדך, ועריבת נר לבן־ישי  
משיחך, במהרה בימינו.



Grant mercy to Thy creatures, and show pleasure in Thy work, and let Thy faithful, beholding how Thou absolvest Thy children, exclaim: The Lord will be hallowed through His handiwork.

Thou hast placed Thy holiness upon those who call Thee holy. The acclaim from a holy people is fitting for the holy God.

There is no other champion for our cause, to silence the accusing voice of our transgression. Do Thou invoke in our behalf our adherence to Thy commandments, statutes and ordinances, and absolve us in judgment, O King of Judgment.

Remember also in our favor the love for Thee shown by Abraham, the man of mighty faith. Silence the accusations against us for the sake of his son who was bound on the altar in readiness to give his life to Thee. Grant us a favorable judgment through the merit of Jacob, who was wholehearted in devotion to Thee. This day is indeed consecrated unto Thee, our Lord.

And may Thy name be hallowed, O Lord our God, through Israel Thy people, and Jerusalem Thy city, and Zion the site of Thy glory, and through the House of David Thine anointed, and through the Holy Temple, the abode of Thy presence. Then wilt Thou alone reign over us, in the fullness of Thy unity, as promised by Thy prophet: And the Lord will be acknowledged as King over all the earth; on that day will the Lord be One and his name One.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.



ובכן צדיקים יראו וישמחו, וישרים יעלזו, וחסידים  
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן  
תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדה, על כל מעשיה, בהר ציון משכן  
בבורה, ובירושלים עיר קדשה, בכתוב בדברי קדשה:  
ימלך יי לעולם, אלהיך ציון לדר ודר; הללויה.

קדוש אתה ונורא שמך, ואין אלה מפלעדיך, בכתוב;  
ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה.  
ברוך אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו  
מלכנו לעבודתך, ושמך הנורא והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדשה  
ולמנוחה, ואת יום] הכפורים הזה למחייה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, וזכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,  
וזכרון משיח בור-דור עבדה, וזכרון ירושלים עיר קדשה,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הכפורים הזה. וזכרנו,  
יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
לחיים; ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו  
והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

Extend to us this day, Thy blessings of life and wellbeing. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

זָכַר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, בִּי מְעוֹלָם הַמָּה. אֵל תִּזְכֹּר-לָנוּ  
עֲוֹנוֹת רַאשׁוֹנִים, מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ בִּי דְלֹנוּ מְאֹד. זָכְרָנוּ  
יְיָ בְּרִצּוֹן עַמּוּךְ, פָּקְדָנוּ בִּישׁוּעָתְךָ. זָכַר עֲדִתְךָ קִנִּית קָדֶם,  
נִאֲלַת שָׁבַט נִחֲלָתְךָ, הֵרָ צִיּוֹן זֶה שְׁכֵנְתָּ בּוֹ. זָכַר יְיָ חֶבֶת  
יְרוּשָׁלַּיִם, אֲהַבַת צִיּוֹן אֵל תִּשְׁבַּח לְנֶצַח. זָכַר יְיָ לִבְנֵי אָדָם  
אֵת יוֹם יְרוּשָׁלַּיִם, הָאֲמָרִים עָרֹו עָרֹו עַד הַיְסוֹד בָּהּ. אַתָּה  
תָּקוּם תִּרְחַם צִיּוֹן, בִּי עַתָּה לְחֻנּוּנֶךָ, בִּי בָּא מוֹעֵד. זָכַר לְאַבְרָהָם  
לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, וּתְרַבֵּר  
אֲלֵהֶם: אֲרִבָּה אֵת זִרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת  
אֲשֶׁר אָמַרְתִּי אֵתָּן לְזִרְעֶכֶם, וְנִחֲלֹו לְעוֹלָם. זָכַר לְעֲבָדֶיךָ  
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֵל תִּפְּנֹן אֶל קִשֵּׁי הָעַם הַזֶּה וְאֵל  
רַשְׁעוֹ וְאֵל חַטָּאתוֹ.

אֵל נָא תָשֶׁת עָלֵינוּ חַטָּאת, אֲשֶׁר נִזְאָלְנוּ וְאֲשֶׁר חָטֵאנוּ.

חָטֵאנוּ צוּרָנוּ, סָלַח לָנוּ יוֹצְרָנוּ.

זָכַר-לָנוּ בְּרִית אֲבוֹת בְּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי אֵת בְּרִיתִי  
יַעֲקֹב, וְאֵף אֵת בְּרִיתִי יִצְחָק וְאֵף אֵת בְּרִיתִי אַבְרָהָם אֲזָכַר,  
וְהָאָרֶץ אֲזָכַר. זָכַר-לָנוּ בְּרִית רַאשׁוֹנִים בְּאֲשֶׁר אָמַרְתָּ:  
וְזָכַרְתִּי לָהֶם בְּרִית רַאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֶתֶם מֵאֶרֶץ  
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. עֲשֵׂה עִמָּנוּ  
בְּמָה שֶׁהִבְטַחְתָּנוּ: וְאֵף גַּם זֹאת, בְּהִיוֹתֶם בְּאֶרֶץ אֲבִיבֵיהֶם לֹא  
מְאֹסִתִּים וְלֹא גְעֻלֹתִים לְכָלֹתָם, לְהַפִּיר בְּרִיתִי אִתָּם, בִּי אֲנִי  
יְיָ אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ, בְּמָה שֶׁכָּתוּב: בִּי אֵל



ZEḤOR RAḤAMEḤA

Invoke Thy mercy, O Lord, and Thy kindness, for they are everlasting.

Remember us with the love Thou hast ever shown Thy people, grant us Thy deliverance. Remember the people Thou didst redeem from bondage, and Mount Zion, the site of Thy presence.

Remember, O Lord, Thy devotion to Jerusalem, and forget not Thy love for Zion. Remember, O Lord, the affliction we endured when Jerusalem fell, and the Edomites shouted: Destroy, destroy it, to its very foundation.

Arise now and show compassion to Zion, for it is time to be gracious to her; the day of her deliverance has arrived.

Remember the promise made to Thy servants Abraham, Isaac and Israel: I will multiply your children as the stars of the heavens, and this entire land of which I spoke, I shall give to your children, and they will possess it forever.

Let us not all bear the full weight of our folly and our sins. We have sinned against Thee, our God, forgive us, our Creator.

Let our willful sin be deemed as innocent error, for all our sins are transgressions of ignorance. We have sinned against Thee, our God, forgive us, our Creator.

Remember the virtuous deeds of Abraham, Isaac, and Jacob. Consider not the stubbornness of this people, nor their wrongdoings, nor their sin.

Remember the covenant made with our ancestors, as Thou didst promise: And I will remember in their favor the covenant with their ancestors when I freed them from Egypt in the sight of all the nations that I might be acknowledged as their God. I am the Lord.

Fulfill unto us Thy promise: Even when they are in the land of their enemies, I will not spurn them nor cast them away to make an end of them, thus putting an end to My covenant with them, for I am the Lord their God.



רחום יי אלהיך, לא ירפך ולא ישחיתך, ולא ישבח את ברית אבותיך אשר נשבע להם. מול את לבבנו לאהבה וליראה את שמך, בכתוב בתורתך: ומל יי אלהיך את לבבך, ואת לבב זרעך, לאהבה את יי אלהיך בכל לבבך ובכל נפשך למען חייך. השב שבותנו ורחמנו בְּמָה שְׁכָתוּב: ושב יי אלהיך את שבותך ורחמך, ושב וקבצך מכל העמים אשר הפיצך יי אלהיך שמה. קבץ נדחני, בְּמָה שְׁכָתוּב: אם יהיה נדחך בקצה השמים, משם יקבצך יי אלהיך, ומשם יקחה. המצא לנו בבקשתנו, בְּמָה שְׁכָתוּב: ובקשתם משם את יי אלהיך, ומצאת כי תדרשנו בכל לבבך ובכל נפשך.

מחה פשעינו למענך, באשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. מחה פשעינו בעב ובענו, באשר אמרת: מחיתי בעב פשעיך, ובענו חטאתיך, שובה אלי כי גאלתיך. הלבן חטאינו בשלג ובצמר, בְּמָה שְׁכָתוּב: לכו נא ונבקח, יאמר יי; אם יהיו חטאיכם בשנים, בשלג ילבינו; אם יאדימו בתולע, בצמר יהיו. זרוק עלינו מים טהורים וטהרנו, בְּמָה שְׁכָתוּב: וזרקתי עליכם מים טהורים וטהרתם; מכל טמאותיכם ומכל גלוליכם אטהר אתכם. פפר חטאינו ביום הזה וטהרנו, בְּמָה שְׁכָתוּב: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יי תטהרו. הביאנו אל הר קדשך, ושמחנו בבית תפלתך, בְּמָה שְׁכָתוּב: והביאותים אל הר קדשי, ושמחתים בבית תפלתי, עולותיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.

Bestow upon us Thy mercy and destroy us not, as it is written: For the Lord your God is merciful, He will not forsake you nor destroy you, nor will He forget the pledge He made to your ancestors.

Purify our hearts that we may love and revere Thy name, as is promised in Thy Torah: The Lord your God will purify your hearts and the hearts of your children, to love the Lord your God with all your heart and all your soul, that you may live.

Restore the homeless of our people, as it is promised: The Lord your God will return your captives and be merciful with you, and restore you from among all the peoples among whom you have been dispersed. And if your captives should be in the remotest parts of the world, from there will the Lord your God gather them and restore them to freedom.

Be near us when we call unto Thee, as it is written: And when you seek the Lord your God, wherever you may be, you will find Him, if you seek Him with all your heart and all your soul.

Cause our transgressions to vanish as a cloud and as a mist, as Thou didst promise: I will erase your transgressions as a cloud and your sins as a mist. Return unto Me and I will make you free.

Pour waters of cleansing upon us and cleanse us, as it is written: I will pour clean waters upon you and you will be cleansed from all your sins. Of every defilement will I cleanse you.

Pardon our sins on this day and make us pure, as it is written: On this day will He pardon you to make you pure. Of all your sins shall you be purified before your God.

O bring us to Thy holy mountain and cause us to rejoice in Thy House of Prayer, as it is written: And I will bring them to My holy mountain, and I will cause them to rejoice in My House of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples.

SHEMA KOLENU

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תַּפְלָתֵנוּ.

הַשִּׁיבֵנוּ יי אֱלֹהֵי וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקָדָם.

אֲמַרְנוּ הָאֵזִנָּה יי, בִּינָה הִגִּינָנוּ. יְהִי לְרָצוֹן אֲמַרֵי פִינוּ  
וְהִיּוֹן לִבֵּנוּ לְפָנֶיךָ, יי צוּרֵנוּ וְגֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֻשָּׁךְ אֵל תִּמְחַ מִּמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה, בְּכָלוֹת כֹּחֵנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יי אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת  
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ, כִּי אַתָּה יי עֲזָרְתָנוּ וְנַחֲמָתָנוּ.  
כִּי לָךְ יי הוֹחֵלָנוּ, אַתָּה תַעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשֵׁנוּ, וְאֵל  
תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ. קִרְבֵּנוּ לְתוֹרָתְךָ, לְמִדְּוֹ  
מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ, וּמֹלֵ  
אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנִשׁוּב אֱלֹהֵי בְּאַמֻּת וּבְלֵב שָׁלֵם. וְלִמְעַן  
שְׁמֶךָ הַגְּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, בְּכָתוּב בְּדַבְּרֵי קְדֻשָּׁה:  
לִמְעַן שְׁמֶךָ יי, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

*Shema Kolenu* is a very solemn portion of the selihot liturgy which is also recited at each of the services on Yom Kippur. Especially the sentence which entreats God not to cast us off in old age has drawn much feeling from worshippers. The *Shema Kolenu* must have been arranged in the 16th century; It is not found in earlier editions of the High Holy Day liturgy.

The first sentence from the *Shema Kolenu* is taken from the weekday *Amidah*. The rest is a compilation of verses from *Lamentations* 5:21; *Psalms*



SHEMA KOLENU

Hear our cry, O Lord our God, be compassionate with us, and in mercy accept our supplication.

Draw us unto Thee, O Lord, and we shall return, renew our days as of old.

Give heed to our words, O Lord, consider our meditations.

May our words and our meditations be acceptable unto Thee, O Lord, our Rock and our Redeemer.

Cast us not off from Thy presence, and do not take from us Thy holy spirit.

Cast us not off in our old age, forsake us not when our strength wanes.

Abandon us not, O Lord our God, be not remote to us.

Show us a sign of Thy goodness, let our foes witness that Thou hast helped us and comforted us.

In Thee, O Lord, do we trust, and Thou wilt answer us, O Lord our God.

Our God and God of our fathers, do not abandon us, do not forsake us, do not put us to shame, do not annul Thy covenant with us. Bring us near to Thy Torah, teach us Thy commandments, instruct us in Thy ways, incline our hearts to serve Thee, cleanse our spirits that we may love Thee, and return to Thee in truth, with fullness of heart. For Thine own sake, forgive and pardon our iniquities, as was asked of Thee by Thy Psalmist (Psalm 45:11): For the sake of Thy name, O Lord, forgive my sin, for it is great.

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5:2; 19:15; 51:13; 71:9; 38:22; 86:15; 38:16. In *Psalms* these verses are singular in form but the liturgist changed them to the plural.

We pray for divine aid in our repentance. Our decision to renounce wrongdoing is a free decision which the individual must make for himself, but God remains the guiding and inspiring agent who draws us to penitence. Penitence may, of course, be superficial and fragmentary. We seek divine aid that our penitence might be "with fullness of heart."



אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, סֶלַח לָנוּ, מִחַל לָנוּ, בִּפְרֹאֲרָנוּ.

כִּי אָנוּ עֲמֻךְ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנֶיךָ, וְאַתָּה אָבִינוּ.

אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קִהְלֶיךָ, וְאַתָּה חֻלְקָנוּ.

אָנוּ נִחְלָתְךָ, וְאַתָּה גִּזְרֵנוּ; אָנוּ צִאֲנֶיךָ, וְאַתָּה רוּעֵנוּ.

אָנוּ בְּרִמְמָה, וְאַתָּה נוֹטְרָנוּ; אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצְרָנוּ.

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ; אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבָנוּ.

אָנוּ עֲמֻךְ, וְאַתָּה מַלְכָּנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

אָנוּ עֲזֵי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֵרְף וְאַתָּה אֶרֶךְ

אָפִים. אָנוּ מִלְאֵי עוֹן, וְאַתָּה מִלֵּא רַחֲמִים; אָנוּ יָמִינוּ בְּצֶלַ

עוֹבֵר, וְאַתָּה הוּא וְשִׁנוּתֶיךָ לֹא יִתָּמוּ.

אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאַל תִּתְּעַלֵּם

מִתְחַנְתָּנוּ; שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֵרְף לֹאֲמַר לְפָנֶיךָ, יי

אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ; אָבֵל

אֲנַחְנוּ חַטָּאנוּ.

אֲשַׁמְנוּ, בָּגַדְנוּ, נִזְלָנוּ, דִּבַּרְנוּ דָּבָר;

הִעֵינּוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמַסְנוּ, טָפְלָנוּ שָׁקַר;

יַעֲצֵנוּ רָע, בִּזְבֵּנוּ, לֹאֲנוּ, מָרַדְנוּ, נֶאֱצָנוּ,

סָרְדְנוּ, עֵינֵינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁינוּ עֵרֶף;

רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲנִינוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה

צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

Our God and God of our fathers, forgive us, pardon us, grant us atonement.

For we are Thy people and Thou art our God,  
 We are Thy children and Thou art our Father,  
 We are Thy servants and Thou art our Master,  
 We are Thy congregation and Thou art our Heritage,  
 We are Thine inheritance and Thou our Portion,  
 We are Thy flock and Thou art our Shepherd,  
 We are Thy vineyard and Thou art our Keeper,  
 We are Thy dependents and Thou art our Deliverer,  
 We are Thy beloved and Thou art our Friend,  
 We are Thy treasure, and Thou art our Dear One,  
 We are Thy subjects and Thou art our King,  
 We are pledged to Thee and Thou art pledged to us,  
*But yet how we fail to measure up to Thee!*  
 We are arrogant and Thou art merciful,  
 We are stubborn and Thou art slow to anger,  
 Our days are as a passing shadow and Thy years are endless.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counseled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent, destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתָן בְּלִבְּנוּ לַעֲזוֹב דְּרָךְ  
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָהּ: יַעֲזוֹב רָשָׁע  
דַּרְכּוֹ, וְאִישׁ אֶנוֹן מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ  
כִּי יִרְבֶּה לְסִלּוֹת.

*On the Sabbath add the words in brackets:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פֶּשַׁעֵינוּ  
וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכְנַע  
עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקָדֶיךָ; וּמוֹל  
אֶת לִבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרָתְךָ: וּמֹל  
יְיָ אֱלֹהֶיךָ אֶת לִבְבְּךָ, וְאֶת לִבֵּב זִרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

הַזְדַּוְנוֹת וְהַשְׁגָּנוֹת אֶתָּה מְבִיר, הָרָצוֹן וְהָאֲנָס, הַגְּלוּיִם  
וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ,  
מָה חֲסִדְנוּ, מָה צְדִיקְנוּ, מָה יִשְׁעֵנוּ, מָה בִּחְנוּ, מָה גְבוּרָתְנוּ.  
מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל  
הַגְּבוּרִים כֹּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשֵּׁם כֹּלֹא הָיוּ, וְחַכְמִים כְּבִלִּי  
מִדַּע, וְנִבְּוִנִים כְּבִלִּי הַשִּׁבְלָה, כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי  
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵינוּ, כִּי הֶבֶל  
הֶבֶל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן  
שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתָּרוֹת וְהַגְּלוּלוֹת אֶתָּה יוֹדֵעַ.



We have done wrong and have defied Thy will; therefore has deliverance not come our way. Help us abandon the evil way and grant us speedy help. As it is promised in the writings of the prophets: Let the wicked man forsake his way and the unrighteous man his designs; and let him return to the Lord, and He will be compassionate toward him, and to our God, for He will abundantly pardon.

*On the Sabbath add the words in brackets:*

Our God and God of our fathers, forgive our sins on this [day of the Sabbath and on this] Day of Atonement. Let our transgressions and sins be purged from us. Bend our will that we may wholly submit to Thee; help us overcome our stubbornness that we may return to Thee; stir our conscience that it may lead us to fulfill Thy commandments; and purify our hearts that we may love and revere Thy name, as it is promised in Thy Torah: The Lord your God will purify your heart and the heart of your offspring, that you may love the Lord your God with all your heart and all your soul, that you may live.

Thou discernest when we have sinned defiantly or in ignorance; the sins done freely and the sins done under compulsion, the sins done openly and those done in concealment, they are all clearly known to Thee. What are we, what is our life, our kindness, our righteousness, our helpfulness, our strength, our heroism? What claim can we make before Thee, O Lord our God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed before Thy perfection, even the preëminence of man over the beast is naught; all is trivial.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless realms of the universe? All thing hidden as all things open, Thou knowest everything.



שָׁמַךְ מֵעוֹלָם עוֹבֵר עַל פֶּשַׁע, שְׁוַעְתָּנוּ תֹאזִין בְּעַמְדָּנוּ  
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבֹר עַל פֶּשַׁע לָעַם שָׁבִי פֶשַׁע, תִּמְחַח  
פִּשְׁעֵינוּ מִגִּגְד עֵינֶיךָ.

אֲתָה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלֹמוֹת סִתְרֵי כָל חַי. אֲתָה  
חוֹפֵשׁ כָּל חַדְרֵי בָטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִין דָּבָר נֶעְלָם  
מִמֶּךָ, וְאִין נִסְתָּר מִגִּגְד עֵינֶיךָ. וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ,  
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָּר.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִרְהוּר הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹעֵידַת זְנוּת,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנוֹדֵי פֶה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה.

Thou who ever forgivest transgression, heed our cry when we stand before Thee in prayer. Remove the sins of a people that has repented its sins; let our wrong-doings be erased from before Thee.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,

For the sin we committed before Thee by insincere confessions,

For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֶזֶק יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוֹל הַשֵּׁם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיצֵר הָרֶעַ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּיּוֹדַיִם וּבְלֹא יוֹדַעִים.  
 וְעַל בָּלֵם, אֵלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כְּפָר-לָנוּ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁדָּ וּבְמַר בֵּית,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפַתוֹתֵינוּ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
 וְעַל בָּלֵם, אֵלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כְּפָר-לָנוּ.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְיָאוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רָעַ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַרוֹת עֵין.

For the sin we committed before Thee by violence,  
 For the sin we committed before Thee by defaming Thy name,  
 For the sin we committed before Thee by unclean lips,  
 For the sin we committed before Thee by foolish speech,  
 For the sin we committed before Thee by evil passions,  
 For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,  
 For the sin we committed before Thee by mocking,  
 For the sin we committed before Thee by slander,  
 For the sin we committed before Thee in our business dealings,  
 For the sin we committed before Thee in eating and drinking,  
 For the sin we committed before Thee by usury,  
 For the sin we committed before Thee by arrogance,  
 For the sin we committed before Thee by gossiping,  
 For the sin we committed before Thee by wanton looks,  
 For the sin we committed before Thee by haughty eyes,  
 For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee by false judgments,  
 For the sin we committed before Thee by betraying a neighbor,  
 For the sin we committed before Thee by envy,



עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהִרְעַ,  
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִכְלִלוֹת.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׂוֹא,  
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,  
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.

וְעַל בָּלָם, אֶלּוֹנָה סְלִיחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי־לָנוּ.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם עוֹלָה.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם חֲטָאֵת.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיִזְרֵד.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תָּלוּי.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם מִכַּת מְרֻדוֹת.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם מַלְקוֹת אֶרֶבָּעִים.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם מִיתָה בְּיַד שָׁמַיִם.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם כְּרֵת וְעִרְרִי.

וְעַל חֲטָאִים שְׁאֲנוּ חִיבִים עֲלֵיהֶם אֶרֶבָּע מִיתוֹת בֵּית דִּין,

סְקִילָה, שְׂרָפָה, הֶרֶג, וְחֲנֹק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא

תַּעֲשֶׂה, בֵּין שֵׁשׁ בָּה קוֹם עֲשֵׂה, וּבֵין שְׁאִין בָּה קוֹם עֲשֵׂה, אֵת

הַגְּלוּיִם לָנוּ וְאֵת שְׁאִינָם גְּלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ כְּבָר

For the sin we committed before Thee by levity,  
 For the sin we committed before Thee by being obstinate,  
 For the sin we committed before Thee by rushing to do evil,  
 For the sin we committed before Thee by talebearing,  
 For the sin we committed before Thee by false oaths,  
 For the sin we committed before Thee by unjust hatreds,  
 For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,  
*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*  
 For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying with a person's means,  
 For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,  
 For the sins whose penalty was a life of barrenness and excision from one's people.

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known

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The catalogue of sins of which we confess is grim. We may not have committed them directly, but the failure to act against an evil involves one in the guilt of its commission. The mark of a virtuous man is the sense of his moral self-doubt in the face of the immense weight of evil that rests upon his world.

אֲמַרְנוּם לְפָנֶיךָ, וְחֻדְּנוּ לָךְ עָלֵיהֶם; וְאֵת שְׂאִינָם וְלָוִים לָנוּ,  
לְפָנֶיךָ הֵם וְלָוִים וִידוּעִים, בְּדָבָר שְׂנֵאָמַר: הַנִּסְתָּרֹת לִי  
אֵלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי  
הַתּוֹרָה הַזֹּאת.

וְדוּד עֲבָדְךָ אָמַר לְפָנֶיךָ: שְׂנֵאוֹת מִי יָבִין, מִנִּסְתָּרוֹת נִקְנִי.  
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פֶּשַׁעֵינוּ, וְטַהַרְנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק  
עָלֵינוּ מִיָּם טְהוֹרִים וְטַהַרְנוּ, בְּכַתוּב עַל יַד נְבִיאָךְ: וְזָרַקְתִּי  
עָלֵיכֶם מִיָּם טְהוֹרִים וְטַהַרְתֶּם; מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל  
גִּלְוֵיכֶם אֲטַהֵר אֶתְכֶם.

אֵל תִּירָא יַעֲקֹב; שׁוּבוּ שׁוֹכְבִים, שׁוּבָה יִשְׂרָאֵל, הִנֵּה לֹא  
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, בְּכַתוּב עַל יַד נְבִיאָךְ: שׁוּבָה  
יִשְׂרָאֵל עַד יְיָ אֱלֹהֶיךָ, כִּי כִשְׁלָתָ בַעֲוֹנָךְ. וְנֵאמַר: קָחוּ עִמָּכֶם  
דְּבָרִים, וְשׁוּבוּ אֵל יְיָ, אָמְרוּ אֲלֵיו כָּל תַּשָּׂא עוֹן, וְקַח טוֹב,  
וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הַבְּשׂוּחָתָנוּ,  
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלָוֹת לָךְ.

*On the Sabbath add the words in brackets:*

וּמֵאַחֲבָתְךָ יְיָ אֱלֹהֵינוּ שְׂאֵחֲבָת אֶת יִשְׂרָאֵל עַמְּךָ, וּמִחֲמַלְתְּךָ  
מִלְכֵנוּ שְׁחַמְלָתָ עַל בְּנֵי בְרִיתְךָ, נִתַּת לָנוּ יְיָ אֱלֹהֵינוּ אֶת יוֹם  
[הַשַּׁבָּת הַזֶּה לְקַדְשָׁה וּלְמִנוּחָה, וְאֵת יוֹם] הַכִּפּוּרִים הַזֶּה  
לְמַחֲלַת חַטָּא, וּלְסִלִּיחַת עוֹן וּלְכַפֶּרֶת פֶּשַׁע.

to Thee, as it is written (Deuteronomy 29:28): The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to repent in accordance with the precepts of the Torah.

David Thy faithful prayed thus: Who can discern innocent errors? Clear Thou me of hidden faults. Clear us, O Lord, of our transgressions, and cleanse us of our impurities. Pour upon us clean waters and make us pure. As Thou didst promise by Thy prophet: I shall pour clean waters upon you, and you will be cleansed of all your impurities. Of all your defilements will I cleanse you.

Fear not, O Jacob, return you wayward children, return, O Israel, for the Guardian of Israel neither sleeps, nor slumbers; as we were summoned by Thy prophet: Return O Israel, to the Lord your God, for you have stumbled because of your sin. And it is further written: Give heed to reproving words, and return to the Lord, and say to Him: Forgive all our sin, and consider our good. We shall offer Thee our words instead of the bullocks of sacrifice.

Thou merciful God dost indeed accept those who return. In earliest days Thou didst promise us to accept penitence, and because of our penitence our eyes are turned to Thee in hope.

*On the Sabbath add the words in brackets:*

And because of Thy love for Thy people Israel and because of Thy covenant, Thou didst give us this [Sabbath day for holiness and for rest and this] Day of Atonement for the forgiveness of sin, for the pardon of wrongdoing, and for the annulment of transgression.

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David's prayer is quoted from *Psalm* 39:13; the prophetic assurance of the efficacy of penitence is quoted from *Ezekiel* 36:25 and *Hosea* 14:2-3. The suggestion that words are a more preferred offering than bullocks is quoted from *Hosea*, who lived in the time of the Temple, when the cult of sacrifice still prevailed. Rabbi David Kimhi in his commentary on *Hosea* 14:3, explains that the animal offering had to be accompanied by a "confession" to make it efficacious; the words were thus more important than the offering itself.



מי אל במוך.

אֶהְיֶה בְּקוֹל רָם, מִגֵּן אֲבָרְהָם,  
 בְּיָדְךָ מִמָּתִים, מִחַיָּה הַמָּתִים,  
 נִדְרְךָ אֲדַרְשׁ, הַמָּלַךְ הַקָּדוֹשׁ,  
 דּוֹרֵשׁ אִמְרֵי דַעַת, חוֹנֵן הַדַּעַת,  
 הָאוֹמֵר שׁוּבָה, הַרוֹצֶה בְּתִשׁוּבָה,  
 וּמוֹחֵל וְסוֹלֵחַ, הַמַּרְבֵּה לְסִלּוֹת,  
 קוֹל רִנָּה וְתוֹדוֹת, הַטּוֹב לָךְ לְהוֹדוֹת,  
 רָם בְּרַךְ קֹחַל הַמוֹנֵי, יְבָרְכֶךָ יי,  
 שְׂכִינְתְּךָ שְׁלוֹם, עוֹשֶׂה הַשְׁלוֹם,  
 תָּבֹא בְּרַכָּה אֱלֵיכֶם, וְנֹאמַר תְּפִלָּה עֲלֵיכֶם, מי אל במוך.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבֹת  
 הַזֶּה וּבְיוֹם] הַכּוֹפְרִים הַזֶּה. מִחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
 מִנֶּגֶד עֵינֶיךָ, בְּאִמּוֹר: אָנֹכִי אָנֹכִי הוּא מִחָה פְּשָׁעֶיךָ לְמַעַנִי,  
 וְחַטָּאתֶיךָ לֹא אֲזָכֹר. וְנֹאמַר: מִחִיתִי כַעֲב פְּשָׁעֶיךָ, וְכַעֲנֵן  
 חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי גֹאֲלְתִּיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכְפֹּר  
 עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי תִּטְהַרְוּ.  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רֹצֵה בְּמִנִּיחָתָנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתַן חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.  
 וְיִתְחַלְּלֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שְׂבֹת קִדְּשָׁךְ, וְיִנְחוּ

MI EL KAMOḤA

Shield of Abraham, whom I shall praise with voice uplifted,	Thou alone art God;
Giver of life eternal, in whose hand is my destiny,	Thou alone art God;
Holy King, whose greatness I shall explore,	Thou alone art God;
Gracious Giver of knowledge, who desirest us to seek knowledge,	Thou alone art God;
Receiver of penitence, who callest us to penitence,	Thou alone art God;
Thou abounding in penitence, who dost pardon and forgive,	Thou alone art God;
Our Benefactor, to whom are due songs of thanksgiving,	Thou alone art God;
Exalted One, whose blessing is invoked on this congregation,	Thou alone art God;
Author of peace, who abidest where peace reigns,	Thou alone art God;
We shall pray to Thee, we shall seek Thy blessing,	Thou alone art God.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of

בְּהַיְשָׁרָא מְקַדְשֵׁי שְׁמֶךָ. וְטַהַר לְבָנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי  
 אַתָּה סֵלֶחֶן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָיוֹר,  
 וּמַבְלַעְדֶּיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֶת אֵלָּא אַתָּה. בְּרוּךְ אַתָּה  
 יְיָ, מִלֶּךְ מוֹחֵל וְסוֹלֶת לְעֹנֻתֵינוּ וְלְעֹנֻת עַמּוֹ בֵּית יִשְׂרָאֵל,  
 וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּךְ עַל כָּל הָאָרֶץ  
 מְקַדֵּשׁ [הַשְּׁבֵת וְ]יִשְׂרָאֵל יוֹם הַכִּפּוּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעִמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהָשִׁב אֶת  
 הָעִבּוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפַלְתֶּם בְּאַהֲבָה  
 תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמְּךָ.  
 וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
 הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
 הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי  
 אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,  
 יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית,  
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
 הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחַיֵּיתָנוּ  
 וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּנוּ וְתַקְיָמָנוּ,  
 וְתַאֲסֹף גְּלוּתֵינוּ לְחַצְרוֹת  
 קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת  
 רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבִּי  
 שְׁלָם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.  
 בְּרוּךְ אַל תְּהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
 הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ  
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן  
 יִשְׁעֵנוּ, אַתָּה הוּא. לְדוֹר וָדוֹר  
 גּוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
 חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
 נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל  
 נַסִּיךְ שְׁבָכְךָ יוֹם עַמּוּנוּ, וְעַל  
 נַפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ שְׁבָכְךָ  
 עַתָּה, עָרֵב וּבָקָר וְצִהָרִים.  
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,  
 מֵעוֹלָם קִיַּנּוּנוּ לָךְ.



Israel who hallow Thy name find therein true rest]. And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath,] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.



וְעַל כָּלֵם יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמוֹ, מִלִּבְנוֹ, תָּמִיד לְעוֹלָם וָעֶד.  
 אָבִינוּ מִלִּבְנוֹ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ בַּעֲסָה, וּבִלְה דָּבַר  
 וְחֶרֶב, וְרָעָב וְשָׁבִי, וּמִשְׁחִית וָעוֹן, וּשְׁמַד וּמִגָּפָה, וּפָנַע רַע  
 וְכָל מַחֲלָה, וְכָל תַּקְלָה וְכָל קִשְׁטָה, וְכָל מִיַּי פְּרַעֲנוּיֹת, וְכָל  
 גְּזֵרָה רָעָה וְשִׁנְאָת חֲנוּם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתְךָ.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיַּחֲלֵלוּ אֶת שְׁמוֹ בְּאַמֶּת, הָאֵל,  
 יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמוֹ, וְלֹךְ  
 נָא לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בִּבְרָכָה תְּמִשְׁלֶשֶׁת בַּתוֹרָה  
 תִּכְתּוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבָנָיו,  
 בְּחַיִּים עִם קְדוּשָׁה, בְּאֲמֹר: יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו  
 אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ, וַיֵּשֶׁם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אָבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פָּנֶיךָ;  
 כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
 וַיַּדְקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ  
 אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפְר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.  
 בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

For all these mercies shall Thy name be praised and exalted forever, O our King.

Our Father, our King, remember Thy mercy and relent from anger. Remove from us and from all the children of Thy covenant, plague and sword, famine and captivity, destruction, and iniquity, persecution and pestilence, every mishap and disease, every disaster and contention, every manner of affliction, every unjust law, and every groundless hatred.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

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The priestly blessing (*Numbers* 6:24-26) has sometimes been described as the blessing bestowed by the priests. Strictly speaking, this is not the case. The *Kohanim* pronounced the blessing, but they did not possess special sacramental powers to bestow a blessing. The blessing was to be bestowed by God.

אבינו מלכנו

*On weekdays add:*

אָבִינוּ מֶלֶכְנוּ, חַטָּאנוּ לְפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, אֵין לָנוּ מִלֶּךְ אֶלָּא אַתָּה.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.  
 אָבִינוּ מֶלֶכְנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.  
 אָבִינוּ מֶלֶכְנוּ, בִּטֵּל מַעַלְלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.  
 אָבִינוּ מֶלֶכְנוּ, בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, כִּלֶּה כָּל צָר וּמַשְׁטֵין מַעַלְלֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, סְתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטִלֵּינוּ.  
 אָבִינוּ מֶלֶכְנוּ, כִּלֶּה דָּבָר וְחָרָב וְרָעָב, וְשָׁבִי וּמַשְׁחִית  
 וְעוֹן וְשָׂמֹד, מִבְּנֵי בְרִיתְךָ.  
 אָבִינוּ מֶלֶכְנוּ, מְנַע מִנוֹפֵה מִנְחָלֶתְךָ.  
 אָבִינוּ מֶלֶכְנוּ, סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, מַחֲזִיק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׁמַרֵי חֻבוֹתֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלֵי עַמָּךָ.  
 אָבִינוּ מֶלֶכְנוּ, קַרַע רֶעַךְ גְּזֵר דִּינֵנוּ.  
 אָבִינוּ מֶלֶכְנוּ, זַכְּרֵנוּ בְּזַכְּרוֹן טוֹב לְפָנֶיךָ.

Our prayer pleads that a healing be granted to "the sick among Thy people." God heals, of course, all His creatures and in the prayer אשר יצר on page 64, God is praised as the "wondrous Healer of every creature." The

AVINU MALKENU

*On weekdays add:*

Our Father, our King, we have sinned before Thee.  
Our Father, our King, we have no King except Thee.  
Our Father, our King, deal kindly with us for Thy name's sake.

Our Father, our King, grant us a good New Year.  
Our Father, our King, annul all evil decrees against us.  
Our Father, our King, annul the plans of our enemies.  
Our Father, our King, frustrate the counsel of our foes.  
Our Father, our King, free us of every oppressor and adversary.

Our Father, our King, silence our adversaries and accusers.  
Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from the people of Thy covenant.

Our Father, our King, keep the plague from Thy people.  
Our Father, our King, forgive and pardon all our iniquities.  
Our Father, our King, blot out and remove our transgressions and our trespasses from before Thee.

Our Father, our King, in Thine abundant mercy cancel all the records of our transgressions.

Our Father, our King, bring us back to Thee in whole-hearted repentance.

Our Father, our King, send a complete healing to the sick among Thy people.

Our Father, our King, annul the evil decreed against us.

Our Father, our King, remember us favorably.

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Siddur *Dover Shalom* suggests that the present prayer refers specifically to the special afflictions which have come to the Jewish people during periods of persecution. Another explanation may be that *Avinu Malkenu* speaks of the Jewish people because this is a prayer of the collective community of Israel, while *אשר יצר* is a personal expression of the individual.



אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה וְיִשׁוּעָה.

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וּבְלִכְכָּלָה.

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר זְכוּיוֹת.

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מֶלֶכְנוּ, הַצִּמַּח לָנוּ יִשׁוּעָה בְּקֶרֶב.

אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עַמּוּךְ.

אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן מְשִׁיחֶךָ.

אָבִינוּ מֶלֶכְנוּ, מַלְא יָדֵינוּ מִבְּרִכוֹתֶיךָ.

אָבִינוּ מֶלֶכְנוּ, מַלְא אֲסָמֵינוּ שָׁבַע.

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מֶלֶכְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפְלָתֵנוּ.

אָבִינוּ מֶלֶכְנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

אָבִינוּ מֶלֶכְנוּ, נָא אַל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ, זְכוֹר כִּי עָפָר אֲנֵחְנוּ.

אָבִינוּ מֶלֶכְנוּ, תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רְצוֹן מִלְּפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחודֶךָ.

אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבִמְיָם עַל קִדּוּשׁ שְׁמֶךָ.

Our Father, our King, inscribe us in the book of a good life.

Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of sustenance and abundance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our deliverance soon to flourish.

Our Father, our King, raise the strength of Thy people Israel.

Our Father, our King, raise the strength of Thine anointed one.

Our Father, our King, fill our hands with Thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, be Thou receptive to our prayer.

Our Father, our King, dismiss us not empty-handed from Thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with Thee.

Our Father, our King, have compassion on us, and on our children.

Our Father, our King, act for the sake of those who were slain for Thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming Thy unity.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of Thy name.

אָבִינוּ מִלְכֵּנוּ, נָקוּם נִקְמַת דָּם עַבְדֶּיךָ הַשָּׁפוּד.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא  
 שֶׁנִּקְרָא עָלֵינוּ.  
 אָבִינוּ מִלְכֵּנוּ, חַנּוּנוּ וְעֻנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ  
 צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Reader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כִרְעוּתָהּ;  
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא  
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאִמִּירָן בְּעֶלְמָא,  
 וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן  
 דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
 וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Our Father, our King, vindicate the blood of Thy servants shed by tyrants.

Our Father, our King, do it for Thy sake, if not for ours.

Our Father, our King, do it for Thy sake and save us.

Our Father, our King, do it for the sake of Thine abundant mercy.

Our Father, our King, do it for the sake of Thy great, mighty and revered name, by which we are called.

Our Father, our King, be gracious to us and answer us. We can make no claims by virtue of our merits. Deal Thou mercifully and graciously with us, and deliver us.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

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Both designations, Father and King, are metaphors for God. He is our Father in the sense that He gave us life and He continues to provide for us. But, Father does not convey His authority, His power, and His sovereignty. These are suggested in the additional metaphor "King."



## קריאת התורה ליום כפור

אין בְּמוֹדֶה בְּאֵלֵהֶם, אֲדֹנִי, וְאִין בְּמַעֲשֵׂיהָ. מִלְכוּתָהּ מִלְכוּת  
כָּל עֲלָמִים, וּמִמְשַׁלְתָּהּ בְּכָל דֹּר וָדֹר. יְיָ מִלְכָּהּ, יְיָ מִלְכָּהּ, יְיָ  
יִמְלִכָהּ לְעֹלָם וָעֶד. יְיָ עֲזֵר לְעַמּוֹ יִתָּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.  
אֵב הָרַחֲמִים, הַיְטִיבָהּ בְּרִצּוֹנָהּ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת  
יְרוּשָׁלָּיִם. כִּי כֵה לְבַד בְּטַחָנוּ, מִלְכָּה אֵל רֵם וְנִשְׂא, אֲדוֹן  
עוֹלָמִים.

*The Ark is opened:*

וַיְהִי בְּנִסְעֵה הָאָרֶן וַיֵּאמֶר מֹשֶׁה: קוֹמָה יְיָ, וַיִּפָּצוּ אֲיִכָיָה,  
וַיִּנָּסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדִבֶּר יְיָ  
מִירוּשָׁלָּיִם. בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*The following is omitted on the Sabbath:*

יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֲרָךְ אֲפִים, וְרַב חֶסֶד וְאַמֶּת; נָצַר  
חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפָשַׁע וְחַטָּאת, וְנָקָה.  
רַבּוֹן הָעוֹלָם, מַלְא מִשְׁאֲלוֹתֵינוּ לְטוֹבָה, וְהַפֵּק רְצוֹנֵנוּ וְתוֹרָ  
לָנוּ שְׂאֵלָתָנוּ, וּמַחֲל עַל כָּל עוֹנוֹתֵינוּ וְעַל כָּל עוֹנוֹת אֲנָשִׁי  
בְּתֵינוּ מְחִילָה בְּחֶסֶד, מְחִילָה בְּרַחֲמִים. וְטַהַרֵנוּ מִחַטָּאוֹנוּ  
וּמַעֲוֹנוֹתֵינוּ וּמִפְשָׁעֵינוּ; וְזַכְּרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיהָ, וּפְקִדְנוּ

The first two sentences of **וַיְהִי בְּנִסְעֵה** are from *Numbers* 10:35. They represent the chant which Moses taught the Israelites as the *Ark of the Covenant* moved forward. The Ark preceded the movements of the Israelites in the wilderness. The concluding sentence in **וַיְהִי בְּנִסְעֵה** is from Isaiah's vision of the Messianic age, *Isaiah* 2:3. In combination, these verses pray for the end of the ungodly powers that obstruct the establishment of the Messianic kingdom of justice for all men, when Israel will be renewed in the Holy Land, and Zion become the center of a vital spiritual life to which all the nations of the world will turn for guidance.

## TORAH SERVICE—YOM KIPPUR

Thou art supreme in might, O God,  
Thy work is good beyond compare;  
All realms of life are in Thy hand,  
Thy reign abideth everywhere.

A King eternal, Thou art, Lord,  
Thy sovereignty will never cease;  
In Thee alone we shall be strong,  
Thy love will bless us all with peace.

Father of mercies, deal kindly with Zion. Do Thou rebuild and sustain the walls of Jerusalem.

In Thee alone do we put our trust, exalted God and King, Ruler of the universe.

*The Ark is opened:*

And when the Ark moved forward, Moses would exclaim: Arise, O Lord, and let those who are the enemies of Thy word be scattered. Let those who oppose Thee run in defeat from Thy presence.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

*The following is omitted on the Sabbath:*

The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent.

### RIBON HA-OLAM

Lord of the universe, fulfill the worthy desires of our hearts, grant us our petition, and do Thou mercifully forgive us all our iniquities. Cleanse us of all our wrongdoing, and remember us for good, for deliverance, and for compassion. Bless us with a good

בַּפְקֻדֹת יְשׁוּעָה וְרַחֲמִים. וְזָכְרָנוּ לְחַיִּים טוֹבִים וְאֲרָכִים  
וְלִשְׁלֹום, וּפְרִנָּסָה וְכִלְכִּלָּה. וְתִזְכְּנוּ לָחֶם לֶאֱכֹל וּבִגְד  
לְלבוֹשׁ, וְעֶשֶׂר וּכְבוֹד וְאֶרֶץ יָמִים, לַחֲנוּת בְּתוֹרָתְךָ וּלְקִים  
מִצְוֹתֶיךָ; וְשָׂכַל וּבִינָה לְהִבִּין וּלְהַשְׁכִּיל עִמָּךְ סוּדוֹתֶיךָ. וְשַׁלַּח  
רְפוּאָה לְכָל מַכְאוּבֵינוּ, וּתְבַרֶךְ אֶת כָּל מַעֲשֵׂה יְדֵינוּ. וְתִזְכֹּר  
עֲלֵינוּ גִזְרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחָמוֹת. אָמֵן, וְכֵן יְהִי רָצוֹן.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.

וְאֲנִי תַפְלִיתִי לָךְ, יְיָ, עַת רָצוֹן; אֱלֹהִים, בֶּרֶב־חַסְדֶּךָ, עֲנֵנִי

בְּאַמַּת יְשׁוּעָה.

*Zohar, Vayakhel:*

בְּרִידָה שְׁמָה דְמָרָא עֲלֵמָא, בְּרִידָה בְּתַרְדָּה וְאַתְרָדָה. יְהֵא  
רַעוּתָדָה עִם עַמָּד יִשְׂרָאֵל לְעַלְמָה, וּפְרָקוֹן יְמִינָדָה אַחְזִי לְעַמָּד  
בְּבֵית מִקְדָּשְׁךָ; וְלֵאמַטוּיָא לָנָא מְטוֹב נְהוּרָדָה, וְלִקְבֵּל צְלוֹתָנָא  
בְּרַחֲמִין. יְהֵא רַעוּא קְדָמָד, דִּתְוֹרִידָה לָן חִיִּין בְּטִיבוּתָא;  
וְלִהוּא אָנָא פְּקִידָא בְּגוֹ צְדִיקָיָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי  
וְיֵת כָּל דִּי לִי וְדִי לְעַמָּד יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלָא וּמְפָרְגִס  
לְכָלָא; אַנְתָּה הוּא שְׁלִיט עַל כָּלָא; אַנְתָּה הוּא דִּשְׁלִיט עַל  
מַלְכֵיָא, וּמַלְכוּתָא דִּילָדָה הִיא. אָנָא עֲבָדָא דְקַדְשָׁא בְּרִידָה  
הוּא, דְסִגְדָנָא קַמָּה וּמַקְמָא דִּיקָר אוּרִיתָה בְּכָל עָדוֹן וְעָדוֹן.  
לֹא עַל אִנְש רַחֲצָנָא, וְלֹא עַל בַּר אֱלֹהִין סְמִכָנָא, אֱלֹא  
בְּאֱלֹהָא דְשִׁמְיָא, דִּהוּא אֱלֹהָא קְשׁוּט, וְאוּרִיתָה קְשׁוּט,  
וְנִבְיָאוּהִי קְשׁוּט, וּמִסְגָּא לְמַעַבְד טַבְּכוֹן וְקְשׁוּט. בֵּיה אָנָא רַחֲמִין,

life, with ample sustenance and with length of days, in health and in peace. Inspire us to study the Torah and to fulfill Thy commandments. Illumine our hearts that we may discern the wondrous wisdom of Thy Law. Heal us, O Lord, of all our afflictions, and prosper us in all our worthy endeavors. Decree for us a happy New Year, with deliverance and consolation for all Thy children everywhere. Amen.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. May my prayer rise to Thee, O Lord, in an acceptable time, and mayest Thou, O God, answer me with Thine unfailing help. Amen.

### BERIḤ SHEMEH

*Zohar, Vayakhel:*

Praised be Thou, O Sovereign of the universe, and praised be the law by which Thou dost govern all Thy creation. May Thy love ever abide with us, and do Thou reveal to us in Thy holy sanctuary, Thy redeeming power and Thy truth. O do Thou in mercy heed us when we call, and grant us and all our dear ones a good life, among all the righteous who know Thy peace.

Thou nourishest and sustainest all creatures. They are all under Thy sovereignty. Thou rulest over kings, for all dominion is Thine. We are the faithful servants of the Holy One, praised be He, before whom and before whose glorious Torah we bow at all times.

We place our trust not in any mortal man, or in any angelic being, but in Thee, O God of Heaven. Thou art the God of truth; Thy Torah is truth; Thy prophets are prophets of truth; and Thou

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ברוך שמה was introduced into the service under the inspiration of the great master of the Cabbalah, Rabbi Isaac Luria (1534-1572). It is a quotation from the great classic of the mysticism of the Cabbalah, the *Zohar*, where it is introduced with these words: "When the scroll of the Torah is taken out for reading at a public service, the heavenly gates of mercy open and there is an awakening of divine love for us. Then it is fitting for a person to pray thus."



וְלִשְׁמֹה קִדִּישָׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחֵן. יְהֵא רַעְוֵא קִדְמוֹה,  
וְתַפְתַּח לְבָאֵי בְּאוֹרֵיתָא, וְתַשְׁלֵם מִשְׁאָלֵין דְּלְבָאֵי, וְלְבָא  
דְּכָל עַמּוּד יִשְׂרָאֵל, לְטַב וְלְחַיִּין וְלְשָׁלָם.

*Reader and Congregation:*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אַחַד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

גְּדֻלּוֹ לַיְי אַתִּי, וְגִרּוּמָמָה שְׁמוֹ יַחְדּוֹ.

לָךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְצַחַת וְהַהוֹד, בִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ; לָךְ, יְיָ, הַמְּלָכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.  
רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵרִם רַגְלָיו, קְדוֹשׁ הוּא. רוּמְמוֹ  
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵר קְדִישׁוֹ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיַּזְכֵּר בְּרִית  
אֵיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרַעוֹת, וַיַּעֲזֵר בְּיַצָּר הָרַע  
מִן הַנְּשׂוּאִים, וַיַּחֲן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ  
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

*Torah Reader:*

וַיַּעֲזֵר וַיַּגֵּן וַיּוֹשִׁיעַ לְכָל הַחוּסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבּו  
גְּדֻלָּ לְאֱלֹהֵינוּ, וְתָנוּ כְּבוֹד לַתּוֹרָה. כְּהֵן, קָרֵב; יַעֲמֹד (פְּלוֹנִי  
בֶּן פְּלוֹנִי) הַכְּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
וְאַתָּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

SPECIAL PRAYERS RECITED AT THE TORAH

*On behalf of the person called to the Torah:*

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אֲבָרָהִם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרַךְ  
אֶת..... שְׁעָלָה לְכְבוֹד הַמָּקוֹם וְלְכְבוֹד הַתּוֹרָה וְלְכְבוֹד יוֹם  
הַדִּין. תְּקַדֵּשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וַיַּצִּילֵהוּ מִכָּל צָרָה וְצוּקָה

dost abound in deeds of goodness and truth. In Thee do we put our trust and to Thee do we chant our praises.

May it be Thy will, O Lord, to open our hearts to Thy Torah, and to fulfill the worthy desires of our hearts and the hearts of all Thy people Israel, for good, for life, and for peace. Amen.

*Reader and Congregation:*

Hear, O Israel, the Lord is our God, the Lord is One.

Our God is One; our Lord is exalted; holy is His name.

O magnify the Lord with me, and together let us exalt His name.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all.

Exalt the Lord our God, and bow down before His throne, for He is holy. Exalt the Lord our God and worship Him at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us and may He be mindful of the covenant with our ancestors. May He deliver us in evil times and may He fortify us against the evil inclination residing in our hearts. May He grant us an enduring deliverance and answer our yearnings for His merciful help.

*The Torah Reader:*

May the Lord help and protect those who trust in Him. Amen. Let us all exalt our God and render homage to the Torah.

Let the *Kohen* arise and come before the Torah.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

And you, in adhering to the Lord your God, have been sustained in life even unto this day.

#### SPECIAL PRAYERS RECITED AT THE TORAH

*On behalf of the person called to the Torah:*

May He, who blessed our fathers Abraham, Isaac and Jacob, confer His blessings upon . . . . . who has come to honor God, and His Torah, and the Day of Judgment. May the Holy One, praised be He, watch over him, deliver him from every mishap,

וּמִכָּל נֶגַע וּמִחֲלָה, וַיִּשְׁלַח בְּרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו,  
וַיִּכְתְּבוּהוּ וַיַּחֲתֻמְהוּ לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל  
אַחֲרָיו; וְנֹאמַר אָמֵן.

*On naming a daughter:*

*The prayer for naming a son is omitted here because a son is named when the rite of circumcision is performed.*

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרֵךְ  
אֶת..... וְאֶת אִשְׁתּוֹ הַיּוֹלֶדֶת..... וְאֶת בָּתָם, הַנּוֹלָדָה לָהֶם,  
בְּמִזְל טוֹב, וַיְקַרָּא שְׁמָהּ בְּיִשְׂרָאֵל..... וַיִּזְכְּרוּ לְנִדְּחָהּ לְתוֹרָה  
לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים; וְנֹאמַר אָמֵן.

*On behalf of a sick man:*

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, מֹשֶׁה  
וְאַהֲרֹן, דָּוִד וּשְׁלֹמֹה, הוּא יִרְפָּא אֶת הַחוֹלֶה..... תְּקַדּוּשׁ  
בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ,  
לְהַחְיֹקוֹ וּלְהַחְיֹתוֹ, וַיִּשְׁלַח לוֹ מִהֲרָה רְפוּאָה שְׁלֵמָה,  
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף; וְנֹאמַר אָמֵן.

*On behalf of a sick woman:*

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, מֹשֶׁה  
וְאַהֲרֹן, דָּוִד וּשְׁלֹמֹה, הוּא יִרְפָּא אֶת הַחוֹלֶה..... תְּקַדּוּשׁ  
בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ,  
לְהַחְיֹקָהּ וּלְהַחְיֹתָהּ, וַיִּשְׁלַח לָהּ מִהֲרָה רְפוּאָה שְׁלֵמָה,  
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף; וְנֹאמַר אָמֵן.

*On being delivered from peril:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, הַנּוֹמֵל לְחַיִּים  
טוֹבוֹת, שְׁמֹמְלָנִי כָּל טוֹב.

*The congregation responds:*

מִי שְׁמֹמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב סָלָה.

from affliction and illness; may He prosper him in all his undertakings; and may He inscribe and seal him for a good life, together with all his brethren of the household of Israel. Amen.

*On naming a daughter:*

*The prayer for naming a son is omitted here because a son is named when the rite of circumcision is performed.*

May He, who blessed our fathers, Abraham, Isaac and Jacob, confer His blessings upon . . . . . and upon his wife . . . . ., and their new-born daughter. Her name shall be known in Israel as . . . . . May her parents be privileged to raise her to the study of the Torah, to the sacred state of matrimony, and to the performance of virtuous deeds. Amen.

*On behalf of the sick:*

May He, who blessed Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless . . . . . with a speedy and complete healing, a healing of body and a healing of mind. Amen.

*On being delivered from peril:*

Praised be Thou, O Lord our God, King of the universe, who dost shower Thy blessings upon man, even beyond his merits. Thou hast been gracious unto me and hast delivered me from peril. I shall ever praise Thy name, and strive to be worthy of Thy continuing love.

*The congregation responds:*

May He who showered His blessings upon you, ever be with you and bless you.

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The need to offer a prayer of thanksgiving on being delivered from peril is recognized in the Talmud, in *Beraḥot* 54a. The Talmud specifies four perils: an ocean voyage, a journey across the desert, illness, and unjust imprisonment. Some commentators would limit the recitation of this prayer to the occasions specified, but the prevailing opinion regards the specifications as purely illustrative, and deems it proper to offer such a prayer at any occasion when a person feels he has been in danger, and has passed through it safely.



## TORAH READING—AN INTRODUCTION

The Torah reading on Yom Kippur ordains the commemoration of this day by self-affliction, cessation from work, and by various rites of atonement performed by the High Priest in the Temple.

The reality of sin is the starting point for the need of atonement. Life must be lived according to a standard, and any deviation from this standard creates a disturbance that must be removed. The disturbance is in the world, as well as in man himself, in the feeling of guilt, which tells him that he is under judgment and in need of penitence.

There are two kinds of offenses that a person may commit, an offense against God and an offense against man. The offense against man must be redressed by trying to make good the wrong done against him, but even the wrong done against man has a dimension of sin against God. Sincere penitence is expressed in the remorse felt over one's wrongdoing and the resolution to shun such wrongs in the future.

The rites performed by the High Priest as spokesman of the people focused attention on the universality of sin; it reached deeply into the inner person with the call for the renunciation of sin; it directed the hearts of the people to God in earnest prayers for forgiveness; and it offered the people the reassurance that they had been forgiven and that they could now face the future clear of the taint of sin which had clung to them over their past misdeeds.

The High Priest performed his service in words and in action symbols. He confessed his own sins, the sins of his family, the sins of the order of priests, and then the sins of the entire household of Israel. He performed the service in the Holy of Holies, which he could enter at no other time in the year, a provision that helped charge him with a maximum sensitivity to the day; he served not in the golden garments of splendor he wore during the year, but in special garments of simple white linen, a token of humility, of the quest for purity, as befits a penitent; and he supplemented

his words with various offerings, as token of his desire to surrender himself to God, and to be restored in His grace.

The offerings, as interpreted by the rabbis, carried allusions appropriate for the occasion. The bullock was reminiscent of the bullock Abraham served the three strangers, and thus suggested the duty to love one's fellow man; the ram was reminiscent of the ram which replaced Isaac on the altar of sacrifice, and thus suggested the duty to love God; the two goats were reminiscent of a low moment in the life of Jacob, when he dressed his hands in goat skins to pose as his older brother Esau, in order that he receive his father's blessings, reminding us that a person may transcend a low phase in his life and rise to higher moral status, as the Day of Atonement indeed summons us to do.

The *Haftarah* reading accents the actual rather than the symbolic content of the Day of Atonement, the call to moral cleansing. It cautions us against the peril which confronts every use of symbols, that the symbol may become detached from reality and be cultivated as an end in itself. The ritual serves as a means to an end. It finds its fulfillment in the deed beyond itself, to which it points. True penitence is expressed in conforming to the standard by which life must be lived. The ultimate test of this standard is moral action, the deed of kindness toward one's fellow man. For even the love of God is tested by our relationship toward other human beings. A life of sincere righteousness will yield as its choicest fruit a great inner peace. For the wicked are like the restless sea. They are never really at peace.

The *Haftarah* forms a proper balance to the Torah reading itself. For while the former prescribes the ritual, the latter cautions against its abuse. The ritual is abused if it is deemed a self-sufficient channel of winning God's favor. The prophet Isaiah, whose words constitute the *Haftarah* for Yom Kippur morning, reminds his people that to win God's favor, they must do more than pray and fast. They must undo tyranny, free the oppressed, feed the hungry and clothe the naked. Then would they win God's acceptance.

קריאת התורה ליום כפור

*The person called to the Torah:*

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

*Congregation:*

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

*He repeats the response and continues:*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*After the reading of the portion, he concludes:*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וְחַיֵּי עוֹלָם נָשַׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Leviticus 16.*

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בָנֵי אֶהֱרֹן בְּקִרְבָּתָם  
לִפְנֵי־יְהוָה וַיֹּמְתוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן  
אָחִיךָ וְאֵל־יָבֵא בְכֹל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל־  
פְּנֵי הַכִּפֹּרֶת אֲשֶׁר עַל־הָאָרֶן וְלֹא יָמוּת בִּי בָעֵזָן אֲרָאָה  
עַל־הַכִּפֹּרֶת: בְּזֹאת יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בְּפָר כֶּךָ  
בָּקָר לַחֹטָאת וְאֵיל לְעֹלָה: \* כֹּתֶנֶת־דָּבָר קֹדֶשׁ יִלְבָּשׁ  
וּמִכְנָסֵי־בָד יִהְיוּ עַל־בְּשׁוּרוֹ וּבְאַבְנֵט בָּד יַחֲגֹר וּבְמַצְנֶפֶת  
בָּד יַצְגֹּף בְּנִדְרֵי־קֹדֶשׁ הֵם וְרִתֹּץ בְּפָמִים אֶת־בְּשׁוּרוֹ וּלְבָשָׁם:  
וּמֵאֵת עֶרְת בָּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עֲזִים לַחֹטָאת  
וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּר הַחֹטָאת אֲשֶׁר־  
לֹו וּבִפְר בָּעֵדוֹ וּבְעֵד בֵּיתוֹ: \* וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים  
וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶהֱרֹן עַל־



## TORAH SERVICE—YOM KIPPUR

*The person called to the Torah:*

Praise the Lord to whom all praise is due.

*Congregation:*

Praised be the Lord to whom all praise is due forever and ever.

*He repeats the response and continues:*

Praised be Thou, O Lord our God, King of the universe, who hast selected us from among all peoples and entrusted unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

*After the reading of the portion, he concludes:*

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

### *Leviticus 16.*

And the Lord spoke unto Moses after the death of the two sons of Aaron; they had drawn near before the Lord, and died. And the Lord said to Moses: Speak to your brother Aaron, that he enter not at all times the holy place inside the curtain, in front of the cover which is on the ark, lest he die, for I reveal My glory in a cloud over the ark-cover.

Thus shall Aaron enter the holy place: with a young bullock for a sin-offering, and a ram for a burnt offering. He shall wear a consecrated linen tunic, linen trousers, a linen girdle, and a linen cap. These are his holy garments; he shall bathe his body in water, and then dress himself in them.

And he shall take from the community of Israel two he-goats for a sin-offering and one ram for a burnt offering. And Aaron shall present his own bullock of sin-offering; and seek atonement for himself and his own household.

And he shall take the two he-goats, and put them before the Lord, at the door of the tabernacle. And Aaron shall cast lots upon the two goats, one lot for the Lord and one for Azazel. Aaron



שני השעירים גרלות גורל אחד ליהוה וגורל אחד לעזאזל: והקריב אהרן את השעיר אשר עלה עליו הגורל ליהוה ועשהו חטאת: והשעיר אשר עלה עליו הגורל לעזאזל יעמדתי לפני יהוה לכפר עליו לשלח אתו לעזאזל המדברה: והקריב אהרן את־כפר החטאת אשר־לו וכפר בעדו ובעד ביתו ושחט את־כפר החטאת אשר־לו: \* ולקח מלאת־מחית נחלי־אש מעל המזבח מלפני יהוה ומלא חפניו קטרת סמים וקח והביא מבית לפרכת: ונתן את־הקטרת על־האש לפני יהוה וכסה ענן הקטרת את־הכפרת אשר על־העדות ולא ימות: ולקח מדם הפר והזה באצבעו על־פני הכפרת קדמה ולפני הכפרת־זה שבע־פעמים מן־הדם באצבעו: ושחט את־שעיר החטאת אשר לעם והביא את־דמו אל־מבית לפרכת ועשה את־דמו כאשר עשה לדם הפר והזה אתו על־הכפרת ולפני הכפרת: וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם: וכל־אדם לא־יהיה באהל מועד בבאו לכפר בקדש עד־צאתו וכפר בעדו ובעד ביתו ובעד כל־קהל ישראל: \* ויצא אל־המזבח אשר לפני־יהוה וכפר עליו ולקח מדם הפר ומדם השעיר ונתן על־קרנות המזבח סביב: והזה עליו מן־הדם באצבעו שבע פעמים וטהרו וקדשו מטמאת בני ישראל: וכלה מכפר את־הקדש ואת־אהל מועד ואת־המזבח והקריב את־השעיר החי: וסמך אהרן את־שתי ידיו על־ראש השעיר החי והתננה

shall offer the goat selected for the Lord, making of it a sin-offering. The goat selected for Azazel shall be placed alive before the Lord, to be used in the rites of atonement, and then to be sent away to Azazel in the desert.

And Aaron shall again present his own bullock of sin-offering, and seek atonement for himself and the whole order of priests; and he shall sacrifice his bullock of sin-offering. And he shall take an incense burner filled with coal from the altar before the Lord, and fill his hands with fine, fragrant incense, and bring them inside of the curtain.

He shall put the incense on the fire before the Lord, and the cloud of the incense shall screen the cover on the ark, lest he die. And he shall take of the blood of the bullock and sprinkle with his finger on the cover toward the east, and in the front of the cover he shall sprinkle with his finger seven times.

And he shall sacrifice the goat of sin-offering of the people, and bring of its blood inside the cover, doing it with it as he did with the blood of the bullock, sprinkling it on the cover and in front of the cover. And he shall seek atonement for the tent of assembly, because of the defilements of the children of Israel and their transgressions, wherein they sin; so shall he do for the tent of assembly that stands in their midst, in the state of their impurity.

And no man shall be in the tent of assembly when he enters to seek atonement in the holy place, and he shall seek atonement for himself and for his household and for the entire community of Israel.

He shall then go to the altar before the Lord and seek atonement for it, taking of the blood of the bullock and of the blood of the goat, and putting it on the corners of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, cleansing it of the defilements of the children of Israel.

After he shall have sought atonement for the sanctuary, the tent of assembly and the altar, he shall offer the live goat. And Aaron shall place both his hands on the head of the live goat, and

עָלְיוֹ אֶת־כָּל־עֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־  
חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד־אִישׁ  
עֹתֵי הַמִּדְבָּרָה: וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת־כָּל־עֹנֹתָם אֶל־  
אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־הַשְּׁעִיר בַּמִּדְבָּר: וּבָא אַהֲרֹן אֶל־  
אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־  
הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם  
קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֲלָתוֹ וְאֶת־עֹלֹת  
הָעֵם וּכְפָר בַּעֲדוֹ וּבְעַד הָעָם: \* וְאֵת הַלֵּב הַחֲטָאֵת  
יִקְטִיר הַמִּזְבֵּחַ: וְהִמָּשַׁלַּח אֶת־הַשְּׁעִיר לְעֹזָאֵל יִכָּבֶם  
בְּגָדָיו וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה:  
וְאֵת פֶּר הַחֲטָאֵת וְאֵת שְׁעִיר הַחֲטָאֵת אֲשֶׁר הֻבֵּא אֶת־  
דָּמָם לְכַפֵּר בַּקֹּדֶשׁ וַיֵּצֵא אֶל־מִחוּץ לַמִּחְנָה וְשָׂרְפוּ בָאֵשׁ  
אֶת־עֲרֹתָם וְאֶת־בָּשָׂרָם וְאֶת־פָּרָשָׁם: וְהַשְׂרֵף אֹתָם יִכָּבֶם  
בְּגָדָיו וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה:  
וְהִיטָה לָכֶם לַחֲקֹת עוֹלָם בַּחֲדָשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֲדָשׁ  
תַּעֲנִי אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלֹאכֶה לֹא תַעֲשׂוּ הָאֹרֶחַ וְהַגֵּר  
הַגֵּר בְּתוֹכְכֶם: כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְמַעַן אֲתַכֶּם  
מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: \* שִׁבְתִּי שִׁבְתוֹן הִיא  
לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֲקֹת עוֹלָם: וּכְפָר הַכֹּהֵן  
אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדָיו לְבָהֵן תַּחַת אֲבִיו  
וּלְבַשׁ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ: וּכְפָר אֶת־מִקְדָּשׁ  
הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים  
וְעַל־כָּל־עַם הַקָּהָל יִכָּפֵר: וְהִיטָה־זֹאת לָכֶם לַחֲקֹת  
עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֶחָת בַּשָּׁנָה  
וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:



confess upon it all the sins of the children of Israel, and all their transgression wherein they sinned, and he shall transfer them upon the head of the goat, and then send it with an appointed person into the desert. And the goat shall bear upon it all their sins into an abandoned land, and the goat shall be dismissed in the desert.

Then shall Aaron return to the tent of assembly and remove the linen garments which he wore on entering the holy place, and leave them there. He shall bathe his body in water in a holy place, and dress in his other garments, and proceed to sacrifice his burnt offering and the burnt offering of the people and he shall seek atonement for himself and for the people.

The fat of the sin-offering he shall burn on the altar. The man who bore the goat to Azazel shall wash his clothes, and bathe his body in water, and then may he return to the camp. The bullock of sin-offering and the goat of sin-offering whose blood was used in the rite of seeking atonement in the holy place—they shall be carried outside the camp for burning, skin, flesh and dung. And he who burns them shall wash his clothes and bathe his body in water; then may he return to the camp.

This will be an everlasting statute for you. In the seventh month, on the tenth day, you shall afflict yourselves, and you shall do no manner of work, the native as well as the stranger who lives among you. For on this day shall atonement be granted you, to cleanse you; of all your sins shall you be cleansed before the Lord. It shall serve to you as a sabbath of solemn rest, and you shall afflict yourselves; it is a statute forever. And the priest who shall be anointed and who shall succeed Aaron, shall perform the rites of atonement, and he shall wear the linen garments. And he shall seek atonement for the most holy place, for the tent of assembly, and for the altar; and he shall seek atonement for the priests and for all the people of the community. And this shall serve to you as a statute forever, to seek atonement for the children of Israel for all their sins, once each year. And Aaron did as Moses commanded him.

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*Azazel* is defined in the Talmud (*Yoma* 67b) as a rough and rocky mountain in the desert, from which the animal was hurled.



*Reader:*

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא בְרֻעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּתַיִיבֹון וּבִיּוֹמִיבֹון, וּבְתַיִי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אֲמֹן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוּמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּן בְּעֶלְמָא,  
וְאָמְרוּ אֲמֹן.

*When the Torah is raised the congregation joins in reciting:*

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יי  
בִּיד מֹשֶׁה.

*The following Maftir portion is read from the second Torah:*

*Numbers 29:7-11.*

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם  
וְעִנִּיתֶם אֶת-נַפְשֵׁיכֶם כָּל-מְלֹאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם  
עֹלָה לַיהוָה רֵיחַ נִיחָח פֶּרֶךְ בֶּן-בֶּקֶר אֶחָד אֵיל אֶחָד  
בִּבְשִׁים בְּנִי-שָׁנָה שְׁבַעַה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם  
סֶלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפָּר שְׁנֵי עֶשְׂרִינִים  
לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לִבְשׁ הָאֶחָד לְשַׁבַּעַת  
הַבְּשָׂמִים: שְׁעִיר-עִזִּים אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת  
הַכֹּפָרִים וְעֹלֶת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֶּיהֶם:

*The second Torah is raised and the congregation joins in reciting:*

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יי  
בִּיד מֹשֶׁה.

*Reader:*

Glorified and hallowed be His great name throughout the world which He created according to His will

May His kingdom of peace be established speedily, in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

*When the Torah is raised the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

*The following Maftir portion is read from the second Torah:*

*Numbers 29:7-11.*

And on the tenth day of this seventh month you shall hold a holy convocation, and you shall afflict yourselves; you shall do no manner of work. You shall present a burnt offering to the Lord for a sweet savor, one young bullock, one ram, seven he-lambs of the first year, without blemish, and their meal-offering, fine flour mingled with oil, three tenths of an *ephah* for the bullock, two tenths for the one ram, one tenth for each of the seven lambs; and one he-goat for a sin-offering, beside the sin-offering of atonement, and the continual burnt offering, and the meal-offering thereof, and their drink-offerings.

*The second Torah is raised and the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

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The Hebrew text has " **לפי פה** " which means literally "by the mouth of the Lord." This is, of course, a metaphor. God is without physical organs. He gave the Torah, and its words come from Him, but no physical process was involved in the divine communication. God poured His inspiration on Moses, and Moses under the spell of that inspiration, recorded the words.

*Before the reading of the Haftarah:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים  
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יי,  
הַבוֹחֵר בַּתּוֹרָה; וּבַמִּשָּׁה עֲבָדוֹ, וּבִישָׁרָאֵל עֲמוֹ; וּבְנָבִיא הָאַמֶּת  
וְצִדִּיק.

*Isaiah 57:14-58:14.*

וְאָמַר סְלוּסְלוּ פְּנוּ-דָרֶךְ הָרִימוּ מִכְשׁוֹל מִדְּרֶךְ עַמִּי:  
כִּי כֹה אָמַר ה' וְנִשְׂא שֹׁכֵן עַל וְקָדוֹשׁ שְׁמוֹ מְרוֹם  
וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת-דָּבָאֵ וּשְׁפַל-רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים  
וּלְהַחְיֹת לֵב נִדְבָאִים: כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לִנְצַח  
אֶקְצֹף כִּי-רוּחַ מִלִּפְנֵי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי: בִּיעֵן  
בַּצֵּעַ קִצְפֹּתִי וְאֶכְהוּ הַסֵּתֶר וְאֶקְצֹף וַיִּלֶּךְ שׁוֹכֵב בְּדָרֶךְ  
לְבוֹ: דִּרְכֵּיו רָאִיתִי וְאַרְפָּאֵהוּ וְאַנְחָהוּ וְאַשְׁלֵם נַחֲמִים  
לּוֹ וְלֹא-בְלִיּוֹ: בּוֹרָא נֹכַח שְׁפָתַיִם שָׁלוֹם | שָׁלוֹם לְרַחֲוֹק  
וּלְקֶרֶב אָמַר יְהוָה וּרְפָאֵתִיו: וְהִרְשָׁעִים בַּיָּם נִגְרַשׁ כִּי  
הַשִּׁקָּט לֹא יוֹכֵל וַיִּגְרָשׁוּ מִיָּמָיו רָפֶשׁ וְטִיט: אֵין שָׁלוֹם  
אָמַר אֱלֹהֵי לְרִשָּׁעִים:

קְרָא בְּגִירוֹן אֶל-תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם קוֹלְךָ וְהִנֵּה לְעַמִּי  
פִּשְׁעִים וּלְבֵית יַעֲקֹב חֲטָאתָם: וְאוֹתִי יוֹם יוֹם יִדְרָשׁוּ  
וְדַעַת דִּרְכֵּי יַחֲפָצוֹן כְּגוֹי אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפָּט  
אֱלֹהֵיוֹ לֹא עֹבֵב יִשְׁאַלּוּנִי מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים

For the facility of comprehension, the Torah often applies to God the categories of human experience, but they are meant to be taken in a figurative sense only.



*Before the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

*Isaiah 57:14-58:14.*

Let it be proclaimed: Make a path, make a path, clear the way, remove the stumbling from the way of My people. For thus has spoken the Exalted One who inhabits eternity, whose name is holy: I dwell among the exalted and the holy, but also with him who is of a contrite and humble spirit, to renew the spirit of the lowly, to renew the heart of the downcast.

For I contend not forever, and my anger is not for all time, but until the spirit humbles itself before Me, and the souls which I have made. It was for the sin of his injustice that I grew angry and smote him, withdrawing and smiting again, because he followed the rebellious impulses of his heart. Now, I have seen his changed way, and I will heal him; I will lead him gently, and I will recompense him and those who mourned for him with consolation.

I will cause a new utterance to be heard in the land. Peace, peace to the far and near, said the Lord; and I will heal him. But the wicked will be like the troubled sea, which cannot rest and whose waters throw up mire and dirt; there is no peace for the wicked.

Cry aloud, spare not, lift up your voice like a shofar, and declare to My people their transgression, and to the house of Jacob their sin. Daily they go through the forms of seeking Me, and they try to know My ways, as a nation that practiced righteousness and did not abandon the precepts of their God; they ask of Me righteous decrees, they desire the nearness of God.



יחפצון: למה צמנו ולא ראית ענינו נפשנו ולא תדע  
 הן ביום צמכם תמצאו־חפץ וכל־עצביכם תנגשו: הן  
 לריב ומצה תצומו ולהכות באגרוף רשע לא־תצומו  
 ביום להשמיע במרום קולכם: הכזה יהיה צום אבחרהו  
 יום ענות אדם נפשו הלכה באגמן ראשו ושק ואפר  
 יציע הלזה תקרא־צום ויום רצון ליהוה: הלוא זה  
 צום אבחרהו פתח תרצבות רשע התר אנדות מוטה  
 ושלח רצוצים חפשים וכל־מוטה תנתקו: הלוא פרס  
 לרעב לחמד ועניים מרודים תביא בית כִּיתראה ערם  
 וכסיתו ומבשרך לא תתעלם: או יבקע בשחר אורך  
 וארכתך מהרה תצמח והלך לפניך צדקך כבוד יהוה  
 יאספך: או תקרא ויהוה יענה תשוב ויאמר הנני אם־  
 תסיר מתוכך מוטה שלח אצבע ודבר־און: ותפק  
 לרעב נפשך ונפש נענה תשביע וזרח בחשך אורך  
 ואפלתך כצהרים: ונחך יהוה תמיד והשביע בצחצחות  
 נפשך ועצמתך יחליץ והיית כגן רוה וכמוצא מים אשר  
 לא־יכוזו מימיו: ובנו ממך חרבות עולם מוסדי דור־  
 ודור תקומם וקרא לך גדר פרץ משוכב נתיבות לשבת:  
 אם־תשיב משבת רגלך עשות חפצך ביום קדש וקראת  
 לשבת ענג לקדוש יהוה מכבד וכבדתו מעשות דרכיך  
 ממצוא חפצך ודבר דבר: או תתענג־על־יהוה והרפכתך  
 על־במותי ארץ והאכלתיך נחלת יעקב אביך כי פי  
 יהוה דבר:

בשר ודם is here related to ומבשרך

Wherefore, they ask, have we fasted, and Thou didst not see? Wherefore did we afflict ourselves, and Thou didst not know it? But in the day of your fast you seek diversions, and you suppress the grave feeling. You fast amid strife and contention, and you strike with the fist of wickedness; you fast not this day so as to make your voice heard before the Lord.

Is such the fast I have chosen, the day for a man to afflict himself? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is this a fast, a day acceptable to the Lord?

Is not this the fast I have chosen, to loosen the fetters of wickedness, to undo the bonds of tyranny, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, to bring the homeless and the unfortunate into your home, that when you see the naked you clothe him, and that you do not hide yourselves from a fellow man?

Then would your light break through as the dawn, and your healing would arise speedily. Your triumph would precede you and the glory of the Lord would be your protection. Then when you call, the Lord would answer, and when you cry to Him, He would respond: Here I am.

If you remove from your midst the yoke of oppression, the finger of insolence and the words of malice; if you give yourself to the poor, and relieve the person in distress, then shall your light rise in the darkness, and your gloom be as bright as the noonday. The Lord will guide you constantly and satisfy you with abundance in times of drought, and give strength to your bones. You will be like a watered garden and like a never-failing spring. And from among you shall arise those who will rebuild the ancient ruins, and you will restore the foundations of many generations; and you will be called the repairer of the breach, the restorer of paths to dwell in.

If you refrain from your travels on the Sabbath, from pursuing your business on My holy day, and call the Sabbath a delight, and the day hallowed by the Lord glorious, and you honor it by not going in your accustomed journeys and transacting your usual business and speaking ordinary speech, then will you feel delight in the Lord, and you will enjoy the heritage of Jacob, your father. Thus has the Lord spoken.

*After the reading of the Haftarah:*

ברוך אתה, יי אלהינו, מלך העולם, צור כל העולמים,  
צדיק בכל הדורות, האל הנאמן, האומר ועושה, המדבר  
ומקים, שכל דבריו אמת וצדק.

נאמן אתה הוא, יי אלהינו, ונאמנים דבריך, ודבר אחד  
מדבריך אחר לא ישוב ריקם, כי אל מלך נאמן ורחמן  
אתה. ברוך אתה, יי, האל הנאמן בכל דבריו.

רחם על ציון, כי היא בית חינו, ולעלובת נפש תושע  
במהרה בימינו. ברוך אתה, יי, משמח ציון בבניה.

שמחנו, יי אלהינו, באליהו הנביא עבדך, ובמלכות בית  
דוד משיחך. במהרה יבא, ויגל לבנו; על כסאו לא ישב זר,  
ולא יתחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת  
לו, שלא יכבה נרו לעולם ועד. ברוך אתה, יי, מגן דוד.

*On the Sabbath add the words in brackets:*

על התורה ועל העבודה ועל הנביאים [ועל יום השבת  
הזה] ועל יום הזכרון הזה, שנתת לנו, יי אלהינו, [לקדשה  
ולמנוחה], למחילה ולסליחה ולכפרה, לכבוד וקדשך.  
על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;  
יתברך שמו בפי כל חי תמיד, לעולם ועד. ודברך אמת  
וקים לעד. ברוך אתה, יי, מלך מוחל וסולח לעונותינו,  
ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה;  
מלך על כל הארץ, מקדש [השבת ו]ישראל ויום הכפורים.



*After the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe. Thou art the Creator of all existence. Thou governest the generations with justice. Thou keepest faith with Thy creatures, fulfilling Thy every promise unto them. All Thy words proclaim truth and righteousness.

Thou art faithful, O Lord our God, and Thou keepest Thy promises. Yea, not one of Thy promises will remain unfulfilled, for Thou art an unfailing and merciful God. Praised be Thou, O Lord, Thou God who art faithful in all Thy promises.

Be compassionate toward Zion, for it is the fountain of our life, and do Thou grant deliverance speedily, yea, in our own time, to the Holy City that has long been grieved in spirit. Praised be Thou, O Lord, who renewest the joy of Zion at the return of her children.

O Lord our God, quicken us by the redemption for which we have ever yearned as we waited for the prophet Elijah, Thy faithful emissary, and for the Messiah of the household of David. O may the Messianic redemption speedily dawn for the world, and quicken all hearts with the joy of it. Let not the tyrants continue their reign of oppression, but let the Messiah's sway of justice and peace be established throughout the world forever. Praised be Thou, O Lord, Shield of David.

*On the Sabbath add the words in brackets:*

O Lord our God, we thank Thee for the precious gift of Thy Torah, for the hours of worship when we draw close to Thee, for the words spoken by the prophets, for [the hallowed peace of the Sabbath and for] this Day of Atonement which Thou didst give us, to bless us with [holiness and repose,] reconciliation, forgiveness and pardon, with glory and delight.

We thank Thee, O Lord our God, for all Thy manifold blessings. O may every living creature glorify Thy name forever and ever. True and everlasting is Thy word. Praised be Thou, O Lord, the King who forgives and pardons our sins and the sins of the whole House of Israel, His people, clearing us of our guilt from year to year, the King over all the earth, who hallows [the Sabbath and] Israel and the Day of Atonement.



## קריאת התורה ליום כפור

### A PRAYER FOR SCHOLARS

*The following three paragraphs are to be recited on the Sabbath only:*

יְקוֹם פְּרָקוֹן מִן שְׁמַיָא, חֲנָא וְחִסְדָא וְרַחֲמֵי, וְחַיִּי אֲרִיכִי  
וּמְזוּנֵי רוּיְחֵי וְסִיעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיָא,  
זֶרְעָא חַיָא וְקִיָמָא, זֶרְעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנֵי  
אוֹרִיתָא, לְמַרְנֹן וְרַבְנֹן, חֲבוּרְתָא קַדִּישָׁתָא דִּי בְּאֶרְעָא  
דִּישְׂרָאֵל וְדִי בְּבָבֶל; לְרִישֵׁי כְּלֵי וְלְרִישֵׁי גְלֻתָא, וְלְרִישֵׁי  
מַתִּיבְתָא וְלְדִינֵי דִּי בָּבֶל; לְכָל תַּלְמִידֵיהוֹן וְלְכָל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְלְכָל מִן דְּעִסְקִין בְּאוֹרִיתָא. מְלָכָא דְעֻלְמָא  
יְבָרַךְ יְתֵהוֹן, יִפִּישׁ חַיֵּיהוֹן וְיַסְגֵּא יוֹמֵיהוֹן וְיִתֵּן אַרְכָּה לְשְׁנֵיהוֹן,  
וְיַתְּפָרְקוֹן וְיִשְׁתַּיְזְבוּן מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרוּ  
דִּי בְשְׁמַיָא יְהֵא בְּסַעֲדָהוֹן כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

### A PRAYER FOR THE CONGREGATION

*When praying without a Minyan the following two paragraphs are omitted:*

יְקוֹם פְּרָקוֹן מִן שְׁמַיָא, חֲנָא וְחִסְדָא וְרַחֲמֵי, וְחַיִּי אֲרִיכִי  
וּמְזוּנֵי רוּיְחֵי וְסִיעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיָא,  
זֶרְעָא חַיָא וְקִיָמָא, זֶרְעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּנֵי  
אוֹרִיתָא, לְכָל קְהָלָא קַדִּישָׁא הָדָן, רַבְרַבֵּיָא עִם זְעִרָא,  
שְׂפָלָא וְנִשְׁפָא. מְלָכָא דְעֻלְמָא יְבָרַךְ יְתֵכוֹן, יִפִּישׁ חַיֵּיכוֹן וְיַסְגֵּא  
יוֹמֵיכוֹן וְיִתֵּן אַרְכָּה לְשְׁנֵיכוֹן, וְיַתְּפָרְקוֹן וְיִשְׁתַּיְזְבוּן מִן כָּל  
עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרוּ דִּי בְשְׁמַיָא יְהֵא בְּסַעֲדָכוֹן  
כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

## TORAH SERVICE—YOM KIPPUR

### A PRAYER FOR SCHOLARS

*The following three paragraphs are to be recited on the Sabbath only:*

May divine blessings rest upon the sacred fellowship of scholars, the heads of academies and all who labor in the study of the Torah, whether in the land of Israel, or anywhere else in the world. Be gracious unto them, O Lord, and unto all their disciples who will come after them. Bestow upon them Thy mercy and give them long life, health of body and of mind, ample sustenance, and the joy of seeing their children devoting themselves to the study of the Torah. Guard them, O Lord, from every trouble and mishap, and be Thou ever with them in all their undertakings. Amen.

### A PRAYER FOR THE CONGREGATION

*When praying without a Minyan the following two paragraphs are omitted:*

May divine blessings rest upon this holy congregation and all their dear ones. Be gracious unto them, O Lord, and in Thy mercy grant them long life, health of body and health of mind, ample sustenance, and the joy of seeing their children devoting themselves to the study of the Torah. Guard them, O Lord, from every trouble and mishap, and be Thou ever with them in all their undertakings. Amen.

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The prayers on pages 370-374 are supplements to the service; some congregations omit them all, while other congregations include some but not others. The Prayer for our Country and the Prayer for World Peace were composed for this edition of the Mahzor; the prayer on behalf of the State of Israel was composed by Israel's chief rabbinate. The two **יקום פורקן** prayers and the **מי שברך** which follows are recited on Sabbaths only. The first **יקום פורקן** which is a prayer for scholars, mentions specifically the academies in Babylonia, but we regard Babylonia in the present context as symbolizing any community outside the Holy Land.

**יקום פורקן** was composed in Aramaic because this was the common language of Babylonian Jewry and the liturgist sought to reach even those of the people who did not understand Hebrew. The use of other languages than Hebrew in prayer is explicitly permitted in the Talmud. The second **יקום פורקן** is modeled after the first and it invokes divine blessings on the entire congregation.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

מי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרְךָ אֶת  
כָּל הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל קְהִלּוֹת הַקֹּדֶשׁ, הֵם וּנְשֵׁיהֶם  
וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וְמִי שְׁמִינִיחִים בְּתֵי כְנִסְיוֹת  
לְתַפְּלָה, וְמִי שְׂבָאִים בְּתוֹכָם לְהַתְפַּלֵּל, וְמִי שְׁנוֹתָנִים גַּר  
לְמֵאוֹר, וְיֵין לְקָדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְצָדָקָה לְעֲנִיִּים  
Reader וְכָל מִי שְׁעוֹסְקִים בְּצָרְכֵי צָבוֹר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל  
בְּאַמוּנָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל  
מַחֲלָה, וְיִרְפָּא לְכָל גּוֹפֶם, וְיִסְלַח לְכָל עוֹנֶם, וְיִשְׁלַח בְּרָכָה  
וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם, עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר  
אָמֵן.

A PRAYER FOR WORLD PEACE

אֲבִינוּ שְׁבַשְׁמֹנִים. הַיּוֹשֵׁב עַל חוּג הָאֶרֶץ וּמַלְכוּתוֹ בְּכָל  
מְשָׁלָה, בָּרַךְ אֶת כָּל עַמֵּי הָעוֹלָם וְהַדְרִיבָם בְּדֶרֶךְ חֻקֶּיךָ,  
שְׁלַח אוֹרְךָ וְאַמְתָּךְ לְמִנְהִיגֵי הָעַמִּים וְהַמְדִּינוֹת לְכוֹנֵן אֶת  
מִמְשָׁלָתָם בְּמִשְׁפָּט וּבְצָדָקָה. רַחֵם עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ  
וּמִנֵּעַ מֵהֶם אִיבָה וְתַחֲרוּת וּמַלְחָמָה, וְתֵן בְּלָבָבָם רוּחַ אֱהָבָה  
וְאַחֲוָה וְשָׁלוֹם. כִּי־גַם בָּנוּ חֲזוֹן נְבִיאָךְ: וְהָיָה בְּאַחֲרִית הַיָּמִים  
נִבְּחָן יְהוָה הַר בֵּית יי בְּרֹאשׁ הַהָרִים וְנִשְׂא מְגֻבְעוֹת וְנִהְרָוּ אֱלֹדֵי  
כָּל הַגּוֹיִם: וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָבוּ וְנַעֲלָה אֵל הַר יי  
אֵל בֵּית אֱלֹהֵי יַעֲקֹב וְיִזְרְנוּ מִדְּרָכָיו וְנִלְכְּה בְּאַרְחֻתָיו כִּי  
מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר יי מִירוּשָׁלָיִם: וְשָׁפַט בֵּין הַגּוֹיִם  
וְהוֹכִיחַ לְעַמִּים רַבִּים וּכְתַתּוּ חֻבּוֹתָם לְאַתִּים וְחִנִּיתוּתֵיהֶם  
לְמִזְמוֹרוֹת לֹא יֵשֵׂא גּוֹי אֵל גּוֹי תָּרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.



## A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

May He who conferred blessings upon Abraham, Isaac, and Jacob also bestow His blessings on this congregation, and all other congregations that are devoted to the faith of Israel. O Lord, bless those who establish and maintain synagogues and those who come into them to worship Thee. Be with all who perform deeds of charity and lovingkindness who aid in the redemption of Eretz Yisrael, who serve their community and all good causes in faithfulness and in truth. May the Holy One, praised be He, bless them for all their labors. May He remove from them every affliction, heal all their hurts, and forgive all their failings. And may He prosper them in all their undertakings. Amen.

## A PRAYER FOR WORLD PEACE

Heavenly Father, who directs the world on its course and governs all things according to His will, we invoke Thy blessing upon all the nations of the world. Guide them to walk in the way of Thy law of righteousness. Inspire the leaders of all nations with the light of Thy truth, and help them to establish their governments in mercy and justice. Show Thy compassion to all who inhabit the earth and remove from them hatred, envy and strife. Do Thou plant in our midst a spirit of brotherly love, a spirit of friendship and peace.

Fulfill unto us the vision of Thy prophet: It shall come to pass in the end of days that the mountain of the Lord's House will be established as the loftiest mountain, and shall be exalted above the hills. And all the nations shall flow unto it, and many nations shall go and say: Come, let us go up to the mountain of the Lord, to the House of the God of Jacob. And He will teach us of His ways, and we will walk in His paths. And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift sword against nation, neither shall they learn war any more.



אֲבִינוּ שְׁבַשְׁמִים, בָּרַךְ אֶת נְשִׂיא מְמוֹשֶׁלֶת אֶרְצֵנוּ, וְאֶת כָּל  
מְנַהֲיָיָהּ. הִגֵּן עֲלֵיהֶם בְּחִסְדְּךָ וּתְקַנָּם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.  
חֲזַק אֶת יְדֵיהֶם לְכוֹנֵן אֶת מְמוֹשֶׁלֶת אֶרְצֵנוּ בְּאַמֶּת וּבְאֱמוּנָה.  
תֵּן בְּלִבָּבָם לְדַרְשׁ אֶת שְׁלוֹם כָּל בְּנֵי אֶרְצֵנוּ. הוֹרֵם מִדְּבָרֵי  
תוֹרַתְךָ לְמַעַן יִדְעוּ, כִּי צְדָקָה תְּרוּמָם גּוֹי, וְחֶסֶד לְאֻמִּים  
חַטָּאת.

אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר, הַשְׁרֵשׁ בְּלִב כָּל יוֹשְׁבֵי  
אֶרְצֵנוּ אֶהְבֵּת מִשְׁפָּט וּצְדָקָה, חֲרוּת וְשְׁלוֹם. כּוֹנֵן נָא עֲלֵינוּ  
אֶת כָּל מַעֲשֵׂי יְדֵינוּ לְטוֹבָה לְמַעַן נִהְיֶה בְּרָכָה לְכָל בְּרִיּוֹתֶיךָ.  
אָמֵן.

*To be recited by congregations outside the United States:*

אֲבִינוּ שְׁבַשְׁמִים, מִלֶּךְ אֵל רֵם וְנִשְׂא, בָּרַךְ אֶת ..... \*  
הִגֵּן עֲלֵיהֶם בְּחִסְדְּךָ וּתְקַנָּם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת  
יְדֵיהֶם לְכוֹנֵן אֶת מְמוֹשֶׁלֶת אֶרְצֵנוּ בְּאַמֶּת וּבְאֱמוּנָה. תֵּן בְּלִבָּבָם  
לְדַרְשׁ אֶת שְׁלוֹם כָּל בְּנֵי אֶרְצֵנוּ. הוֹרֵם מִדְּבָרֵי תוֹרַתְךָ לְמַעַן  
יִדְעוּ, כִּי צְדָקָה תְּרוּמָם גּוֹי, וְחֶסֶד לְאֻמִּים חַטָּאת.  
אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר, הַשְׁרֵשׁ בְּלִב כָּל יוֹשְׁבֵי  
אֶרְצֵנוּ אֶהְבֵּת מִשְׁפָּט וּצְדָקָה, חֲרוּת וְשְׁלוֹם. כּוֹנֵן נָא עֲלֵינוּ  
אֶת כָּל מַעֲשֵׂי יְדֵינוּ לְטוֹבָה לְמַעַן נִהְיֶה בְּרָכָה לְכָל בְּרִיּוֹתֶיךָ.  
אָמֵן.

\*Insert the proper designation for the head of the nation and those who govern the country.

## A PRAYER FOR OUR COUNTRY

Heavenly Father, we invoke Thy blessings upon the President of the United States of America, and upon all the leaders of our country. Protect them with Thy mercy and sustain them with Thy good counsel. Inspire them to govern the nation in faithfulness and in truth, and direct them ever to seek the welfare of all the inhabitants of our land. Grant them to know that a nation is exalted by righteousness, but that the perversion of righteousness is a reproach to any people.

Thou who art the Lord of all mankind, implant within our hearts a respect for law, and a resoluteness of purpose in advancing the cause of freedom, justice and peace. Prosper our country in all her worthy endeavors, and help her to be a force for good among all the nations of the world. Amen.

*To be recited by congregations outside the United States:*

Heavenly Father, exalted God and King, we invoke Thy blessings upon . . .\* Protect them with Thy mercy and sustain them with Thy good counsel. Inspire them to govern the nation in faithfulness and in truth, and direct them ever to seek the welfare of all the inhabitants of our land. Grant them to know that a nation is exalted by righteousness, but that the perversion of righteousness is a reproach to any people.

Thou who art the Lord of all mankind, implant within our hearts a respect for law, and a resoluteness of purpose in advancing the cause of freedom, justice and peace. Prosper our country in all her worthy endeavors, and help her to be a force for good among all the nations of the world. Amen.

*\*Insert the proper designation for the head of the nation and those who govern the country.*

אָבִינוּ שְׁבַשְׁמִים, צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת  
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת נְאֻלָּתֵנוּ. חֲגוּן עָלֶיהָ בְּאַבְרַת חֲסִדָּה,  
וּפְרוּס עָלֶיהָ סִכַּת שְׁלוֹמָה; וּשְׁלַח אוֹרָה וְאַמְתָּה לְרֵאשִׁיָּה,  
שְׁרִיָּה וְיוֹעֲצִיָּה, וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיהָ.

חֲזַק אֶת יְדֵי מִגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,  
וַעֲטָרַת נִצְחוֹן תַּעֲטֹרֵם; וְנִתַּת שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת עוֹלָם  
לְיוֹשְׁבֶיהָ.

וְאֵת אֲחִינוּ, כָּל בֵּית יִשְׂרָאֵל, פְּקוּדֵינָא בְּכָל אֲרָצוֹת  
פְּזוּרֵיהֶם, וְתוֹלִיכֵם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירָה, וְלִירוּשָׁלַיִם  
מִשְׁכַּן שְׁמֶךָ, כְּפָתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: אִם יִהְיֶה נִדְחָה  
בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְיָ אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ  
יְיָ אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יָרְשׁוּ אֲבוֹתֶיךָ, וִירְשֶׁתָּהּ.

וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלִשְׁמוֹר אֶת כָּל  
דְּבָרֵי תוֹרָתְךָ. הוֹפֵעַ בְּהִדָּר נָאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תֵבֶל  
אֲרָצְךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ: יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶה,  
וּמַלְכוּתוֹ בְּכָל מְשֻׁלָּה. אָמֵן סְלָה.

The rise of the State of Israel is referred to in our prayer as ראשית צמיחתנו which means, literally, "the initial sprouting of our redemption." The Jewish hope for the future embraced the renewal of a Jewish commonwealth and the restoration of the Holy Land as Israel's homeland. But this was not its totality. The complete hope of Judaism embraces the whole world.

Jewish seers envisioned the restoration of Israel as a phase of world redemption. A restored Israel is to serve as the means toward that end. It is to serve as a spiritual center to which the whole world will turn for the moral

## TORAH SERVICE—YOM KIPPUR

### A PRAYER FOR ISRAEL

Heavenly Father, our Protector and our Redeemer, we invoke Thy blessing upon the State of Israel, which by Thy providence has been reborn in the land of our fathers. Shield her with Thy mercy and spread over her Thy protecting peace. Bestow the light of Thy truth upon her leaders and direct them by Thy good counsel.

Sustain the hands of those who build and defend the Holy Land. Grant peace within her borders and security to all her inhabitants.

O Lord, remember our brethren of the whole House of Israel, and do Thou enable all the homeless of our people to return in dignity to Zion, Thy city, and to Jerusalem, where Thou hast revealed Thy glory, as promised in the Torah of Moses: If your dispersed should be in the ends of the earth, from there will the Lord your God gather them and from there will He bring them. And the Lord your God will restore you to the land which your fathers inherited, and you shall possess it.

Unite our hearts to love and revere Thy name and to fulfill all the precepts of Thy Torah. Do Thou manifest the majesty and grandeur of Thy might over all the inhabitants of the earth, that all in whom there is breath shall proclaim: The Lord God of Israel is King, and all life is under His sovereignty. Amen.

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wisdom that will free all men of enmity and strife and link them in true brotherhood and peace.

The conclusion of our prayer which speaks of all men proclaiming that "the Lord God of Israel is King and all life under His sovereignty" points to this hope for the larger redemption. The God of Israel is the God of the universe, the God of all mankind, to whom every man, fashioned in His image, is precious. He chose to use the people of Israel as the medium through which to reveal His truth to the world. And it is by embracing His truth, by learning to love Him and to serve Him, that the world will find its peace.



## הזכרת נשמות

יְי, מָה אָדָם וַתַּדְעָהוּ, בֶן-אָנוּשׁ וַתַּחֲשֹׁבְהוּ.

אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.

בִּבְקָר יִצְיָן וַחֲלָף, לָעֶרֶב יְמוּלֵל וַיִּבֶשׁ.

לְמָנוּת יָמָיו כֵּן הוֹדַע, וְנָבֵא לְבַב חֲכָמָה.

שְׁמֵר-תָּם וּרְאֵה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.

פֹּדֶה יְי נַפֶּשׁ עֲבָדָיו, וְלֹא יֵאָשְׁמוּ כָל הַחוֹסִים בּוֹ.

אֵב הַרְחָמִים אֲשֶׁר בְּיָדְךָ נַפְשוֹת הַחַיִּים וְהַמֵּתִים, תַּנְחוּמֶיךָ  
יִשְׁעֲשְׂעוּ נַפְשָׁנוּ בְּזִכְרָנוּ אֶת קְרוֹבֵינוּ הָאֲהוּבִים וְהַנִּכְבָּדִים  
אֲשֶׁר הָלַכּוּ לְמָנוּחָתָם; אֶת הוֹרֵינוּ הַיְקָרִים, עֲטָרַת רִאשֵׁנוּ  
וְתַפְאֲרָתָנוּ, אֲשֶׁר כָּל מַגְמָתָם לְהַדְרִיכָנוּ בְּדֶרֶךְ הַטּוֹב וְהַיָּשָׁר,  
לְלַמְּדָנוּ חֻקֶּיךָ וּמִצְוֹתֶיךָ וּלְהוֹרֵנוּ עֲשׂוֹת צְדָקָה וְאַהֲבַת חֶסֶד.  
אָנָּה יְי אֲמַצְנֵנוּ לְשִׁמּוֹר אֶת-פְּקוּדָתָם כָּל-עוֹד נִשְׁמָתָנוּ  
בְּקִרְבָּנוּ. וְנַפְשָׁם תָּנוּחַ בְּאֶרֶץ הַחַיִּים לְחַזוֹת בְּנִעְמָךְ וּלְהַתְעַנֵּג  
מִטּוֹבֶיךָ.

אֵל נָא, אֵל תַּעֲלֵנוּ בַּחֲצֵי יָמֵינוּ, וְנִמְלֵא בְּשָׁלוֹם אֶת-מִסְפַּר  
יָמֵינוּ. יְדַעְנוּ, אֵל יְדַעְנוּ, כִּי חֲדָל בָּחֵנוּ וּטְפָחוֹת נָתַתָּ יָמֵינוּ.  
עֲזָרְנוּ, אֱלֹהֵי יִשְׁעָנוּ, לְהַתְנַהֵג בְּאַמֶּת וּבִתְמִים יָמֵי שְׁנֵי חַיֵּי  
מְגוּרָנוּ. וְכֹאֲשֶׁר יִנְיַע קִצְנוּ לְהַפְרֹד מִן הָעוֹלָם הִיָּה אַתָּה עִמָּנוּ  
וְנִשְׁמָוְתָנוּ תְּהִינָה צְרוּרוֹת בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת כָּל  
הַצְדִּיקִים הָעוֹמְדִים לְפָנֶיךָ. אָמֵן וְאָמֵן.

## MEMORIAL SERVICE

### GOD WILL REDEEM ME

Lord, what is man, that Thou hast regard for him?  
Or the son of man, that Thou takest account of him?  
Man is like unto a breath;  
His days as a fleeting shadow.  
In the morning he flourishes,  
In the evening he fades and withers away.  
O do Thou teach us to number our days,  
That we may attain a heart of wisdom.  
Mark the man of integrity, and behold the upright,  
For the latter end of such a man shall be peace.  
The Lord will redeem the souls of His faithful,  
And none of those who trust in Him will be forsaken.

Father of mercy, in whose hand are the souls of the living and the dead, may Thy consolation cheer us as we remember our beloved and honored kinsfolk, our beloved parents who have gone to their eternal rest. They were the crown of our head and glory. Their desire was to train us in the good and righteous way, to teach us Thy statutes and commandments and to instruct us to do justice and to love mercy. We beseech Thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding Thy glory and delighting in Thy goodness.

O turn this day in lovingkindness and tender mercy to the earnest supplications which we bring before Thee. May Thy lovingkindness not depart from us. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Help us, O God of our deliverance, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be Thou with us, and may our souls be bound up in the bond of life, with the souls of all the righteous who are ever with Thee. Amen.

## MEMORIAL PRAYER

Man's days are as a fleeting shadow, his life is like a leaf that withers.

But Thou, O Lord, abidest forever, and Thou art remembered for all generations.

Of old Thou didst establish the earth, and the heavens are the work of Thy hands.

Thy works will fade, but Thou wilt endure.

A thousand years in Thy sight are but as yesterday when it is past, or as a watch in the night.

Brief is the span of our years on earth; it is like a dream.

We are like grass which is renewed each morning; it flourishes and grows in the morning, it fades and withers in the evening.

So teach to number our days that we may attain a heart of wisdom.

Return, O Lord; how long wilt Thou be angry with us? Let there be a renewal of Thy graciousness toward Thy servants.

Satisfy us in the morning with Thy kindness and we shall sing and rejoice all our days.

Make us glad according to the days wherein Thou hast afflicted us, according to the years wherein we have known trouble.

May Thy work be revealed to Thy servants, and Thy glory to their children.

Though my father and my mother should leave me, the Lord will gather me under His protection.

Teach me Thy way, O Lord, lead me in an upright path.

Thou hast been my help. Forsake me not, O God of my deliverance.

I trust that I shall see the goodness of the Lord in the land of the living. I shall place my hope in the Lord.

Be strong and let your heart take courage. Place your hope in the Lord.

## MEMORIAL PRAYER

Almighty God, Creator and Sustainer of the universe. Thou rulest Thy creatures with infinite wisdom. Each life is precious in Thy sight, and Thou art near to all who call Thee in the hour of their needs.

We have come to remember our loved ones whom Thou hast taken from our side. They were to us a constant source of comfort and inspiration. Their passing has left us with sorrowing hearts.

All life is Thy gift, and who are we to tell Thee how long we are to possess the gift Thou gavest us, and when Thou mayest call it back to Thyself?

Thou hast taken only what Thou hast given, and forever will we praise Thee as the Judge whose ways, though sometimes hard to fathom, are ways of righteousness.

Thou art our loving Father who wilt heal our aching hearts and give us the strength to walk through the valley of the shadow of death with faith unshaken.

Those we have loved and lost, continue to abide with Thee. They are bound up in the bond of everlasting life. For only the body is mortal and is laid in the earth, but the spirit is a spark of Thy eternal being, and the hand of death cannot touch it.

Help us, O Lord, to cherish our loved ones in thoughts and in deeds of honor and of righteousness. Inspire us to build a bridge of memory and of love through which they may continue to be a deep-felt influence in our lives.

Change our grief into a passion for Thy service so that we may continue the hopes and dreams and labors which they can no longer tend with their own hands.

In the way of righteousness there is abiding peace, for the memory of the righteous is not blotted out by the passage of time. It remains for a blessing among the children of men. Amen.



*In remembrance of a father:*

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי . . . . שְׁהֲלֹךְ לְעוֹלָמוֹ. בְּעִבּוֹר  
שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֶדּוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשׁוֹ צְרוּרָה  
בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב, שָׂרָה  
רַבֶּקָּה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקְנוּיֹת שְׁבִנּוֹ עֵדֶנּוּ.  
אָמֵן.

*In remembrance of a mother:*

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי . . . . שְׁהֲלֹכָה לְעוֹלָמָהּ.  
בְּעִבּוֹר שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֶדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשָׁהּ  
צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,  
שָׂרָה רַבֶּקָּה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקְנוּיֹת שְׁבִנּוֹ  
עֵדֶנּוּ. אָמֵן.

*In remembrance of a male loved one:*

יִזְכּוֹר אֱלֹהִים נִשְׁמַת . . . . הַיָּקָר . . . . שְׁהֲלֹךְ לְעוֹלָמוֹ.  
בְּעִבּוֹר שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֶדּוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשׁוֹ  
צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,  
שָׂרָה רַבֶּקָּה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקְנוּיֹת שְׁבִנּוֹ  
עֵדֶנּוּ. אָמֵן.

*In remembrance of a female loved one:*

יִזְכּוֹר אֱלֹהִים נִשְׁמַת . . . . הַיָּקָרָה . . . . שְׁהֲלֹכָה לְעוֹלָמָהּ.  
בְּעִבּוֹר שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֶדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשָׁהּ  
צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,  
שָׂרָה רַבֶּקָּה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים וְצַדִּיקְנוּיֹת שְׁבִנּוֹ  
עֵדֶנּוּ. אָמֵן.

## MEMORIAL SERVICE

### *In remembrance of a father:*

May God remember the soul of my revered father ..... who has gone to his eternal rest. In remembrance of him, I shall perform acts of charity and goodness. O may his soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

### *In remembrance of a mother:*

May God remember the soul of my revered mother ..... who has gone to her eternal rest. In remembrance of her, I shall perform acts of charity and goodness. O may her soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

### *In remembrance of a male loved one:*

May God remember the soul of my beloved ..... who has gone to his eternal rest. In remembrance of him, I shall perform acts of charity and goodness. O may his soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

### *In remembrance of a female loved one:*

May God remember the soul of my beloved ..... who has gone to her eternal rest. In remembrance of her, I shall perform acts of charity and goodness. O may her soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

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The practice to conduct memorial services on the festivals is of late origin. It has been suggested that it dates back to the time of the crusades when thousands were killed, in the wave of anti-Jewish persecutions. It was then customary to read the lists of the martyrs from a Book of Remembrance. Other names were added later on. Originally the memorial prayers were recited only on Yom Kippur, and this is still the practice in Sephardic communities.

*In remembrance of our martyrs:*

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת הַקְדוּשִׁים וְהַטְהוּרִים שֶׁנִּהְרְגוּ,  
שֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׂרָפוּ, וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בְּעֶבֶר  
שְׂנוּדָרִים צָדָקָה בְּעַד הַזְכָּרַת נִשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תִּהְיֶינָה  
נִפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹרָהֶם יִצְחָק  
וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים  
וְצַדִּיקוֹת שֶׁבָּנוּ עֶדֶן, וְנֹאמַר אָמֵן.

*Memorial Prayer for a man:*

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה  
תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֵר הַרְקִיעַ  
מְזֻהָרִים, אֵת נִשְׁמַת . . . שְׁחָלַךְ לְעוֹלָמוֹ. בְּעֶבֶר שְׂנוּדָרוֹ  
צָדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ, בָּנוּ עֶדֶן תִּהְיֶה מְנוּחָתוֹ. לָכֵן בְּעַל  
הַרְחָמִים יִסְתִּירָהוּ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וַיַּצְרֹר בְּצִרּוֹר  
הַחַיִּים אֵת נִשְׁמָתוֹ. ייִ הוּא נִחְלָתוֹ; וַיָּנִיחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם,  
וְנֹאמַר אָמֵן.

*Memorial Prayer for a woman:*

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה  
תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֵר הַרְקִיעַ  
מְזֻהָרִים, אֵת נִשְׁמַת . . . שְׁחָלְכָה לְעוֹלָמָהּ. בְּעֶבֶר שְׂנוּדָרוֹ  
צָדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ, בָּנוּ עֶדֶן תִּהְיֶה מְנוּחָתָהּ. לָכֵן בְּעַל  
הַרְחָמִים יִסְתִּירָהּ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וַיַּצְרֹר בְּצִרּוֹר  
הַחַיִּים אֵת נִשְׁמָתָהּ. ייִ הוּא נִחְלָתָהּ; וְתָנִיחַ עַל מִשְׁכְּבָהּ בְּשָׁלוֹם,  
וְנֹאמַר אָמֵן.



## MEMORIAL SERVICE

### *In remembrance of our martyrs:*

May God remember the souls of our martyrs who died in sanctification of the name of God. In remembrance of them I shall perform acts of charity and goodness. O may their souls be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

### *Memorial Prayer for a man:*

Exalted God, who art full of compassion, grant the fullness of Thy peace to the soul of . . . . . who has gone to his eternal rest. May he share in the glory of the upright, the luster of whose purity is as the brightness of the firmament. His memory lives in the hearts of his dear ones as an inspiration to deeds of charity and goodness. O may he be granted the bliss of eternal life. Shelter him forever, O Thou Merciful Lord, under the wings of Thy protecting love, and may his soul be bound up in the bond of eternal life. The Lord is his possession. May he rest in peace. Amen.

### *Memorial Prayer for a woman:*

Exalted God, who art full of compassion, grant the fullness of Thy peace to the soul of . . . . . who has gone to her eternal rest. May she share the glory of the upright, the lustre of whose purity is as the brightness of the firmament. Her memory lives in the hearts of her dear ones as an inspiration to deeds of charity and goodness. O may she be granted the bliss of eternal life. Shelter her forever, O Thou Merciful Lord, under the wings of Thy protecting love, and may her soul be bound up in the bond of eternal life. The Lord is her possession. May she rest in peace. Amen.

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The earliest record of Jewish martyrdom is given in *Midrash Rabbah* on *Lamentations* 2:2. It tells of the ten scholars who died for their faith during the persecutions under the Roman emperors Trajan and Hadrian. It became the basis for the poem *Eleh Ezkerah*, which is recited on Yom Kippur.



*Memorial Prayer for all the departed:*

אל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמָּצֵא מְנוּחָה נְכוֹנָה עַל  
בְּנֵי הַשְּׂכִינָה בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים בְּזוֹהַר הַרְקִיעַ  
מְזַהְרִים אֶת נַשְׁמוֹת הַיִּשְׂרָאֵל וְהַיִּשְׁרוֹת שֶׁהִלְכוּ לְעוֹלָמָם.  
בַּעֲבוּר שָׁאֲנוּ נוֹדְרִים לְצַדִּיקָה בְּעַד הַזְכָּרַת נַשְׁמוֹתֵיהֶם. בְּנֵן  
עֵדֶן תְּהֵא מְנוּחָתָם. לָכֵן בַּעַל הַרְחָמִים יִסְתִּירֵם בְּסֶתֶר בְּנִפְיָו  
לְעוֹלָמִים, וְיַצְרֹר בְּצִרּוֹר חַסִּידִים אֶת נַשְׁמוֹתֵיהֶם. ייִ הוּא  
נִחַלָתָם; וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכַּבּוֹתָם. וְנֹאמַר אָמֵן.

*Psalm 23*

מִזְמוֹר לְדָוִד

יְיָ רֹעִי, לֹא אֶחָסֵר.  
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי,  
עַל־מֵי מְנַחֹת יִנְהַלֵּנִי.  
נִפְשִׁי יִשׁוּבָב,  
יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ.  
גַּם כִּי אֵלֶךְ בְּגֵיא צִלְמֹנוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמָּדִי;  
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ, הִקְפָה יִנְחָמֵנִי.  
תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֶגֶד צָרָרִי;  
דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, בּוֹסִי רִנָּה.  
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי;  
וְשִׁבְתִּי בְּבֵית יְיָ לְאָרְךָ יָמִים.

*It is the custom in some congregations for all who recite memorial prayers to join in the Mourner's Kaddish after the service.*

## MEMORIAL SERVICE

### *Memorial Prayer for all the departed:*

Exalted God, who art full of compassion, grant the fullness of Thy peace to the souls of our dearly beloved who have gone to their eternal rest. May they share in the glory of the upright, the lustre of whose purity is as the brightness of the firmament. Their memories live in our hearts as an inspiration to deeds of charity and goodness. O may they be granted the bliss of eternal life. Shelter them forever, O Thou Merciful Lord, under the wings of Thy protecting love, and may their souls be bound up in the bond of eternal life. The Lord is their possession. May they rest in peace. Amen.

### *Psalm 23*

#### A PSALM OF DAVID.

The Lord is my shepherd;  
I shall not want.  
He causes me to lie down in green pastures,  
He leads me beside gentle waters.  
He restores my soul,  
He guides me in straight paths,  
For His name's sake.  
Though I walk through the valley of the shadow of death  
I will fear no evil,  
For Thou art with me;  
Thy rod and Thy staff, they comfort me.  
Thou settest a table before me,  
In the presence of mine enemies;  
Thou hast anointed my head with oil,  
My cup is overflowing.  
Surely goodness and mercy shall follow me  
All the days of my life;  
And I shall dwell in the House of the Lord forever.

*It is the custom in some congregations for all who recite memorial prayers to join in the Mourner's Kaddish after the service.*

## A PRAYER IN MEMORY OF THE MARTYRS

אב הַרְחָמִים, שׁוֹבֵן מְרוֹמִים, בְּרַחֲמֵי הָעֲצוּמִים, הוּא  
 וַיִּפְלֹךְ בְּרַחֲמִים הַחֲסִידִים וְהַיִּשְׁרִים וְהַתַּמִּימִים, קָהְלוֹת הַקִּדְּשׁ  
 שִׁמְסְרוּ נַפְשָׁם עַל קִדְשֵׁי הַשֵּׁם, הִנָּאֲהִבִים וְהִנְעִימִים בְּתִיָּהֶם,  
 וּבְמוֹתָם לֹא נִפְּקְדוּ. מִנְּשָׁרִים קָלוּ, וּמֵאֲרִיזוֹת נִבְּרוּ, לַעֲשׂוֹת  
 רְצוֹן קוֹנֵם וְחַפֵּץ צוּרָם. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׂאֵר  
 צְדִיקוֹ עוֹלָם, וְיִנָּקֵם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּדִים, בְּכַתוּב בְּתוֹרַת  
 מֹשֶׁה אִישׁ הָאֱלֹהִים: הִרְגִּינוּ גוֹיִם, עָמוּ, כִּי דָם עֲבָדָיו יִקּוּם,  
 וְנָקֵם יָשִׁיב לְצָרָיו, וּבִכְפָּר אֲדַמְתּוּ עָמוּ. וְעַל יְדֵי עֲבָדֶיךָ  
 הַנִּבְיָאִים כָּתוּב לֵאמֹר: וְנִקְיִיתִי דָמָם, לֹא נִקְיִיתִי, וַיִּי שֹׁכֵן בְּצִיּוֹן.  
 וּבְכַתְבִּי הַקִּדְּשׁ נֵאמַר: לָקַח יְהוָה וַיֹּאמְרוּ הַגּוֹיִם אֵיזָה אֱלֹהֵיהֶם, וַיִּגְדַּע  
 בַּגּוֹיִם לַעֲנִינֵנוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים. Reader וְאָמַר: כִּי  
 דָרַשׁ דָּמִים אוֹתָם זָכַר, לֹא שָׁכַח צַעֲקַת עֲנָוִים. וְאָמַר: יִדְּיוֹ  
 בַּגּוֹיִם, מָלֵא גִּיּוֹת, מָחַץ רֹאשׁ עַל אֶרֶץ רַבָּה, מִנְחָל בְּקִרְדָּה  
 יִשְׁתָּה, עַל בְּנוֹ יָרִים רֹאשׁ.

The Jewish doctrine of God is expressed in the *Shelosh Esreh Midot*, quoted repeatedly in the *Selihot* portion of the service. Here God is described as "merciful, gracious, slow to anger, abounding in kindness and truth, remembering kindness for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent." God pardons those who repent, but what of those who do not repent? What of evil men who bring suffering and misery on the world?

In Judaism, God is conceived as deeply concerned with the fate of the oppressed. Jewish teachers deemed it a mark of His mercy that He take the part of the innocent and bring the tyrant to judgment. Indeed, they saw it

## MEMORIAL SERVICE

### A PRAYER IN MEMORY OF THE MARTYRS

May our merciful Father whose presence fills the universe, remember in His great mercy, the faithful, the upright and innocent lives of the holy communities of Israel, who died in sanctification of the divine name. They were faithful and beloved in life, and there was no disunity among them in death. They were swifter than the eagle and more resolute than the lion in doing the will of their Creator. May our God remember them for good, together with all the righteous of this world, and may He vindicate the blood of His faithful shed by tyrants. As it is promised in the Torah of Moses, the man of God (Deuteronomy 32:43): Let His people rejoice among the nations, for He will vindicate the blood of His faithful. He will bring retribution upon His adversaries, and remove the guilt committed against the land of His people. And as it is further promised in the writings of Thy prophets (Joel 4:21): I will not clear them for the blood of the innocent, for the Lord's presence is in Zion. And in the Holy Writings it is also written (Psalms 79:10): Why should the nations say, Where is their God? Manifest Thy retribution among nations for the innocent blood of Thy faithful shed by tyrants. And it is written (Psalms 9:13): He who vindicates the blood of the innocent will remember them; He will not forget the cry of the humble.

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as an expression of mercy toward the tyrant as well. For through such judgment he might be induced to repent.

The *Av Ha-Rahamim* is the outcry of a people that has suffered martyrdom; it is a call for retribution and vindication. It is inspired by the conviction that God is concerned with the problems of justice, and that He will seek to justify the martyrdom of the innocent by helping to curtail the sway of evil, and by vindicating the cause for which they died.

The terms used in this prayer for God's retributive action are all derivatives of the verb נקם which is also related to the word נקמה. In older translations of the Hebrew text these words have been rendered as "avenge" and "vengeance." The term "vengeance" meant, in old English, retributive justice, and it was free of the harsh connotations it has in modern English. We have replaced the term "vengeance" with "retribution." Retributive justice against tyrants is part of God's merciful government of the world.



אֲשֶׁרִי יוֹשְׁבֵי בֵיתָךְ; עוֹד יִהְיֶה לְךָ סֶלָה.  
אֲשֶׁרִי הָעַם שֶׁכָּבַח לֹא; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהֵינוּ.

*Psalm 145*

### תהלה לדוד

אֱרוֹמְמוּךְ, אֱלֹהֵי הַמַּלְאָה, וְאֶבְרָכָה שְׁמוֹךְ לְעוֹלָם וָעֶד.  
בְּכֹל יוֹם אֶבְרָכָךְ, וְאֶהְלֶלֶךָ שְׁמוֹךְ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָלָתוֹ אֵין חֶקֶר.  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.  
הִדְר כְּבוֹד הוֹדָךְ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹז נִזְרוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.  
זָכַר רַב טוֹבָךְ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אֲפִים וְגִדְל־חֶסֶד.  
טוֹב יְיָ לַכֹּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִזְדוֹה יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.

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*Psalm 145* was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minḥah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension. Because God's attributes were taken as goals for human emulation, *Psalm 145* has had important consequences in Jewish ethical thought. As God's mercy is over all His works, it was generalized in Jewish ethics, so must ours seek to encompass all His works.

Happy are they that dwell in Thy house;  
They will ever praise Thee.

Happy is the people that is thus blessed;  
Happy is the people whose God is the Lord.

*Psalm 145*

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
And I will praise Thy name for ever and ever.

Every day will I praise Thee,  
And I will extol Thy name forever and ever.

Great is the Lord, and highly to be praised;  
His greatness is unsearchable.

One generation shall laud Thy works to another,  
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,  
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous acts;  
And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,  
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,  
Long forbearing, and abundant in kindness.

The Lord is good to all,  
And His tender mercies are over all His works.

All Thy works shall extol Thee, O Lord,  
And Thy faithful ones shall praise Thee.

They shall declare the glory of Thy kingdom,  
And talk of Thy might;

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הָעוֹלָם בְּכָבוֹדוֹ.  
 מַלְכוּתָהּ בְּכָבוֹד כָּל עַלְמִים, וּמִמְשַׁלְתָּהּ בְּכָל דּוֹר וָדָר.  
 סוֹמֵךְ יְיָ לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.  
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
 צָדִיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.  
 קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ.  
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.  
 תִּהְיֶה לָּךְ יְיָ יְדִבְר־פִּי; וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.  
 וְנִנְחֵנוּ נִבְרַךְ יְיָ מִעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ.

*The Reader takes the Torah and chants:*

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁנֵב שְׁמוֹ לְבָדוֹ—

*The congregation responds:*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכָל  
 חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קָרוֹבוֹ; הִלְלוּיָהּ.

God is called צדיק and חסיד. The former denotes conformity to what is right, and God's government of the world respects the standard of the right, and conforms to it. But חסיד denotes the concern for His creatures, beyond their merits, beyond their "right," as is suggested by the term חסד from which חסיד derives. The qualities of God's action become, in Jewish ethics, models for man to emulate. On the human level צדיק denotes the scrupulous performance of obligation to God and man, while חסיד denotes a zeal in serving God and man, beyond formal obligation. The use of the term חסיד for a particular movement in Judaism is a much later development.

To make known to the sons of men His mighty acts,  
 And the glorious majesty of His kingdom.  
 Thy kingdom is an everlasting kingdom,  
 And Thy dominion will endure throughout all generations.  
 The Lord upholds all who fall,  
 And raises up all who are bowed down.  
 The eyes of all look hopefully to Thee,  
 And Thou givest them their food in due season.  
 Thou openest Thy hand,  
 And satisfiest every living thing with favor.  
 The Lord is righteous in all His ways,  
 And gracious in all His works.  
 The Lord is near unto all who call upon Him;  
 To all who call upon Him in truth.  
 He will fulfill the desire of those who revere Him;  
 He will also hear their cry, and will save them.  
 The Lord preserves all who love Him;  
 But all the wicked will He bring low.  
 My mouth shall speak the praise of the Lord;  
 Let all men praise His holy name forever and ever.  
 We will praise the Lord from this time forth and forever.  
 Praise the Lord.

*The Reader takes the Torah and chants:*

Let them praise the name of the Lord for His name alone is truly exalted.

*The congregation responds:*

His glory is revealed on earth and in the heavens. He established His people in strength. He raised His faithful to high honor. He exalted the children of Israel, who ever seek His presence. Praise the Lord.



*As the Torah is carried in procession back to the Ark:*

*On the Sabbath:*

*Psalm 29*

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים,

הָבוּ לַיהוָה כְּבוֹד וָעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

הַשִּׁתְחַוֵּי לַיהוָה בְּהִדְרַת קֹדֶשׁ.

קוֹל יְיָ עַל הַמָּיִם,

אֵל תְּכָבוֹד הַרְעִים,

יְיָ עַל מַיִם רַבִּים.

קוֹל יְיָ בַּפֶּתַח, קוֹל יְיָ בְּהִדְרָה,

קוֹל יְיָ שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֶּר יְיָ אֶת אֲרָזֵי הַלְבָּנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,

לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֹרְרָאמִים.

קוֹל יְיָ חֹצֵב לַהֲבוֹת אֵשׁ.

קוֹל יְיָ יַחֲזִיל מִדְבָּר, יַחֲזִיל יְיָ מִדְבַּר קֹדֶשׁ.

קוֹל יְיָ יַחֲזִיל אֵילֹת, וַיַּחֲשֵׁף יַעֲרוֹת,

וּבְהִיכָלוֹ בָּלוּ אֲמֵר כְּבוֹד.

יְיָ לִמְבוֹל יִשָּׁב, וַיִּשָּׁב יְיָ מִלֶּדֶד לְעוֹלָם.

יְיָ עֹז לְעַמּוֹ יִתֵּן,

יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*As the Torah is carried in procession back to the Ark:*

*On the Sabbath:*

*Psalm 29*

A PSALM OF DAVID.

Acclaim the Lord, O mighty hosts,  
Acclaim the Lord in glory;  
Revere the Lord in holy awe,  
Retell the wondrous story.

On oceans vast is heard His voice,  
His thunder over the sea;  
The voice of God resounds with might,  
It resounds with majesty.

His lightning strikes the cedar trees,  
It breaks them all asunder;  
Mount Lebanon and Sirion  
Are shaken by His thunder.

His voice commands the lightning flame,  
It scatters the desert sand;  
The wilderness of Kadesh sways  
When touched by His mighty hand.

His thunder twists the mighty oak,  
It strips the forests bare;  
While in His Temple all resound  
In hymns of stirring prayer.

The Lord did curb the mighty flood,  
His power will never cease;  
In God our people will be strong,  
In God will be our peace.

*On a week-day:*

*Psalm 24*

לָדוֹד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמַלְאָתָהּ, תִּבְלֹ וַיֵּשְׁבִי בָהּ. כִּי הוּא  
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ. מִי יַעֲלֶה בָּהֶר יְיָ, וּמִי  
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִרְכָה מֵאֵת יְיָ, וּצְדָקָה מֵאֱלֹהֵי  
יִשְׁעוֹ. זֶה דּוֹר דִּרְשָׁיו, מִבִּקְשֵׁי פִנְיָהּ, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרִי וְגִבּוֹר, יְיָ גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

*When the Torah is returned to the Ark, Reader and congregation continue:*

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.  
קוּמָה יְיָ לְמִנוּחָתְךָ, אֶתָּה וְאַרְוֹן עֲנֹךְ.  
בִּהְנִיךָ יִלְבָּשׁוּ צִדִּיק, וּנְחִסִּידֶיךָ יִרְגְּנוּ.  
בַּעֲבוּר דָּוִד עֲבֹדְךָ, אֵל תָּשֹׁב פָּנֵי מְשִׁיחֶךָ.  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם,  
תּוֹרָתִי אֵל תַּעֲזֹבוּ.  
עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,  
וְתִמְכִּיךָ מֵאֲשֶׁר.  
דִּרְכֶּיךָ דִּרְכֵי נֹעַם, וְכֹל נְתִיבוֹתֶיךָ שָׁלוֹם.  
הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשְׁוֹבָה; חֲדַשׁ יָמֵינוּ בְּקָדְשׁ.

*On a week-day:*

*Psalm 24*

A PSALM OF DAVID.

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not sworn deceitfully. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

*When the Torah is returned to the Ark, Reader and congregation continue:*

And when the ark rested, Moses said:  
 Return, O Lord, to the multitude of the families of Israel.  
 Arise, O Lord, return unto Thy sanctuary,  
 Thou and the Ark of Thy glory.  
 Let Thy priests be robed in righteousness,  
 And let Thy faithful sing for joy.  
 Be gracious unto David, Thy faithful,  
 Reject not Thine anointed.  
 I have given you good teaching  
 Forsake not My Torah.  
 It is a tree of life to them that hold fast to it,  
 And everyone that upholds it is happy.  
 Its ways are ways of pleasantness,  
 And all its paths are peace.  
 Turn us unto Thee, O Lord, and we shall return;  
 Renew our days as of old.



הנני העני מַמְעַשׁ, נִרְעָשׁ וְנִפְחָד מִפָּחַד יוֹשֵׁב תְּהִלּוֹת  
 יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל  
 אֲשֶׁר שְׁלַחְתָּנִי, אִף עַל פִּי שְׁאִינִי כִדְאִי וְחִנּוּן לָכֶּה. לָכֵן אֲבַקֵּשׁ  
 מִמֶּךָ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, יְיָ יִי, אֵל  
 רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם וְנוֹרָא, הִיָּה נָא מַצְלִיחַ  
 וְדַרְכֵי אֲשֶׁר אָנִי הוֹלֵךְ, לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי.  
 נָא אֵל תַּפְשִׁיעַם בְּחִטָּאתִי, וְאֵל תְּחַיֵּבם בְּעֹנוֹתַי, כִּי חוֹטֵא  
 וּפּוֹשֵׁעַ אָנִי. וְאֵל יִבְלְמוּ בַּפֶּשַׁעַי, וְאֵל יִבּוֹשׁוּ הֵם בִּי וְאֵל  
 אֲבוֹשׁ אָנִי בָהֶם. קַבֵּל תִּפְלֹתִי בְּתִפְלֹת זָמֶן וְרִנָּיָה, וּפְרִקוּ  
 נָא, וּזְקֵנוּ מִגִּדָּל, וְקוֹלוֹ נָעִים, וּמַעֲרֹב בְּרַעַת עִם הַבְּרִיּוֹת.  
 וְתִגְעַר בַּשָּׂטָן לְבַל יִשְׁטִינֵנִי, וִיְהִי נָא רַחֲמֵינוּ עָלֶיךָ אֲהֶבָה,  
 וְעַל כָּל פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה. כָּל צָרוֹת וְרַעוֹת הַפֶּה-  
 נָא לָנוּ וּלְכָל יִשְׂרָאֵל לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְחַיִּים וּלְשָׁלוֹם. הָאֲמַת  
 וְהַשָּׁלוֹם אֲהַבּוּ, וְלֹא יְהִי שׁוֹם מִכְשׁוֹל בְּתִפְלֹתַי.

וִיְהִי רַצוֹן מִלְּפָנֶיךָ, יְיָ, אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וַיַּעֲקֹב, הָאֵל  
 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, אֱהִיָּה אֲשֶׁר אֱהִיָּה, שְׁתַּבָּא  
 תִּפְלֹתִי לְפָנֶי כִּסֵּא כְבוֹדְךָ, בַּעֲבוּר כָּל הַצְדִּיקִים וְהַתְּסִידִים,  
 הַתְּמִימִים וְהַיִּשְׁרִים, וּבַעֲבוּר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא,  
 כִּי אַתָּה שׁוֹמֵעַ תִּפְלֹת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה  
 שׁוֹמֵעַ תִּפְלֹת.

## READER'S INVOCATION

### HINENI

Deficient in good deeds and awed by Thee  
Who abidest amidst the praises of Israel,  
I have come to plead on behalf of Thy people,  
Though unfit and unworthy of my mission.

O God of Abraham, Isaac, and Jacob,  
Lord, Lord, merciful and gracious God, God of Israel,  
I beseech Thee to help me in my quest,  
To invoke Thy mercy on my behalf and  
On behalf of those who sent me.

Let them not suffer through my failings,  
And let them not be blamed through my transgressions,  
For I have sinned and I have transgressed.  
Let them not suffer shame because of my faults,  
And let me not suffer shame for theirs.

Accept my prayer as though I were  
Schooled in devotion and goodly of appearance,  
Pleasant of voice and beloved by my fellow man.

Let no stray thought distract me, help us earn Thy love,  
For love conceals every fault.

Turn our grief into joy and life and peace,  
Teach us to love truth and peace,  
And may I offer up my prayer without stumbling.

O Lord, God of Abraham, Isaac and Jacob,  
Great, mighty, awesome and exalted God,  
Eternal and infinite Being,  
May my prayer come before Thee,  
For the sake of the righteous and the saintly,  
The innocent and the upright,  
And for the honor of Thy great and awesome name,  
For Thou dost mercifully hear the prayers of Thy people Israel.  
Praised be Thou who hearest prayer.

# תפלת מוסף ליום כפור

*Reader:*

יְתַנְדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִידָא הוּא, לְעֶלְמָא לְעֶלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֶלְמָא,  
וְאִמְרוּ אָמֵן.

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

כִּי שֵׁם יְיָ אֱקַרָא, הָבוּ גִדְלָא לְאַלְהֵינוּ.  
אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
זְכְּרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

## MUSAPH—YOM KIPPUR

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

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The Bible, *Genesis* 15:1, quotes God as reassuring Abraham: "Fear not, O Abram, I will be a shield unto you." God shielded Abraham against the various adversaries he encountered after breaking with the culture of his society, to proclaim his newly discovered faith in one God. The *Amidah* links God's shielding role to Abraham, because he was the pioneer in its discovery. Its reassurance is, of course, meant for all his descendants after him.



מִכָּל־כָּל חַיִּים בְּחֶסֶד, מִחֲנִיחַ מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ, בְּעַל גְּבוּרֹת, וּמִי יוֹמֵחַ לָךְ, מְלֶכֶךְ מִמִּית  
וּמִחֲנִיחַ וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מִחֲנִיחַ הַמֵּתִים.  
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סִלָּה.  
וּבְכֵן תֵּן פִּתְחֶיךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל  
כָּל מַה שֶּׁבִּרְאָתְךָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וְיַעֲשׂוּ כְלָם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב  
שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ, יְיָ אֱלֹהֵינוּ, שֶׁשְּׁלָטֹן לְפָנֶיךָ, עוֹז בְּיָדְךָ  
וּגְבוּרָה בְּיָמֶיךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתְךָ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תַּחֲלָה לִירֵאִיךָ וְתִקְנָה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתַחוֹן פֶּה לַמִּיחֲלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן  
לְעִירְךָ, וְצִמְיֻחַת קֶרֶן לְדוֹר עֲבָדֶיךָ, וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל  
מִשִּׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרְאוּ וְיִשְׁמְחוּ, וְיִשְׂרָיִם יַעֲלִזוּ, וְחַסִּידִים  
בִּרְנָה יִגְדִּלוּ, וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ, וְכָל הַרְשָׁעָה בָּלָה בַּעֲשָׁן  
תִּבְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זָרוֹן מִן הָאָרֶץ.

וְתַמְלִיךְ, אַתָּה יְיָ לְבִדְךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכָתוּב בְּדַבְרֵי קִדְשְׁךָ:  
יִמְלֶכֶךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; תִּלְלוּיָהּ.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee, Almighty God, who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout all creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

קדוש אתה ונורא שמך, ואין אלה מבדעך, בכתוב:  
וַיִּנָּבֶה יי צבאות במשפט, והאל הקדוש נקדש בצדקה.  
ברוך אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיה, וקרבנתנו  
מלכנו לעבודתך, ושמך הנדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדשה  
ולמנוחה, ואת יום] הכפורים הזה למחילה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, זכר ליציאת מצרים.

ומפני חטאינו נלנינו מארצנו ונתרחקנו מעל אדמתנו, ואין  
אנחנו יכולים לעשות חובותינו בבית בחירתך, בבית הנדול  
והקדוש שנקרא שמך עלינו, מפני היר שנשתלחה במקדשך.  
יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, מלך רחמן,  
שתשוב ותרחם עלינו ועל מקדשך ברחמיך הרבים, ותבנהו  
מהרה ותגדל כבודו. אבינו מלכנו, גלה כבוד מלכותך  
עלינו מהרה, והופע והנשא עלינו לעיני כל חי, וקרב  
פזונו מבין הגוים, ונפוצותינו בנס מירבתי ארץ; ונהיאו  
לציון עירך ברנה, ולירושלים בית מקדשך בשמחת עולם,  
ושם נעשה לפניך את קרבנות חובותינו, תמידים בסדרם  
ומוספים בהלכתם, [ואת מוסף יום השבת הזה] ואת מוסף  
יום הכפורים הזה נעשה ונקריב לפניך באהבה במצות  
רצונך, כמו שכתבת עלינו בתורתך, על ידי משה עבדך,  
מפי כבודך, באמור:



Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement, for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Because of our sins were we exiled from the Holy Land. We cannot, therefore, fulfill our obligations to worship in the great and holy Temple dedicated unto Thee. O Lord our God and God of our fathers, merciful King, may it be Thy will to renew Thy mercies unto us and unto Thy sanctuary. O rebuild it speedily and magnify its glory, as the abode of Thy holy presence.

Our Father, our King, reveal unto us speedily the glory of Thy sovereignty and let all men witness Thy reign over us. Bring together the homeless of our people from among the nations, and assemble them under the wings of Thy presence. Lead us in song to Zion Thy city, and in enduring joy to Jerusalem, the site of Thy sanctuary. And mayest Thou enable us to come before Thee in Thy holy sanctuary with tokens of our devotion, in gratitude for Thy mercies renewed to us each day, and for Thy mercies granted us on special occasions. And on this [day of the holy Sabbath and on this] Day of Atonement we shall come before Thee in devotion and in love, as Thou hast ordained in the Torah, through Thy servant, Moses.

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Holiness, as an attribute to God, sums up all aspects of perfection which we ascribe to Him. Man's limited holiness, limited by the conditions of his finitude, is attained by fulfilling the divine commandments.



*On the Sabbath add:*

(וביום השבת שני כבשים בני שנה תמימים, ושני עשרנים סלת מנחה בלילה בשמן, ונסכו. עלת שבת בשבתו, על עלת התמיד ונסכה.)

ובעשור לחדש השביעי הזה מקרא קדש יהיה לכם, ועניתם את-נפשתיכם; כל מלאכה לא תעשו. והקרבתם עלה לני, ריח ניחח, פר בן-בקר אחד, איל אחד, כבשים בני שנה שבעה, תמימים יהיו לכם.

ומנחתם ונסכייהם במדבר: שלשה עשרים לפר, ושני עשרנים לאיל, ועשרון לבבש, ויין בנסכו, ושני שעירים לכפר, ושני תמידים בהלכתם.

*On the Sabbath add:*

(ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך; ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.) אלהינו ואלהי אבותינו, מחל לעונותינו ביום [השבת הזה וביום] הכפרים הזה. מחה והעבר פשעינו וחטאתינו מנגד עיניך, באמור: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר: מחיתי כעב פשעיך, וכענן חטאתיך; שובה אלי כי גאלתיך. ונאמר: כי ביום הזה יכפר עליכם לטהר אתכם, מפל חטאתיכם לפני יי תטהרו. אלהינו ואלהי אבותינו, [רצה במנוחתנו] קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך.

*On the Sabbath add:*

(They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people who hallow the seventh day will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.)

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy

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The Hebrew text includes the passages specifying the offerings brought on the Day of Atonement. A translation of these passages appears on page 367.

The offerings specified consist of animals and of the produce of the soil. These served as symbols through which our people acknowledged that their bounty derived from God; and through these offerings they also declared their commitment to serve God with all their possessions. There is, of course, something higher than our material possessions with which we are summoned to serve God, and this is life itself. This is expressed for us through the story of the Binding of Isaac in which Abraham was ready to offer his son whom he loved more dearly than his own life.

The recollection of the offerings brought by our ancestors serves to deepen our sense of commitment to serve God with all that we have and all that we are.

The institution of animal sacrifices is no longer part of Jewish worship. It has been reinterpreted into a service of prayer and its related rites. Prayer, together with the emotion which inspires it, is the *korban* we bring to God; and it is through the *korban* of the lips and the heart that we symbolize our consecration to Him.

וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ, וַיְנַוְחוּ  
 בְּהַיְשָׁרָא מִקִּדְשֵׁי שְׁמֶךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי  
 אַתָּה סֹלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר,  
 וּמַבְלַעְדֶּיךָ אֵין לָנוּ מִלֶּדֶּ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה  
 יי, מִלֶּדֶּ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
 וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּדֶּ עַל כָּל הָאָרֶץ  
 מִקִּדְשְׁךָ [הַשְּׁבֵת וְ]יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

רָצָה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהָשִׁב אֶת  
 הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבֹּל  
 בְּרַצוֹן, וְתֵהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,  
 הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ  
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
 נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
 נְשָׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וּבָקָר וְצִהָרִים. הַטּוֹב  
 כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי מַעֲוֹלָם  
 קִיֵּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרֵךְ וַיִּתְּרוֹמֵם וַיִּתְּנָשָׂא שְׁמֶךָ, מִלִּפְנֵי, תָּמִיד  
 לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.



in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises, for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

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We pray for a two-fold return to Zion, a return of the people from the lands where they live as exiles, and a return of the *Shehinah*, or God's presence. When Zion will once again become a vital center of spiritual life, dedicated to the pursuit of God's word, will the return be complete.



וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיַּחֲלֵלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל,  
יְשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלִךָ נָא  
לְהוֹדוֹת.

שִׁים שְׁלֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבוֹנֵנוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּךְ;  
כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשְׁלֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלֹמֶךָ.

בְּסֻפֵּר חַיִּים, בָּרְכָה וְשְׁלֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹם.  
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְׁלֹם.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאַל  
תִּתְּעַלֵּם מִתַּחֲנֻנָּתָנוּ; שְׂאִין אֲנַחְנוּ עַיִן פָּנִים וְקוֹשֵׁי עֲרָף לֹאֵמַר  
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאָנוּ;  
אֲבָל אֲנַחְנוּ חָטְאָנוּ.

אֲשַׁמְנוּ, בְּגִדְנוּ, נִזְלָנוּ, דִּבְרָנוּ דָּפִי;  
הִעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדָנוּ, חֲמִסָּנוּ, תַּפְלָנוּ שְׁקָר;  
יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לָצָנוּ, מָרְדָּנוּ, נֶאֱצָנוּ,  
סָרְדָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְדָנוּ, קִשְׁינוּ עֲרָף;  
רִשְׁעֵנוּ, שַׁחֲתָנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
צְדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have strayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

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Praise is the acknowledgment of excellence, and it is not limited to God. But we say in our prayer that God is He to whom "it is fitting to offer praises." For all excellence we normally know is only relative, while of God we may say that "He is all good."

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלֹמוֹת סִתְּרֵי כָּל חַי. אַתָּה  
חוֹפֵשׁ כָּל חַדְרֵי בָטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם  
מִמֶּךָ, וְאֵין נִסְתָּר מִמֶּנֶּךָ עֵינֶיךָ. וּבִכֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל  
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּבִלִי דַעַת,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּנִגְלוֹי עֲרִיּוֹת,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּנִגְלוֹי וּבִסְתָּר.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּהִנָּאת קָע,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּוַדֵּי פֶה.

עַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

וְעַל חַטֹּא שֶׁחָטְאוּנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁנִנָּה.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless spaces of the universe? All things hidden as all things open, Thou knowest everything.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,

For the sin we committed before Thee by insincere confessions,

For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֶזֶק יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֵלֹל הַשֵּׁם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיגְזַר הָרֶעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיּוֹדַיִם וּבְלֹא יוֹדַעִים.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקַחֵשׁ וּבְכָזָב,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁדָּ וּבְמַר בֵּית,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינֵינוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בִּפְרֹ-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְאוֹת.

For the sin we committed before Thee by violence,  
 For the sin we committed before Thee by defaming Thy name,  
 For the sin we committed before Thee by unclean lips,  
 For the sin we committed before Thee by foolish speech,  
 For the sin we committed before Thee by evil passions,  
 For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,  
 For the sin we committed before Thee by mocking,  
 For the sin we committed before Thee by slander,  
 For the sin we committed before Thee in our business dealings,  
 For the sin we committed before Thee in eating and drinking,  
 For the sin we committed before Thee by usury,  
 For the sin we committed before Thee by arrogance,  
 For the sin we committed before Thee by gossiping,  
 For the sin we committed before Thee by wanton looks,  
 For the sin we committed before Thee by haughty eyes,  
 For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee by false judgments,

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רָע,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהִרְע,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִבְלוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְחוֹן לִבָּב.  
 וְעַל בָּרָם, אֵלֹהֵי סִלְיָחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כְּפַר־לָנוּ.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם עוֹלָה.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם חֲטָאֵת.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם קָרְבָּן עוֹלָה וְיִזְרֵד.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תִּלְוִי.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם מִכַּת מִרְדּוֹת.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם מִלְּקוֹת אֲרֻבָּעִים.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם מִיָּתֶה בִּידֵי שָׁמַיִם.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם כֶּרֶת וְעִרְרִי.  
 וְעַל חֲטָאִים שְׁאֲנוּ חֲטָאִים עָלֵיהֶם אֲרֻבָּע מִיתוֹת בֵּית דִּין,  
 סְקִילָה שְׂרָפָה, הֶרֶג וְחֲנֻקָּה, עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא  
 תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶּ קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶּ קוֹם עֲשֵׂה, אֵת

For the sin we committed before Thee by betraying a neighbor,  
 For the sin we committed before Thee by envy,  
 For the sin we committed before Thee by levity,  
 For the sin we committed before Thee by being obstinate,  
 For the sin we committed before Thee by rushing to do evil,  
 For the sin we committed before Thee by talebearing,  
 For the sin we committed before Thee by false oaths,  
 For the sin we committed before Thee by unjust hatreds,  
 For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,  
*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*  
 For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying with a person's means,  
 For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,  
 For the sins whose penalty was a life of barrenness, and excision from one's people,

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments,

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The sin of unjust hatred, in Hebrew שנאת חנם, literally, "hatred without a cause," was regarded in the Talmud as perhaps the gravest of the sins to which we may fall prey.

The first Temple fell, say the Rabbis (*Yoma* 9b), because of the sins of idolatry, unchastity and murder. In the days of the Second Temple, however, the Torah was studied and good deeds were performed. But one sin continued to prevail—causeless hatred—and this brought disaster.



הַגְּלוּיִם לָנוּ וְאֵת שְׁאִינָם וְגִלוּיִם לָנוּ. אֵת הַגְּלוּיִם לָנוּ כְּכֹר  
 אֲמִרָנוֹם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֵת שְׁאִינָם וְגִלוּיִם לָנוּ,  
 לְפָנֶיךָ הֵם גִּלוּיִם וִידוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: הַנִּסְתָּרֹת לִי  
 אֵלֶיךָ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֶי  
 הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלָחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל  
 בְּכָל דּוֹר וָדוֹר, וּמַבְלִעַתִּיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא  
 אַתָּה.

אֵלֶיךָ, עַד שֶׁלֹּא נִזְכַּרְתִּי אֵינִי כְדָאִי, וְעָכְשׁוּ שְׁנוֹצְרֹתִי בְּאֵלֹ  
 לֹא נִזְכַּרְתִּי; עָפָר אָנִי בְּחַיִּי, קֵל וְחֶמֶר בְּמִיתָתִי; הָרִי אָנִי  
 לְפָנֶיךָ בְּכָלִי מֵלֹא בּוֹשָׁה וּבְלִמָּה. יְהִי רַצּוֹן מִלְּפָנֶיךָ, יְיָ אֵלֶיךָ  
 וְאֵלֶיךָ אֲבוֹתִי, שֶׁלֹּא אֲחַטָּא עוֹד; וּמֵה שִׁחָטָאֲתִי לְפָנֶיךָ מֶרֶק  
 בְּרַחֲמֶיךָ הָרַבִּים, אָבֵל לֹא עַל יְדֵי יְסוּרִים וְחֲלָים רָעִים.  
 אֵלֶיךָ, נִצֵּר לְשׁוֹנֵי מֶרֶע, וּשְׁפָתִי מִדְּבַר מֶרֶמָה; וְלִמְקַלְלֵי  
 נַפְשִׁי תְדוּם, וְנִפְשִׁי בְּעָפָר לִכְלֹ תִהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
 הִפֵּר עֲצָתָם וְקִלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
 יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְּצוּ  
 יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִיו לְרַצּוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי  
 לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
 שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רַצּוֹן מִלְּפָנֶיךָ, יְיָ אֵלֶיךָ וְאֵלֶיךָ אֲבוֹתֵינוּ, שִׁיבֶנָּה בֵּית  
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
 בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת  
 יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written: The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to act in accordance with the precepts of the Torah.

O my God, before I was created I was nothing, and now that I have been created, what am I? In life I am dust, and more so when I fall prey to death. When I measure my life in Thy presence, I am confused and I am ashamed. Help me, O God and God of my fathers, to steer clear of sin. And as for my past sins, purge me of them in Thy great mercy, but, I pray, not through severe and painful disease.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

THE AMIDAH

*By the Reader:*

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,  
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל  
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,  
ומביא גואל לבני בניהם למען שמו באהבה.

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתחה פי  
בתפלה ובתחנונים, לחלות ולחנן פני מלך מלכי המלכים  
ואדוני האדונים.

זכרנו לתיים, מלך חפץ בתיים, וכתבנו בספר החיים,  
למענך אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.  
אתה גבור לעולם, אדני; מתיח מתים אתה, רב להושיע.  
מכלכל חיים בחסד, מתיח מתים ברחמים רבים, סומך  
נופלים, ורופא חולים, ומתיר אסורים, ומקיים אמונתו לישגי  
עפר. מי כמותך, בעל גבורות, ומי דומה לך, מלך ממית  
ומתיח ומצמיח ישועה.

ENOSH EH YIZDAK

אנוש איך יצדק פני יוצרו, והכל גלוי לו תעלומו וסתרו;  
בזאת יכפר עונו ויגהה מזורו, אם ישוב טרם יכבה נרו.  
גם חשך לא יחשיך ממנו, אם יסתיר פניו הוא ישרנו;  
דפיו ורשעו על פניו יענגו, יתרון לו אם בתינו יודנו.



## THE AMIDAH

*By the Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

With words from the learned and the discerning will I open my lips in prayer and supplication, to implore mercy from the King of kings and the Lord of lords.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

## ENOSH EH YIZDAK

How can man pretend to be righteous before his Creator? Everything is known to God, every secret, every concealment.

Only thus can man find forgiveness and healing, if he repent before the light of his life is extinguished.

The dark is not dark for God. If man should seek to hide himself, in every hiding place God's gaze will be upon him.

Man's folly and his evil testify to his face. For his own good, let him confess while the breath of life is within him.



הוֹ שָׁמַיִם לֹא זָכוּ בְּעֵינָיו, אֵף כִּי נִתְעַב בְּאַשְׁמֹו וּבַעֲוֹנָיו;  
וְזָד לָמָּה לֹא יָבִין בְּרַעֲיוֹנָיו, הֲלֹא יוֹמוֹ וְאִידוֹ נִכַּח פָּנָיו.  
זָהְבוּ וּסְגֹלֶת עֲשֹׂרוֹ בֶּל יוֹעִילָנוּ, לְתַת כְּפָרוֹ בְּיוֹם עֲבָרָה  
לְהוֹעִילָנוּ;

חֲסֹד וּצְדָקָה אִם רָדַף בְּעוֹדָנוּ, לְפָנָיו יִהְיֶה וּכְבוֹד בּוֹרְאוֹ  
יֵאֱסָפָנוּ.

טוֹב לִנָּבֵר לְשֵׁא עַל תּוֹרָה, לְקַנֵּם חֲקִיָּה בְּאַהֲבָה, בִּירְאָה  
וּבִטְהָרָה;

יָמֵי חַיָּו תִּנְחַנְנוּ מִסֵּלָה יִשְׂרָאֵל, תִּנְצֹרְנוּ בְּנִבּוּרָה וְלִתְחִי תְשִׁיחָנוּ  
לְעֶזְרָה.

שְׂדֵי הַנֶּנוּ בִּיָּדָךְ בִּיּוֹצֵר חֶמֶד, רְצוֹנָךְ לְחַיִּיּוֹת וְלֹא לְחַמִּית  
וּלְגִמָּר;

תִּיַּשֵּׁר לְבָבְנוּ בִּירְאָתְךָ לְחַטֵּיב וּלְהֶאֱמֵר, קִיַּמְנוּ לְחַיִּים וְנוֹדָךְ  
לְעוֹלָם וְנִזְמֵר.

עוֹד בּוֹ נִשְׁמָתוֹ, יָקוֹ תִּשׁוּבַת יֵצִיר אֲדָמָתוֹ,

לְחַיִּיּוֹתוֹ, לְהִיטִיב אַחֲרִיתוֹ.

MI KAMOHĀ

מִי כְמוֹהָ, אֵב הֶרְחָמִים, זוֹכֵר יִצּוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה לְחַיִּיּוֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מִתְחִיָּה הַמֵּתִים.

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*Enosh Eh Yizdak*, an anonymous poem, is a summons to penitence. Man's life is short; the light of his life may be quenched at any time. While the breath

Even the highest heaven is not perfect before God. How much less so man, tainted with wrongdoing.

Why does not the evil-doer bethink himself? Let him ponder the end which awaits him.

His wealth, his choicest treasures will prove of no avail. They will not ransom him on the Day of Judgment.

If he has pursued mercy and justice during his life, these alone will return him in glory to his Creator.

It is good for man to bear the yoke of the Torah, to fulfill her commandments in love, in reverence and in purity.

Throughout his days the Torah will direct him in an upright path; it will watch over him in old age, and help him gain life eternal.

Almighty God, we are in Thy hand, as clay in the hand of the potter. We know that Thou desirest the life of Thy creatures, not their death.

Direct our hearts to revere Thee, and to love Thee. Renew us in life and we shall praise Thee and sing to Thee forvermore.

While the breath of life is within man, God waits for him to repent that He may grant him life and crown his latter days with blessing.

#### MI KAMOHĀ

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

---

of life is within him, let him heed the call to turn from evil to good. Each line consists of ten words. The first ten lines begin with consecutive letters of the Hebrew alphabet. The lines in turn are divided into two equal clauses; the concluding words in each clause of every line are rhymed.

*Reader and Congregation:*

נִחַשְׁבַּ בְּצַג בְּאִיתוֹן, דְּחֹת בְּפִלְוֵי עֲקָלָתוֹן,

וְנִקְדִּישְׁךָ בְּשִׁבְתְּ שַׁבְתוֹן, קְדוֹשׁ.

הַיּוֹם בְּפִתְחֶךָ סְפָרִים, חֵן שְׁמֶךָ מִפְּאֲרִים,

וְנִקְדִּישְׁךָ בְּיוֹם הַכְּפוּרִים, קְדוֹשׁ.

מִסְטִין בְּכֶבֶל אֶסּוּר, וְתִקְנֹת אֶסִּירִי בְּשׁוּר,

וְנִקְדִּישְׁךָ בְּצוֹם הָעָשׂוּר, קְדוֹשׁ.

אֵת לְחֹשִׁי עֲנָה נָא, זַעֲקִי רָצָה נָא, הָאֵל קְדוֹשׁ.

אֲדוֹן לְקוֹל עֲמֹד, זְכוֹר רַחֲמֶיךָ, נוֹרָא וְקְדוֹשׁ.

IMRU LELOHIM

*Reader:*

וּבִכֵּן אָמְרוּ לֵאלֹהִים מֶה נוֹרָא מַעֲשֶׂיךָ.

*Reader and Congregation:*

אָמְרוּ לֵאלֹהִים, אֵל מְלֶכֶךְ בְּעוֹלָמוֹ, מַחִישׁ פְּדוּת עַמּוֹ, לְקַיֵּם

דְּבַר נֶאֱמָרוֹ, כִּי סִלִּיחָה עַמּוֹ, הוֹדוּ לִי קְרָאוּ

בְּשִׁמּוֹ.

אָמְרוּ לֵאלֹהִים, בְּרוּךְ וּמְהֻלָּל בְּרַב גִּדְלוֹ, מַחִישׁ סִלִּיחָה

לְקַהֲלוֹ, לְהִרְאוֹת לְכָל גִּדְלוֹ, מְרַד מִיָּם

בְּשַׁעֲלוֹ, שִׁירוּ לוֹ וְאָמְרוּ לוֹ.

אָמְרוּ לֵאלֹהִים, גּוֹאֵל עַם קְדוֹשׁוֹ, בְּסִלִּיחָה לְהַקְדִּישׁוֹ, וּמְכוֹנֵן

בֵּית מִקְדָּשׁוֹ, לְזַרְע אֲבֹרָהֶם קְדוֹשׁוֹ, הַתְּהַלָּלוּ

בְּשֵׁם קְדָשׁוֹ.

*Reader and Congregation:*

Heed us as Thou didst the High Priest of old,  
 Let our prayer silence sin's accusing,  
 And we shall hallow Thee on this Sabbath of Sabbaths, O Holy God.  
 On this day when Thou probest our deeds,  
 Be gracious to the people who glorify Thy Name,  
 And we shall hallow Thee on this Day of Atonement, O Holy God.  
 Subdue the powers of sin,  
 Announce redemption to those enslaved by sin,  
 And we shall hallow Thee on this Day of our Fast, O Holy God.  
 Answer my whispered plea, favor my cry, O Holy God.  
 When Thy people call, be merciful, Awesome and Holy God.

IMRU LELOHIM

*Reader:*

Let us praise God for His awesome works.

*Reader and Congregation:*

God, the King of the universe, will speed deliverance for His people, fulfilling His promise, for He is a forgiving God.

*Give thanks to the Lord, invoke His Name.*

He who is revered for His abounding greatness, who measured the seas in the hollow of His hand, will speed atonement for His congregation, showing to all His might.

*Sing to Him, chant His praises.*

He who redeems His holy people, and sanctifies them through forgiveness, will restore His holy Temple for the seed of His faithful Abraham.

*Let us glory in His holy Name.*

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*Imru Lelohim* has been attributed to Meshullam ben Kalonymos, of the tenth century. It is a fragment of a larger poem, in which there were stanzas for each letter of the Hebrew alphabet. Our version has eleven stanzas, the first ten following the letters (א) to (י). The eleventh stanza begins with (כ), the last letter of the alphabet. Each stanza consists of four short lines concluding with a sentence from I *Chronicles* 16. The refrain *Imru Lelohim* introducing each stanza is sung by some congregations.



אָמְרוּ לַאלֹהִים, דָּגוּל מִשְׁבַּח בְּרָקִיעַ עָזוֹ, סוֹלֶלֶת לְעַם זֶה בָּזוֹ,  
בְּדָבָר עָזוֹ וּמַעְזוֹ, לָכֵן עֲרַת מַעְזוֹ, דִּרְשׁוּ יי  
וְעָזוֹ.

אָמְרוּ לַאלֹהִים, הַבֵּל בְּמֵאמָר עֲשֵׂה, וְהוּא פָעַל וְעֲשֵׂה, סוֹלֶלֶת  
לְאוֹם עֲמוּסָה, לָכֵן עִם בּוֹ חֲסָה, זָכְרוּ  
נִפְלְאוֹתָיו אֲשֶׁר עֲשֵׂה.

אָמְרוּ לַאלֹהִים, וּמִקִּים דָּבָר עֲבֹדוֹ, עַל אֶרֶץ וְשָׁמַיִם הוֹדוֹ,  
סוֹלֶלֶת לְעַם מִיַּחְדּוֹ, אֲשֶׁר נִקְרָאוּ בְּדָבָר סוֹדוֹ,  
זָרַע יִשְׂרָאֵל עֲבֹדוֹ.

אָמְרוּ לַאלֹהִים, זֶה רוּקַע הָאָרֶץ, הַיּוֹשֵׁב עַל חוּג הָאָרֶץ,  
סוֹלֶלֶת לְגוֹי אֶחָד בָּאָרֶץ, לָכֵן אָמְרוּ לְיוֹסֵד  
אָרֶץ, הוּא יי אֱלֹהֵינוּ בְּכָל הָאָרֶץ.

אָמְרוּ לַאלֹהִים, חַי בְּמַעֲוֹנָתוֹ, חֲנוּן וְחַוֵּן עֲדָתוֹ, יָשׁוּב בְּרַחֲמִים  
לְבֵיתוֹ, לָכֵן לְבָאֵי בְּכִרְיָתוֹ, זָכְרוּ לְעוֹלָם  
בְּרִיתוֹ.

אָמְרוּ לַאלֹהִים, טַפִּי נַחֲלָתוֹ, טָלְאֵי יִרְשָׁתוֹ, יָקִים עָלֵינוּ  
אִמְרָתוֹ, בְּחֻקּוֹ בְּתוֹרָתוֹ, אֲשֶׁר כָּרַת אֶת  
אֲבֹתָהֶם וּשְׁבוּעָתוֹ.

אָמְרוּ לַאלֹהִים, יוֹעֵץ מִיִּשְׁרָאֵל לְחֹק, יִרְאִיו לְחַיִּים לְחֹק,  
סוֹלֶלֶת לְחֹטָא לְמַחֵק, בְּנִשְׁמַע לְרוּעָה מִרְחוֹק,  
וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק.

אָמְרוּ לַאלֹהִים, תְּקוּף אֱלֹהֵי עוֹלָם, דְּבָרוֹ נִצָּב לְעוֹלָם, וְהוּא  
מִבֵּל נִעְלָם, וְאִנְחָנוּ מִהֲלָלִים שָׁמוֹ לְעוֹלָם,  
בְּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.

He whose praises are rehearsed in the heavens will forgive His people in accordance with His firmly established word.

*Seek the Lord, lean upon His strength.*

He whose word created all, who fashioned and formed all things, will absolve His consecrated people.

*Let us remember His wondrous deeds.*

He who fulfills the promise of His prophets, whose glory fills heaven and earth, will forgive the people who declare His unity.

*We are the children of Israel, His faithful.*

He who spread forth the earth, who directs the course of the world, will forgive the people that are pledged to His service.

*Call Him Lord over all the earth.*

He who abides in His universe, will show His grace to His people, returning in mercy to His rebuilt sanctuary.

*Remember that His covenant is eternal.*

The children He has made His own, the people of His inheritance, will be restored in glory, in accordance with the promise written in His Torah.

*He will fulfill the covenant He made with Abraham.*

He who bestowed a law of righteousness to grant life to His faithful, will pardon and erase their sins, as foretold by Moses in ancient days.

*He confirmed it by a statute among the children of Jacob.*

Almighty is the God of the universe, His word is everlasting, He is concealed from all, and we shall praise His name forevermore.

*Praised be the Lord God of Israel forever and ever.*

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*Imru Lelohim* is followed by a poem, *Maase Elohenu*, which parallels it in structure. Like *Imru Lelohim* it has been attributed to the authorship of Meshullam ben Kalonymos. *Maase Elohenu* is also fragmentary. The original has double stanzas, one describing the greatness of God, and the other, the lowliness of man. Our version includes only one stanza describing man. Biblical phrases summing up the theme of the stanza are employed as concluding lines. Some congregations sing in unison *Maase Elohenu*, the introductory refrain with which each stanza of this poem begins.

ובכן גְּדוֹלִים מַעֲשֵׂי אֱלֹהֵינוּ.

Reader and Congregation:

מַעֲשֵׂה אֱלֹהֵינוּ, אֲדִיר בְּנִעְוָדוֹ, בָּרוּם וּבְתַחַת הוֹדוֹ, גָּלָה אֹר  
לְעֹבְדוֹ, דָּבָר מִקִּים לְעַבְדּוֹ, לָכֵן יִתְנַאֲה אֵין  
עוֹד מִלְּבָדוֹ.

מַעֲשֵׂה אֱלֹהֵינוּ, הַמְבִיר עוֹלָמֵי עַד, וְסוֹפֵר וּמוֹנֶה עָרֵי עַד, זִיו  
מוֹשְׁבּוֹ נוֹעַד, חָלָד צוֹפֶה בְּמִסְעָד, לָכֵן יִתְנַאֲה  
הַמְבִט לָאָרֶץ וּתְרַעַד.

מַעֲשֵׂה אֱלֹהֵינוּ, טוֹעֵן עוֹלָמוֹ, יוֹדֵעַ הֲדוּמוֹ, בְּלָלוֹ בְּנֶאֱמוֹ, לָעַד  
לְהִקְיָמוֹ, לָכֵן יִתְנַאֲה יי צְבָאוֹת שְׁמוֹ.

מַעֲשֵׂה אֱלֹהֵינוּ, מוֹשֵׁל בְּמַפְעָלוֹ, נוֹרָא עַל זְבוּלוֹ, סִלּוּדוֹ  
בְּנִדְלוֹ, עֶזוֹ בְּרַב חֵילוֹ, לָכֵן יִתְנַאֲה שְׁרָפִים  
עוֹמְדִים מִמַּעַל לוֹ.

מַעֲשֵׂה אֱלֹהֵינוּ, פֹּאֲרוֹ בְּשָׁמִי מַעוֹנִי, צוֹפֶה וּמַבִּיט עֲנִינִי, קְלוּס  
שְׁמוֹ בְּהִמּוֹנִי, רוֹדֶה בְּקֶרֶב מוֹנִי, לָכֵן יִתְנַאֲה  
גְּדוֹלִים מַעֲשֵׂי יי.

מַעֲשֵׂה אֱנוֹשׁ, תַּחְבּוּלוֹתָיו מְזֻמָּה, שְׁבָתוֹ בְּתוֹךְ מְרָמָה, רְפִידָתוֹ  
רָמָה, קְבוּר בְּסַעֲרֵי אֲדָרָמָה, וְאִידִּי יִתְנַאֲה אָדָם  
לְהִבָּל דָּמָה.

אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ, שְׂדֵי רוֹקַע הָאָרֶץ עַל-בְּלִימָה, שׁוֹכְנִיָּה  
בְּלִי הֵיוֹת לְשִׁמָּה, תִּבְּנָן עַל מָיִם אֲדָרָמָה,  
תִּקְרֵף שְׁמוֹ לְרוֹמָמָה, לָכֵן יִתְנַאֲה עֲטָה  
אוֹר בְּשִׁלְמָה.

MAASE ELOHENU

*Reader:*

Great are the works of our God!

*Reader and Congregation:*

He is mighty among the hosts of heaven. In the heavenly heights and in the earth's depths is proclaimed His glory. He revealed His truth to His faithful. He will fulfill the promise made to His faithful.

*Glorified be He to whom there is no likeness.*

He knows the numberless realms in heavenly space. He is the eternal Judge of His creatures. He is ready to receive those who return to Him in penitence. From His throne of glory He looks upon the world to sustain it in life.

*Glorified be He who looks upon the earth and it trembles.*

He steers the universe on its course. He is mindful of the earth. All creation He encompassed in His word, to establish it for all time.

*Glorified be He whose Name is Lord of Hosts.*

He governs the universe. His reign is awesome. The reverence due Him is in accordance with His greatness. His might is revealed by the multitude of His creatures.

*Glorified be He whose emissaries are the angelic hosts.*

The highest heavens proclaim His majesty. We are all under His watchful care. His Name's praise rises from the multitudes. He rules over the nations.

*Glorified be He whose work is glorious.*

As for man—his work and his devices are vain. He dwells amidst deceit. His final resting-place is in the dust. His burial is in the cleft of the earth.

*How can we glorify man who is like unto vanity?*

But consider God's work! The Almighty who suspended the earth in space, sustains the people of the world. He established the earth on water, revealing His grandeur and His might.

*Glorified be He who robed the world with light as a garment.*



*Reader:*

וּבְכֵן וְלֵךְ תַּעֲלֶה קְדֻשָּׁה, בִּי אֵתָה אֱלֹהֵינוּ מְלֵךְ.

*Congregation:*

וּנְתַנָּה תִקְוָה קְדֻשַׁת חַיִּים, בִּי הוּא נֹרָא וְאִיּוֹם; וּבֹו תִנְשֵׂא  
מַלְכוּתָהּ, וַיְבוֹן בְּחֶסֶד בְּסֶאֱדָה, וְחָשַׁב עָלָיו בְּאַמֶּת. אֱמֶת בִּי  
אֵתָה הוּא דִין וּמוֹכִית, וַיִּוְדַע נֶעֱד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר  
וּמוֹנֶה, וְתוֹכוֹר כָּל הַנִּשְׁכָּחוֹת; וְתַפְתַּח אֶת סֵפֶר הַזְכָּרוֹנוֹת,  
וַיִּמְאֲלֵיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

וּבְשׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע; וּמַלְאָכִים  
יַחְפְּזוּן, וְחִיל וַיְרַעְדָה יֶאֱחִזּוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוֹד  
עַל צָבָא מָרוֹם בְּדִין, בִּי לֹא יִזְכּוּ בְּעֵינֶיהָ בְּדִין. וְכֹל בָּאֵי  
עוֹלָם יַעֲבְרוּן לְפָנֶיהָ בְּכַנִּי מָרוֹן. כְּבִקְרַת רוֹעָה עָדְרוּ,  
מַעֲבִיר צֹאנוּ תַּחַת שְׁבָטוֹ, בֵּן תַּעֲבִיר וְתַסְפּוֹר וְתַמְנָה,  
וְתַפְקוֹד נַפֶּשׁ כָּל חַי, וְתַחֲתוֹד קִצְבָה לְכֹל בְּרִיָּה, וְתַכְתּוֹב  
אֶת גִּזְרֵי דִינָם.

**ותנה תקף** has been ascribed to the authorship of Kalonymos ben Meshullam of Mayence, of the eleventh century. Tradition tells that this prayer was first uttered by the martyred Rabbi Amnon. He had been mutilated by the authorities of Mayence for refusing to desert his faith, and in a dying condition he was brought to the synagogue. When the *hazzan* reached the *Kedushah* he felt inspired, and these words came to him, which he recited to a hushed congregation. The poet Kalonymos gave the prayer its present form.

**ותנה תקף** is a graphic description of the Day of Judgment. As we had occasion to note, this is an illustration of figurative language in our liturgy. God, Maimonides reminded us (*Guide* II 47), does not employ a book in which

UNESANE TOKEF

*Reader:*

And thus let the words by which we hallow Thee come before Thee for Thou our God art King.

*Congregation:*

Let us declare the mighty holiness of this day, for it is solemn and awesome.

On this day is Thy dominion exalted, Thy throne established in mercy, and Thou judgest thereon in truth.

True it is that Thou judgest and givest reproof, Thou discernest and bearest witness, Thou recordest and sealest, Thou recountest and measurest; Thou rememberest things forgotten.

Thou unfoldest the book of remembrance, and it speaks for itself, for every man's seal is found therein.

The great shofar is sounded, and a still small voice is heard. The angelic hosts, seized with fear and trembling, declare: Behold, it is the Day of Judgment, when the hosts of heaven are to stand in judgment, for even they are not faultless before Thee.

All who have come into this world, Thou causest to pass before Thee in judgment, as a flock of sheep.

As a shepherd musters his sheep, causing them to pass under his staff, so dost Thou cause every living soul to pass before Thee.

Thou appointest the measure of every creature's life and decreest its destiny.

---

to record man's deeds. He does not need to consult a written record in order to ascertain the truth about man's life. Nor does He perform a physical act of recording His judgments. All this is metaphor, a means of giving vividness to the profound truth that man's life is under God's judgment. God knows our deeds as well as our innermost thoughts. He knows them with a knowledge which is inaccessible to mortals. He knows them because He is God, and He does not need to employ the physical aids on which the frail mind of man must lean when it seeks truth.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמּוּן,

כַּמָּה יַעֲבִירוּן, וְכַמָּה יִבְרֹאוּ;

מִי יִחְיֶה, וּמִי יָמוּת;

מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ;

מִי בָאֵשׁ, וּמִי בַמָּוֶם;

מִי בַחֲרֵב, וּמִי בַחַיָּה;

מִי בָרָעַב, וּמִי בַצָּמָא;

מִי בָרָעַשׁ, וּמִי בַמַּוְפָה;

מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה;

מִי יָנוּחַ, וּמִי יָנוּעַ;

מִי יִשְׁקֹט, וּמִי יִטְרַף;

מִי יִשְׁלֹו, וּמִי יִתְּסֹר;

מִי יַעֲנֶי, וּמִי יַעֲשֶׂר;

מִי יִשְׁפֹּל, וּמִי יָרוּם.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה

מַעֲבִירִין אֶת לֵעַ חַגְגֹּרָה.

כִּי בְשִׁמְךָ בֶּן תְּהִלָּתְךָ, קָשָׁה לְכַעֵס וְנוֹחַ לְרַצוֹת; כִּי לֹא

תִּחְפוֹץ בְּמוֹת הַמָּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וּתְחִיָּה. וְעַד יוֹם

מוֹתוֹ תִּתְחַכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. אָמֵן כִּי אַתָּה הוּא

יּוֹצֵרָם, וְאַתָּה יוֹדֵעַ יִצְרָם, כִּי הֵם בָּשָׂר וָדָם.

On Rosh Hashanah it is written,  
 On Yom Kippur it is sealed,  
 How many shall pass away,  
 And how many shall be born,  
 Who shall live and who shall die,  
 Who shall complete his years,  
 And who shall not complete his years,  
 Who shall die by fire and who by water,  
 Who by the sword and who by a wild beast,  
 Who by famine and who by thirst,  
 Who by earthquake and who by pestilence,  
 Who by strangling and who by stoning,  
 Who shall be at rest and who shall wander,  
 Who shall be serene and who shall be disturbed,  
 Who shall be at ease and who shall be afflicted,  
 Who shall be poor and who shall be rich,  
 Who shall be humbled and who shall be exalted.

But

*Teshuvah, Tefillah, and Zedakah*  
 Penitence, Prayer, and Deeds of Mercy  
 Annul the severity of the judgment.

The praise due Thee is in accordance with Thy renown. Thou art slow to anger and ready to forgive. Thou desirest not the death of the sinner, but that he turn from his evil way and live; till the day he dies Thou waitest for him, and if he but return Thou dost readily take him back.

---

*Zedakah* is usually translated as charity. In its original usage charity denotes any act of beneficence toward another person, but it has come to be used more recently in a narrower sense, as the giving of alms. We have therefore translated it here as "deeds of mercy." The virtues of penitence, prayer, and merciful deeds do not cancel a severe judgment; they do mitigate its severity.



אָדָם יְסוּדוֹ מִעֶפֶר וְסוּפוֹ לְעֶפֶר; בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ;  
מִשׁוּל בְּחָרָס הַנִּשְׁפָּר, בְּחֻצִּיר יָבֵשׁ, וּבְצִיץ נוֹבֵל, בְּצֵל עוֹבֵר,  
וּבְעֵנָן כְּלָה, וּבְרוּחַ נוֹשֶׁבֶת, וּבְאֶבֶק פּוֹרֵחַ, וּבְחִלּוֹם יַעוֹף.  
וְאַתָּה הוּא מְלֶךְ אֵל חַי וְקַיִם.

אֵין קִצְבָה לַשְּׁנוּתֶיהָ, וְאֵין קֵץ לְאַרְךָ יְמֶיהָ; וְאֵין לְשִׁיעָר  
מִרְבָּבוֹת כְּבוֹדָהּ, וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמָהּ; שְׁמָהּ נֹאֶה לָךְ  
וְאַתָּה נֹאֶה לְשְׁמָהּ, וּשְׁמִנּוּ קִרְאָתָהּ בְּשְׁמָהּ.

עֲשֵׂה לְמַעַן שְׁמָהּ, וּקְדַשׁ אֶת שְׁמָהּ עַל מְקוֹדֵישֵׁי שְׁמָהּ,  
בְּעִבּוֹר כְּבוֹד שְׁמָהּ הַנִּעְרָץ וְהַנִּקְדָּשׁ, בְּסוּד שֵׁית שְׂרָפֵי קִדְשׁ,  
הַמְקוֹדִישִׁים שְׁמָהּ בְּקִדְשׁ, דְּרִי מַעֲלָה עִם דְּרִי מַטָּה—

# THE KEDUSHAH

בְּכָתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאַמַּר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֵא עוֹלָם; מְשֻׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ; לְעִמָּתָם בְּרוּךְ יֹאמְרוּ—  
בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וַיַּחַן עִם הַמִּיֻּחָדִים שְׁמוֹ; עָרַב  
וּבִקֶּר, בְּכָל יוֹם תָּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים—  
שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מִלְּכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לַעֲיָנִי כָל חַי: לַחַיּוֹת לָכֶם לְאֱלֹהִים—  
אֲנִי יְיָ אֱלֹהֵיכֶם.

Thou hast fashioned man, and surely Thou knowest the impulses of his heart. He is but flesh and blood. Man's origin is dust and his end, dust. He spends his life in the earning of his bread. He is like a fragile vessel, like the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the wind that blows, the dust that scatters, the dream that flies away.

But Thou, our divine King, art everlasting.

Endless are Thy years and measureless the span of Thy days. The hosts of Thy creation cannot be fathomed. Thy mysterious Being eludes our understanding. Thy name befits Thy glory, and Thy glory is according to Thy name; and Thou hast linked our name with Thine own.

Be gracious unto us, for Thy name proclaims Thee gracious; show Thy holiness to the people that declare Thee holy in the words of the angelic hosts, as told in the prophetic vision:

#### THE KEDUSHAH

And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory,

His glory pervades the universe.

His ministering angels inquire of one another:

Where is the seat of His glory?

They respond proclaiming:

Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear, O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer; and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

אדיר אדירנו, יי אדירנו, מה אדיר שמך בכל הארץ.  
והיה יי למלך על כל הארץ, ביום שהוא יהיה יי אחד ושמו  
אחד.

ובדברי קדשך כתוב לאמר:

ימלך יי לעולם, אלהיך ציון לדר נדר; הללויה.

לדור נדר נדר ניד נדלך, ולנצח נצחים קדשתך נקדיש,  
ושבחה אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך  
נדר וקדוש אתה.

חמור על מעשיך, ותשמח במעשיך; ויאמרו לך חוסיה,  
בצדקך עמוסיה, תקדש ארון על כל מעשיך. כי מקדישיך  
בקדשתך קדשת, נאה לקדוש פאר מקדושים.

ובכן יתקדש שמך, יי אלהינו, על ישראל עמך, ועל  
ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית  
דוד משיחך, ועל מכוני והיכלך.

עוד יזכר לנו, אהבת איתן, אדוננו, ובבן הנעקד ישבית  
מדיננו, ובזכות התם יוציא איום לצדק דיננו, כי קדוש  
היום לאדונינו.

באין מליץ ושר מול מניד פשע, תניד ליעקב דבר, חק  
ומשפט, וצדקנו במשפט, המלך המשפט.

**איתן** means, literally, the "mighty one." The context suggests that this is a reference to Abraham, who was often described as the man of mighty faith. He curbed his fatherly love and proved himself ready to offer his beloved son as a sacrifice to God; **בן הנעקד**, "the son bound on the altar," is of course a reference to Abraham's son, Isaac. Jacob is described in the Bible as a **תם**, which means, the man of simple and unswerving faith.

O Lord our God, Thou art all powerful. How mighty is Thy name in all the earth! And the Lord's sovereignty shall be acknowledged throughout the earth. On that day shall the Lord be One and His name One. As it is written in the words of Thy faithful David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

Grant mercy to Thy creatures, and show pleasure in Thy work, and let Thy faithful, beholding how Thou absolvest Thy children, exclaim: The Lord will be hallowed through His handiwork.

Thou hast imparted of Thy holiness unto those who proclaim Thy holiness; praise from those upon whom Thou hast conferred holiness is fitting for the Holy One. And thus may Thy name be sanctified, O Lord our God, through Israel, Thy people, Jerusalem, Thy city, Zion, the site of Thy glory, the Kingdom of David, Thine anointed, and the holy Temple, the abode of Thy Presence.

O mayest Thou remember in our favor the love for Thee shown by Abraham, the man of mighty faith. Silence the accusations against us for the sake of his son who was bound on the altar in readiness to give his life to Thee. Grant us a favorable judgment through the merit of Jacob, who was wholehearted in devotion to Thee. For this day proclaims that Thou, O Lord, art merciful in judgment.

There is none else to silence the accusing voice of our transgressions. Do Thou invoke on our behalf our adherence to Thy commandments, statutes and ordinances, and absolve us in judgment, O King of Judgment.

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Our reading דָּבַר חוֹק וּמִשְׁפָּט rather than the more familiar דְּבַר חוֹק וּמִשְׁפָּט is based on the text of the Heidenheim edition of the Maḥzor; it is recommended in the classic Maḥzor commentary מַעֲשֵׂה אֲרֵי. The phrase is an allusion to *Psalm* 116:19, מִיַּד דְּבָרָיו לֵיעָקֵב חָקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.



VEHOL MAAMINIM

הַאֲחִיז בְּיַד מִדַּת מִשְׁפָּט.

וְכֹל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה,

הַבּוֹחֵן וּבּוֹדֵק גְּנוּזֵי נִסְתָּרוֹת.

וְכֹל מְאֲמִינִים שֶׁהוּא בּוֹחֵן כָּלִיּוֹת,

הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשְׁחַת.

וְכֹל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֲזָק,

הַדֵּן יַחֲדֵי לְבָאֵי עוֹלָם.

וְכֹל מְאֲמִינִים שֶׁהוּא דִּין אֱמֶת,

הַהִגִּי בְּאַהֲבָה אֲשֶׁר אֶהְיֶה.

וְכֹל מְאֲמִינִים שֶׁהוּא הָיָה וְהָיָה וְיִהְיֶה,

הַנִּדְאֵי שְׁמוֹ בֶּן תְּהִלָּתוֹ.

וְכֹל מְאֲמִינִים שֶׁהוּא נָאִין בְּלִיתוֹ,

הַזּוֹכֵר לְמַזְכְּרֵיוֹ טוֹבוֹת זְכוּנוֹת.

וְכֹל מְאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית,

הַחֹתֵךְ חַיִּים לְכָל חַי.

וְכֹל מְאֲמִינִים שֶׁהוּא חַי וְקַיִם,

הַטּוֹב וּמַטִּיב לְרָעִים וְלַטּוֹבִים.

וְכֹל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל,

הַיּוֹדֵעַ יַצָּר כָּל יִצְוִרִים.

וְכֹל מְאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבִטָּן,

הַכֹּל יָכוֹל וְכוֹלָלם יָחַד.

וְכֹל מְאֲמִינִים שֶׁהוּא כֹל יָכוֹל,

הַלֵּן בְּסִתְרֵי בָצֵל, שְׂדֵי.

## VEHOL MAAMINIM

In His hands are the scales of justice,  
 We all believe He is a faithful God.  
 He searches and probes all concealments,  
 We all believe that He is a Searcher of hearts.  
 He redeems from death and rescues from the grave,  
 We will believe that He is a mighty Deliverer.  
 He judges unaided all who come into the world,  
 We all believe that He is a righteous Judge.  
 He is called the Eternal Presence,  
 We all believe that He is, He was, and He will be.  
 He is unchanging, His renown is constant  
 We all believe that He alone is God.  
 He bestows good to those who remember Him,  
 We all believe that He keeps the covenant.  
 He confers life to all the living,  
 We all believe that He has life and existence.  
 He is good and kindly to the wicked and the good,  
 We all believe that He is good to all.  
 He knows the nature of all His creatures,  
 We all believe that He formed them in the womb.  
 He is all-powerful and all-providing,  
 We all believe that He can do all things.  
 He is Almighty and He abides in mystery,  
 We all believe that there is none like Him.

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האונו ביר is a hymn characterizing the attributes of God's providence, with various Scriptural allusions to support each characterization. The second letter in each first line and the first letter in every fourth word of each second line repeat a consecutive letter of the Hebrew alphabet, until the alphabet is completed. Its author has not been definitely identified.

וְכָל מַאֲמִינִים שֶׁהוּא לְבָדּוֹ הוּא,  
הַמְמַלִּיךְ מַלְכִּים וְלוֹ הַמְלֻכָּה.  
וְכָל מַאֲמִינִים שֶׁהוּא מְלִיךְ עוֹלָם,  
הַנוֹהֵג בְּחֶסֶדוֹ כֹּל דּוֹר.  
וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,  
הַסּוֹבֵל וּמַעֲלִים עֵין מְסוּרִים.  
וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה,  
הַעֲלִיץ וְעִינּו אֶל יִרְאָיו.  
וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֶה לְחֶשׁ,  
הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בְּתֻשׁוֹת.  
וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחַ יָדוֹ,  
הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ.  
וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר,  
הַקָּצֵר בְּזַעַם וּמַאֲרִיךְ אֶף.  
וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס,  
הַרְחוֹם וּמְקַדִּים רַחֲמִים לְרַגְזוֹ.  
וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת,  
הַשֹּׁנֶה וּמִשְׁנֶה קֶטֶן וְגָדוֹל.  
וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק,  
הַתֵּם וּמִתְּמֵם עִם תְּמִימִים.  
וְכָל מַאֲמִינִים שֶׁהוּא תָּמִים פְּעֻלּוֹ.

He enthrones kings, and sovereignty is His,  
We all believe that He is King of the world.

He guides in mercy every generation,  
We all believe that He remembers kindness.

He is patient and forbearing with transgressors,  
We all believe that He is ever forgiving.

He is Most High and He guards His faithful,  
We all believe that He answers a whisper.

He opens the door for those who return to Him,  
We all believe that His hand grants welcome.

He waits for the wicked and seeks to absolve him,  
We all believe that He is just and upright.

He is swift in forgiveness and slow in wrath,  
We all believe that He abounds in patience.

He extends mercy and withholds anger,  
We all believe that He is easy to reconcile.

He is just and impartial to the small and the great,  
We all believe that He is a righteous Judge.

He is faultless in the eyes of the upright,  
We all believe that His work is perfect.

The opening line of this poem means literally, "Who holds in His hand the measure of judgment." This has often been related back to the conclusion of the preceding prayer, which would read thus: "O King of Judgment who holds in His hand the measure of judgment."

Some editions of the Maḥzor read the word **וכל** with a **(ד)** under the **כ**, which would make it an adjective modifying **מאמינים**. The context clearly suggests that **וכל** is the subject and **מאמינים** the verb in the present tense, which requires that the word be read as **וכל**.



תִּשָּׁב לְבָדְךָ, וְתִמְלֹךְ עַל כָּל בְּיָחִיד, בְּכַתוּב עַל יַד  
נְבִיאֶךָ: וְהָיָה יְיָ לְמֹלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה  
יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

וּבְכֵן תֵּן פִּתְחֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל  
כָּל מַה שִּׁבְרָאתָ, וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל  
הַבְּרֹאִים, וַיַּעֲשׂוּ כָל־ם אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָּם שָׁלֵם,  
כִּמּוֹ שִׁידְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁשָּׁלָטוֹן לְפָנֶיךָ, עַז בִּיָּדְךָ וּנְבוּרָה  
בִּימִינְךָ, וְשִׁמְךָ נֹרָא עַל כָּל מַה שִּׁבְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לַעֲמֻךָ, תְּהַלֵּלָה לִירְאֶיךָ וְתִקְנֶה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתַחֲוֹן פֶּה לַמִּיַּחֲלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן  
לְעִירְךָ, וְצִמְיֻחַת קֶרֶן לְדוֹר עֲבָדְךָ, וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל  
מִשִּׁיחָךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׁמְחוּ, וַיִּשְׂרִים יַעֲלֹזוּ, וַחֲסִידִים  
בְּרִנָּה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ, וְכָל הָרִשְׁעָה בָּלָה בַּעֲשָׁן  
תִּכְלָה, בִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ.

VEYEETAYU

וַיֵּאָתִיו כָּל לְעַבְדְּךָ,  
וַיִּכְרְבוּ שֵׁם כְּבוֹדְךָ,  
וַיִּגִּידוּ בְּאֵיִם צִדְקָה,  
וַיִּדְרֹשׁוּ עַמִּים לֹא-יִדְעוּךָ.  
וַיַּחֲלִיךְ כָּל-אַפְסֵי אֶרֶץ,  
וַיֹּאמְרוּ תָמִיד יִגְדַּל יְיָ.

Our text of the anonymous hymn *Veyeetayu* follows the version of H. Brody, in his *מבחר השירה העברית*, Leipzig 1922, page 19. The English translation by Israel Zangwill was modified to conform to our version of the Hebrew text.

Then wilt Thou alone reign over us, in the fullness of Thy unity, as promised by Thy prophet: And the Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One.

UVEHEN

O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee.

Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee.

Let them all unite in one fellowship to do Thy will with fullness of heart.

For we have ever known that dominion is Thine, might and power flow from Thine hand, and Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence.

Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance.

And may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song.

Iniquity shall become powerless, and every evil vanish like smoke.

For Thou wilt cause the dominion of arrogance to pass away from the earth.

VEYEETAYU

All the world shall come to serve Thee

And praise Thy glorious name,

And Thy righteousness triumphant

The islands shall acclaim.

And nations shall give Thee homage

Who knew Thee not before,

And the ends of earth shall praise Thee,

Thy name they shall adore.

תפלת מוסף ליום כפור

וַיִּזְבְּחוּ לָךְ אֶת־זִבְחֵיהֶם,  
וַיַּחֲפְרוּ אֶת עֲצֵבֵיהֶם,  
וַיִּטּוּ שְׂכָם־אֶחָד לְעֵבְרָךְ,  
וַיִּירָאוּךָ מִבִּקְשֵׁי פָנֶיךָ,  
וַיִּכְרֹוּ כֶּחַ מִלְּבוּשֶׁךָ,  
וַיִּלְמְדוּ תוֹעִים בֵּינָה,  
וַיִּמָּלְאוּ אֶת גְּבוּרָתְךָ,  
וַיִּנְשְׂאוּךָ לְכֹל לְרֹאשׁ.  
וַיִּסָּדְדוּ בְּחִילָה פָנֶיךָ,  
וַיַּעֲטֹרוּךָ נֹזֵר תַּפְאָרֶת,  
וַיִּפְצְחוּ הָרִים רִנָּה,  
וַיִּצְהָלוּ אֵיִים בְּמִלְכָּךְ,  
וַיִּקְבְּלוּ מִלְּבוּשֶׁךָ עֲלֵיהֶם,  
וַיִּרְוֹמְמוּךָ בְּקֹהֶל עָם,  
וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ,  
וַיִּתְנוּ־לָךְ כֶּתֶר מְלֹכָה.

וְתִמְלֹךְ, אַתָּה יי לְבִבְךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, בְּכָתוּב בְּדַבְרֵי קִדְשֶׁךָ:  
יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.  
קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכָתוּב:  
וַיִּגְבֹּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה. בְּרוּךְ  
אַתָּה, יי, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,  
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבְּתָנוּ  
מִלְכָּנוּ לְעִבּוּדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

They shall build for Thee their altars,  
 Their idols overthrown,  
 And their hands shall clasp in friendship  
 As they turn to Thee alone.  
 They shall bow before Thy grandeur,  
 And know Thy kingdom's might,  
 They shall walk in understanding,  
 Who are astray in night.  
 They shall exult in Thy greatness,  
 And of Thy power speak,  
 And extol Thee, shrined, uplifted  
 Beyond man's highest peak.  
 And with reverential homage,  
 Of love and wonder born,  
 With the ruler's crown of beauty  
 Thy head they shall adorn.  
 With the coming of Thy kingdom  
 The hills shall break into song,  
 And the islands laugh exultant  
 That they to God belong.  
 And all their congregations  
 So loud Thy praise shall sing,  
 That faraway peoples, hearing,  
 Shall come and hail Thee King.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy Presence, and Jerusalem Thy holy city. As it is written in the words of Thy consecrated David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written (Isaiah 5:16): The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.



*On the Sabbath add the words in brackets:*

וּתְתֵן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה לְקִדְשָׁה  
וּלְמִנוּחָה, וְאֶת יוֹם] הַכַּפּוּרִים הַזֶּה לְמַחִילָה וּלְסִלִּיחָה  
וּלְכַפָּרָה, וּלְמַחֲל־בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, [בְּאַהֲבָה] מִקְרָא  
קָדֵשׁ, זָכָר לִיצִיאַת מִצְרַיִם.

וּמִפְנֵי חַטָּאתֵינוּ וְלִינוּ מֵאַרְצֵנוּ וּנְתַרְחֲקֵנוּ מֵעַל אֲדָמָתֵנוּ, וְאִין  
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ, בְּבֵית הַגְּדוֹל  
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.  
יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, מְלֶכֶךְ רַחֲמָן,  
שֶׁתְּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ  
מִהֲרָה וּתְגַדֵּל בְּבוֹדוֹ. אָבִינוּ מִלְּכֵנוּ, גִּלָּה בְבוֹד מִלְּכוּתְךָ  
עָלֵינוּ מִהֲרָה, וְהוֹפֵעַ וְהַנֶּשֶׂא עָלֵינוּ לְעֵינֵי כָל חַי, וְקָרֵב  
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנַפְוֹצוֹתֵינוּ כִּנְס מִיַּרְבְּתֵי אֶרֶץ; וְהִבְיֵאנוּ  
לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם,  
וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חֻבוֹתֵינוּ, תַּמִּידִים בְּסִדְרָם  
וּמוֹסָפִים בְּהִלָּכָתָם. [וְאֶת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה] וְאֶת מוֹסֵף  
יוֹם הַכַּפּוּרִים הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת  
רְצוֹנָךְ, כְּמוֹ שֶׁתִּתְּבֹת עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ,  
מִפִּי בְבוֹדְךָ, כְּאָמוּר:

*On the Sabbath add:*

(וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּגֵי שָׁנָה תַּמִּידִים, וְשְׁנֵי עֶשְׂרֹנִים  
סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן, וְנִסְבּוּ. עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ, עַל  
עֲלֵת הַתַּמִּיד וְנִסְבָּה.)

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement, for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

#### UMIPNE HATAENU

Because of our sins were we exiled from the Holy Land. We cannot, therefore, fulfill our obligations to worship in the great and holy Temple dedicated unto Thee. O Lord our God and God of our fathers, merciful King, may it be Thy will to renew Thy mercies unto us and unto Thy sanctuary. O rebuild it speedily and magnify its glory, as the abode of Thy holy presence.

Our Father, our King, reveal unto us speedily the glory of Thy sovereignty and let all men witness Thy reign over us. Bring together the homeless of our people from among the nations, and assemble them under the wings of Thy presence. Lead us in song to Zion Thy city, and in enduring joy to Jerusalem, the site of Thy holy sanctuary, with tokens of our devotion, in gratitude for Thy mercies, renewed to us each day, and for Thy many mercies granted us on special occasions. And on this [day of the holy Sabbath and on this] Day of Atonement, we shall come before Thee in devotion and in love, as Thou hast ordained in the Torah, through Thy servant, Moses.

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For the discussion of sacrifices, see the Silent Amidah, pages 176-177.

**ומפני חטאיו** illustrates a characteristic of the Jewish liturgy—it points to Israel's own failings as the cause of the destruction of Jerusalem, and ignores the role played by the aggressor who carried out the actual destruction. The liturgist was not unaware that predatory empires had conquered the Jewish state, but he was guided by the conviction that the encounter with those empires would not necessarily have proven fatal, had it not been for the faults of the Jewish people. The Talmud (*Yoma* 9b) deals at length with the evils within the Jewish state which led to the fall of the first as well as the second Jewish Commonwealth. By centering the attention on the faults of the people rather than the aggression of the enemy, the memory of the national catastrophe inspired not hatred for the enemy, but a call to penitence.

ובעשור לחדש השביעי הזה מקרא קדש יהיה לכם,  
ועניתם את-נפשתיכם; כל מלאכה לא תעשו, והקרבתם  
עלה ליי, ריח ניחח, פר בן-בקר אחד, איל אחד, בבשים  
בני שנה שבעה, תמימים יהיו לכם.

ומנחתם ונסביהם במדבר: שלשה עשרנים לפר, ושני  
עשרנים לאיל, ועשרון לבבש, ויין בנסבו, ושני שעירים  
לכפר, ושני תמידים בהלכתם.

*On the Sabbath add:*

(ושמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי  
שביעי, כלם ישבעו ויתענגו מטיבך; ובשביעי רצית בו  
וקדשתו, תמדת ימים אותו קראת, וזכר למעשה בראשית.)

#### ALENU

עלינו לשבת לאדון הכל, לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה;  
שלא שם חלקנו בהם, וגרלנו בכל המזנס. ואנחנו בורעים  
ומשתחווים ומודים לפני מלך המלכים, הקדוש ברוך  
הוא, שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים  
ממעל, ושכינת עזו בנבחי מרומים. הוא אלהינו, אין עוד;  
אמת מלבנו, אפס זולתו, בכתוב בתורתו: וידעת היום  
והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל ועל  
הארץ מתחת, אין עוד.

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The sin of heathendom is usually described as idolatry. What is the essence of idolatry and why is it a pernicious doctrine?



*On the Sabbath add:*

(They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people that hold the seventh day holy will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.)

### ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'nah-nu ko-r'eem u-mish-ta-ha'veem u-mo-deem lif-ney  
me-leh mal-hey ha-m'lo-heim, ha-ko-dosh bo-ruh hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heaven above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

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The sin of idolatry is essentially its centering of man's loyalty on powers of the universe, which manifest God, but which in themselves are not God. Idolators have worshiped the cow, the crocodile, the moon and the stars; they deified parents; they made gods of emperors, or of great teachers. All these are only creations of God; they serve us and we depend on them, but they are not ultimate realities. On contemplating them we become aware of the Being whom they manifest, the Creator of all things, the Lord of all existence, who gave life to the whole universe as to every creature within it, and who directs all things toward greater harmony and righteousness.

The *Alenu* prayer summons us to praise God that we are not part of the community of heathendom, but adherents of a religion that has taught us to acknowledge the Lord of all existence as our God and to make the performance of His will the supreme goal of our lives.



אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ, הֵיחָה עִם פִּיפִיּוֹת שְׁלוּחֵי עַמְּךָ  
 בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבַקֵּשׁ תַּפְלָה וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל  
 עַמְּךָ בֵּית יִשְׂרָאֵל. הוֹרֵם מִה שִׂיאֵמְרוֹ, הִבִּינָם מִה שִׁידָבְרוּ,  
 הַשִּׁיבָם מִה שִׁישְׁאַלּוּ, יָדַעַם הַיָּד יִפְאָרוּ. בָּאוֹר פָּנֶיךָ יִהְלֹכוּ,  
 בְּרַךְ לָךְ יִכְרְעוּ, עַמְּךָ בְּפִיהֶם יִבְרְכוּ, וּמִבְּרָכוֹת פִּיךָ כָלָם  
 יִתְבָּרְכוּ. עַמְּךָ לְפָנֶיךָ יַעֲבִירוּ, וְהֵם בַּתְּנוּךְ יַעֲבִירוּ. עֵינֵי  
 עַמְּךָ בָּם תִּלְוִיחַ, וְעֵינֵיהֶם לָךְ מִיַּחֲלֹת. נָשִׁים מוֹלֵ אֶרֶץ  
 הַקָּדֵשׁ בְּאֵימָה, לְשֹׁכֵי כַּעַס וְחִמָּה, וְעַמְּךָ מִסְּבִיבִים אוֹתָם  
 בַּחוּמָה, וְאַתָּה מִן הַשָּׁמַיִם תִּשְׁנֶה אוֹתָם לְרַחֲמָה. עֵין נוֹשָׂאִים  
 לָךְ לְשָׁמַיִם, לֵב שׁוֹפְכִים נִכְחָךְ בְּמַיִם, וְאַתָּה תִּשְׁמַע מִן  
 הַשָּׁמַיִם. שְׁלֹא יִכְשְׁלוּ בְּלִשׁוֹנָם, וְלֹא יִנָּקְשׁוּ בְּשִׁנּוֹנָם, וְלֹא יִבְּשׁוּ  
 בְּמִשְׁעָנָם, וְלֹא יִכְלְמוּ בָּם שְׁאוֹנָם, וְאַל יֹאמֶר פִּיהֶם דָּבָר  
 שְׁלֹא כִרְצוֹנְךָ. כִּי תַחֲנוּןֶיךָ, יְיָ אֱלֹהֵינוּ, הִקְמָה תַּחֲנוּנִים, וּמִרְחֲמֶיךָ  
 הִקְמָה מִרְחָמִים. כָּמוֹ שִׁידַעְנוּ, יְיָ אֱלֹהֵינוּ, אֵת אֲשֶׁר תַּחֲנוּ יוֹחֵן,  
 וְאַתָּה אֲשֶׁר תִּרְחַם יִרְחָם, כַּכְּתוּב בְּתוֹרָתְךָ: וְחִנֵּיתִי אֵת אֲשֶׁר  
 אֶחָן וְרַחֲמֵתִי אֵת אֲשֶׁר אֶרְחַם. וְנֹאמֶר: אֵל יִבְּשׁוּ בִי קִנְיָה,  
 אֲדֹנֵי אֱלֹהִים צָבָאוֹת; אֵל יִכְלְמוּ בִי מִבְּקִשְׁיָה, אֱלֹהֵי יִשְׂרָאֵל.  
 אוֹחִילָה לָאֵל, אֲחִלָּה פָּנָיו, אֲשַׁאלָה מִמֶּנּוּ מַעֲנֶה לְשׁוֹן.  
 אֲשֶׁר בִּקְהַל עָם אֲשִׁירָה עֹז, אֲבִיעָה רִנּוֹת בְּעַד מִפְעָלָיו.  
 לְאָדָם מַעֲרָבִי לֵב, וּמִי מַעֲנֶה לְשׁוֹן. יְיָ שְׁפָתַי תִּפְתָּח, וּפִי  
 יִגִּיד תְּהִלָּתְךָ. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהִיָּיוֹן לְבִי לְפָנֶיךָ, יְיָ,  
 צוּרֵי וְנוֹאֲלֵי.

The first prayer is the congregation's invocation on behalf of the *hazzan*, the second, אוֹחִילָה לָאֵל, is the *hazzan*'s plea for divine guidance in the per-

Our God and God of our fathers, inspire the lips of those who have been charged by the House of Israel to offer their fervent prayers before Thee. Teach them what to say, instruct them what to speak, grant them what they ask, let them know how they may truly glorify Thee. They walk in Thy light; they bend the knee to Thee and invoke blessings upon Thy people. O may they all be blessed with Thy favor.

They lead the people to Thy presence, they stand amidst the people before Thee. The eyes of the people are upon them, and they look to Thee. They approach the Holy Ark in awe, imploring an end to sternness and anger. The people surround them. Mayest Thou grant them Thy heavenly compassion.

They turn their eyes and they pour out their hearts to Thee. Heed them, Lord. Let them not stumble in their words, that those who lean on them shall not be put to shame. Guard their lips from uttering any words not in accordance with Thy will. For to whom Thou choosest to be gracious, Thou art gracious, and to whom Thou choosest to be merciful, Thou art merciful. As it is written: I will be gracious to whom I will choose to be gracious, and I will be merciful to whom I will choose to be merciful. And it is further written: Those who place their trust in Me will not suffer shame, says the Lord God of hosts. Let not those who plead before Thee be turned away unanswered, O God of Israel.

#### OHILA LAEL

I will plead before the Lord, I will implore Him, I will plead for the gift of utterance, that I may be enabled to sing of His might before the congregation of His people, that I may be enabled to sing to the glory of His work. Man organizes his thoughts, but the utterance of the lips is of God. O Lord, open Thou my lips and I will declare Thy greatness. May the words of my mouth and the meditations of my heart be acceptable to Thee, my Rock and my Redeemer.

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formance of his sacred mission, to voice his people's yearnings before the throne of God's mercy.

## THE SOVEREIGNTY OF GOD

### *Responsive Reading:*

O Lord our God, on this Day of Atonement we acclaim Thee as Creator of all things, as King of the universe.

Thy hand did fashion the world, and all its fullness, and by Thy hand is every creature directed to the fulfillment of its destiny.

The heavens with the numberless stars and planets proclaim Thy majesty.

The earth with its wondrous power to nourish and sustain life bears witness to Thy providence.

All Thy creatures, the great and the small alike, tell of Thy power, Thy wisdom and Thy goodness.

But the greatest bounty Thou didst confer upon man.

For Thou didst form him in Thine image and Thou didst give him the freedom to choose between right and wrong.

Thou didst bestow upon him the gift of reason which enables him to probe Thy ways, and by his knowledge to build a world of his own choosing.

In the visions of Thine inspired seers Thou hast revealed to us the way of goodness and truth, righteousness and peace.

And when we stray from Thy path, Thou bringest us to judgment.

In the whispered voice of our conscience, Thou tellest us to take heed and to retrace our steps.

Help us, O Lord, to hold firm the vision of Thy sovereignty.

When we know that Thou art King, we may look confidently to the future.

Evil may not abide with Thee. It will be vanquished as men grow in understanding and learn to do Thy will with fullness of heart.

Then will harmony reign on earth, as it reigns in the heavens.

Then will be established unto us the promise of Thy Torah: And God shall be acknowledged as King over all the earth, the Lord shall be One and His name One.

## THE MIND IS BUT A TINY FLAME

The mind is but a tiny flame  
To lift the dark that veils God's name,  
No man can fully know the King,  
And none His praises fitly sing.

Before there was the vaulted sky,  
Before were wrought the mountains high,  
His light upon the chaos shone  
And formed the world to be His throne.

Can heart discern, can eye behold  
The mysteries of God untold?  
Whom did He to counsel call  
When His word created all?

Our world is but a grain of sand  
Within the hollow of His hand,  
His grandeur is beyond our reach,  
And mutes the efforts of our speech.

A mortal's word cannot define  
Nor lips set forth the ways divine,  
His works are all that mortals see,  
The tokens of His sovereignty.

Our wisdom is to know our place  
Within the workings of His grace,  
To stand before His works in awe,  
To glimpse the wonders of His Law.

To be the bearers of His light  
For all who are astray in night,  
To build His kingdom here on earth,  
Within the world He called to birth.



## MEDITATION BEFORE THE AVODAH

What distinguishes the Days of Awe from all other festivals is that here and only here does the Jew kneel. Here he does what he refused to do before the prince of Persia, what no power on earth can compel him to do, and what he need not do before God on any other day of the year, or in any other situation he may face during his lifetime. And he does not kneel to confess a fault or to pray for forgiveness of sins, acts to which this festival is primarily dedicated. He kneels only in beholding the immediate nearness of God, hence on an occasion which transcends the earthly needs of today.

The Day of Atonement, which climaxes the ten-day period of redemption, is quite properly called the Sabbath of Sabbaths. The congregation now rises to the feeling of God's nearness as it sees in memory the Temple service of old, and visualizes especially the moment when the priest, this once in all the year, pronounced the ineffable name of God that was expressed by a circumlocution on all other occasions, and the assembled people fell on their knees. And the congregation participates directly in the feeling of God's nearness when it says the prayer that is bound up with the promise of a future time, "when every knee shall bow before God, when the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon His Name, when He will turn unto Himself all the wicked of the earth, and all will accept the yoke of His kingdom." On the Days of Awe, this prayer mounts beyond the version of the Concluding Prayer of the everyday service. On these Days of Awe, the plea for bringing about such a future is already part of the central prayer, which—in solemn words—calls for the day when all creatures will prostrate themselves that "they may all form a single band to do God's will with a whole heart."

## LORD, I PRAY

Lord, I pray with hands uplifted  
And my tears flow fast,  
For my manifold transgressions  
And my sinful past.  
Heal mine inward wound and straighten  
All my ways at last.  
Merciful, O Father, be  
Even when Thou judgest me,  
Answer when I call on Thee,  
God of my salvation!  
Glad yet fearful, I am seeking  
Pardon, 'midst the throng  
Of Thy chosen congregation  
With sweet sound of song,  
Hymns and praise and patient striving  
To amend the wrong.  
Lord, Thy might I will proclaim,  
And exalt Thy glorious Name,  
For Thee, my love burns like a flame  
Thou Art my salvation!  
Thou wilt save me, Thou wilt guard me,  
Mine exalted King.  
Have regard for my entreaty  
And good tidings bring.  
Unto us Thy needy people  
Let Thine answer ring:  
Fear thou not, I thee behold,  
Thee to strengthen and enfold.  
I, thy right hand will uphold,  
I am Thy salvation!

THE AVODAH

אָמִין כָּח כְּבִיר וְרַב אֲנִים, אֲשֶׁר מִי יַעֲשֶׂה כְּמַעַשׂ  
גְּבוּרֹתָיִךְ, אָמִין עֲלִיּוֹת קָרִיתָ עַל קָרִים, אַף יִסְדָּתָ תִּבְלֵ  
עַל בְּלִימָה.

בְּהִיּוֹת עוֹלָם חֲשָׁד וְצִלְמוֹנֹת וְעִיפָה, בְּמַעֲטָה לְבוּשָׁךְ אֹר  
בְּקָר הַנֶּהֱתָ, בֵּין זְרוֹנִים תִּצָּת בְּקֶרֶח הַנוֹרָא, בְּצוֹל הַתְּנוּיָתָם  
לְבַל יִכְסֹון חֶלְדֵּךְ.

נָלִיתָ פָּנֶי נָשִׁי וְהִנִּיצָה תְּנוּבָה, בֵּן מִקְדָּם טַעַתָּ לְשַׁעֲשׁוּעַ  
מֵאֲמִירָה, גָּדַל מְאֻרֹּת תִּתֶּה בְּרָקִיעַ עֲזָה, גַּם צָבָא מְזֻרֹת  
עִמָּם צִוִּיתָ.

דִּי שְׁחִים וְדָאִים מִשְׁעַל צָרָתָ, דְּמִיּוֹן בְּרִית לְכֶרֶת יוֹשְׁבֵי  
גְּנִים, דְּבוּקָת רִגְבִים הוֹצִיאָה רוֹמְשִׁים וְשׁוֹאֲפִים, דֶּר קֶנֶה  
וּבְצָה לְאַרְוֶחַת קְרוּאִיָּךְ.

הַכֶּנֶת טִבַּח וּמִסָּד וְסוּעַד אֵין, הַקֶּרְצָת גִּלָּם מִחֲמֹר בְּתַבְנִית  
חֲתָמָה, הַפְּחָת בְּחֶלְדֹו טֶהַר נָשָׁם מִזְבוֹלָךְ, הִרְדָּם וּמִצְלָעוֹ  
עֶזֶר לוֹ יַעֲדָתָ.

וְצִוִּיתוֹ בְּלִי לַעֲוֹת מִעַץ הַדַּעַת, וְהִפֵּר צוּרֵי כִפְתִּי בְּהַשְׁאֵת  
זוּחַל, וְעָנַשׁ בְּזַעַת אַף לְטֶרוֹף חֶקֶל, וְאַנְלָת בְּצִירִים וְעָרוֹם  
עָפָר לְחֶמֶן.

זְרוּי רַבְעוֹ הַקִּפִּית בְּבִטָּן חוֹמָדָת, זֶרְעָה וְהוֹלִידָה אֶכְר  
וְרוּעָה צֹאן, גִּבַּת וְשִׁי הַגִּישׁוֹ לְמוֹלָדֶךְ יָחַד, זַעֲמָתָ בָּרַב וְשַׁעַתָּ  
תְּשׁוּרַת צָעִיר.

## THE AVODAH

Abounding in might is our God; His powers are beyond compare.

In the limitless expanse of the heavens, He established the chambers of His universe, and amidst void and nothingness He launched the world firmly on its course.

When darkness and thick mists enveloped the world, He caused the light of morning to break through the darkness, and He spread forth the firmament to divide the waters. He gathered the nethermost waters into the great abyss so that they shall not cover the earth. Then the face of the earth emerged, covered with the green of vegetation in bloom.

The world abounds with God's creatures. Myriads of stars and planets move in majesty across the heavens; winged fowl roam the air, soaring toward the sky; multitudes of fish inhabit the depths of the sea. A variety of living creatures fill the earth because of His command. But the greatest of His creatures is man, fashioned to be sovereign over the earth, to inhabit it and to rule over it.

Man was created from the dust of the earth, but he was also endowed with an immortal soul; he was formed in God's own image. He and his helpmate, who was formed out of his own flesh, were summoned to a noble destiny, to dwell in God's presence, in the Garden of Delight. But they had only commenced their career on earth; they were not yet ready for their august calling. Long was to be their road of suffering and learning, to overcome the marks of their immaturity. They sinned in the Garden which was to be the home of their delight, and they were exiled. They fell, but only to rise again, learning to walk with firmer steps in God's presence.

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There are various poetic versions of the *Avodah*. The *אמץ כח* which was adopted in the Ashkenazic rite is a creation of Meshullam ben Kalonymos, of the tenth century. It is built in even meter, each stanza consisting of two lines, both beginning with a consecutive letter of the Hebrew alphabet. After completing the alphabet, the author added an acrostic of his own name, *משולם בירבי קלונמוס*. Our translation is interpretive, and it adds an explanation of the various rites, while the poem itself is content with merely describing those rites.



חַמֵּל רַחֲמָיו שְׁחַת וְעַרַף אָח, חָלָה פְּנִיָּה וְשָׁמַת לוֹ אוֹת,  
חָלוּ שְׁלִישִׁים קָרָא בְּשִׁמְךָ לְסִמָּל, חֵיל נוֹזְלִים קָרָאתָ וּשְׁטָפֹם  
וְאַבְדּוּ.

טָעוּ גָאִים וּפְצוּ סוּר לְגִנְדָּךְ, טָרְפוּ בָחֵם הוֹמִים וְזָרְבוּ  
נִצְמָתוֹ, טָעוּן גִּפְר נֹשֵׁעַ בְּסִנְרֶת בְּעֶדוֹ, טְפוּלָיו הִפְרִיתָ וּמָלְאוּ  
פְּנֵי צִיָּה.

יַעֲצוּ גֵאֲחָדִים לָרוּם עַד לַשֶּׁחַק, יִקְשׁוּ גִפְצוּ בָרוּחַ סוּעָה  
וְסָעַר, יִדִּיר אֶתוֹ עֶבֶר יִדְעֶךָ בְּעוֹלָם, יָחוּם זְקוּנָיו הֵעֲלָה  
לָךְ לְבָלִיל.

בָּשָׂה תָמִים בְּחַר אִישׁ תָּם, בְּחָשֶׁק יְשִׁיבַת אֲהֲלִים וְנִמְשָׁךְ  
אֲחֶרֶךְ, בָּשָׂר חֲנִיטִי יָךְ הוֹצֵאתָ מִחֲלָצִיו, בָּלוּ זָרַע אֲמַת  
וְאִין דָּפִי.

לְשִׁרְתָּךְ אוֹיֶיךָ לֹוי אִישׁ חֲסִידָךְ, לְהַבְדִּיל מִנֹּזְעוּ מִקִּדְשׁ  
קִדְשׁ קִדְשִׁים, לְקַשׁוֹר נִזֹּר קִדְשׁ וְלַעֲשׂוֹת אוֹרִים, לְיֹשֵׁב  
בְּכַבּוּדָה פְּנִימָה יָמִים שְׁבָעָה.

מִחֲזִיקֵי אֲמָנָה שְׁבוּעַ קִדְשׁ לַעֲשׂוֹר, מִפְּרִישִׁים בְּהֵן הָרֹאשׁ  
בְּדַת הַמִּלֵּאִים, מִזִּים עָלָיו מִי חֲטָאת לְטַהֲרֹה, זֹרֶק מִקְטִיר  
וּמִיטִיב לְהַתְרַגֵּל בַּעֲבוּדָה.

נִלְוִים אֵלָיו גְּבוּנִים יְשִׁישֵׁי שְׁעָר, נוֹאֲמִים לוֹ קָרָא נָא בְּפִיָּךְ,  
גִּנְהַת תְּשִׁיעִי יַעֲמִידוּהוּ בְּשַׁעַר קָדִים, נוֹי זְבַחֵי יוֹם לְפָנָיו יַעֲבִירוּ.  
סִמָּךְ בִּיאַת שְׁמֶשׁ צִידוֹ יִמְעִיטוּ, סֵאב לָבֵן פֶּן בִּרְדָם יִקְרָהוּ,  
סִבִּי שְׁבִטוֹ לְלִמֹר חֲפֵן יוֹלִיקוּהוּ, סִמִּים לְתַמָּר בְּפָנִים אוֹתוֹ

The sins of the human race are illustrated in the Torah's portrayal of man's anguished beginnings on earth. Cain killed his brother Abel and he was forever to bear the mark of guilt on his forehead; a wicked generation met its doom in the surging waters of the flood, while only the faithful Noah survived; another generation, spurred on by pride, sought to build a tower to reach into the very heavens, hoping to make themselves gods, and this was their undoing.

God chose the house of Israel to train the human race in His service. Abraham was summoned to lead the world in the knowledge of God, and he transmitted this charge to his children after him. Isaac and Jacob, and then the whole people of Israel, were to be the ministers of the God of Abraham. A branch of the children of Abraham, the tribe of Levi, was chosen as priests and Levites, who were to tend the divine light within Israel. This light was to shine for the whole world; it was to banish the darkness among God's children everywhere. The Temple in Jerusalem was the place from which this ministry was to emanate.

The shadow of sin lurks upon all the work of man's hands. Even a holy Temple, even a holy people, is subject to corruption and therefore in need of continued renewal and purification.

The Temple was to direct all men toward God, but is not the Temple itself a house fashioned by human hands, and is it not prone to be contaminated by the human failings of its ministers? The priests are but mortals and therefore subject to sin, like other men. The children of Israel were to be a holy nation, but are they not subject to error, and are they not prone to be diverted from their mission? Therefore, there was ordained a special service of penitence on the Day of Atonement, in which the ministers of God, led by the High Priest, were to seek purification.

The High Priest prepared himself for his sacred task during a full week of consecration. Each day he practiced the rites so that he would be fully familiar with the sacred service. Waters of purification were sprinkled upon him as a token of cleansing from his own defilement.

יִשְׁבִּיעוּ, סָמַר בְּשָׂרוֹ וְהִדְמִיעַ בִּי נַחֲשָׁד, סָרוּ גַם הֵם וּבָכָה  
הַגִּירָה, שִׁיחַ מִדְּרָשׁ בָּפָה וּבִכְתָּב הַגִּירָה, סִבִּיבֵי יִשְׁנֵנו לְעוֹרָרוֹ  
עַד חֲצוֹת.

עָלְצוּ תָרוֹם דָּשָׁן בְּפִיס רֵאשׁוֹן, עוֹד יִפִּיסוּ לְדָשׁוֹן פְּנִימִי  
וּמְנוּחָה, עָקֵב קִטְרֶת פִּיס חֲדָשִׁים יִשְׁלָשׁוּ, עֲרוֹךְ נִתְחִים יָחַד  
פִּיס הָרְבִיעִי, עָלָה בָּרַק הַשְּׁחָר כָּנָם הַצּוֹפָה, עָלְיו פֶּרֶשׁוֹ  
מִסֵּד בּוֹץ לְהִצָּנֵעַ, עָרָה סוּתוֹ טָבֵל וְעַט זֹהָבִים, עָמַד וּקְדָשׁ  
וּקְרָץ תְּמִיד הַשְּׁחָר.

פֶּקֶד לְמֶרְקוֹ וְהוּא קָבֵל וְזָרַק, פֶּרֶשׁ הַקִּטִּיר וְהֵיטִיב  
הַקָּרִיב וְנִסֵּד, פָּעֲלַת כָּלִיל הַשְּׁלִים וְעַשׂ בַּסֵּדֶר, פֶּרֶשׁוֹ סִדִּין  
לָבֵן עוֹד בְּכִרְאשׁוֹנָה, פֶּרֶוּה בִּקְדָשׁ שָׁם קִדָּשׁ וּפִשְׁט, פָּסַע  
וְטָבֵל לְבָנִים עָט וּקְדָשׁ, פְּלוֹסִים עָרְכָם מָנִים שְׁמוֹנָה עָשָׂר,  
פְּאוּרִים לְשֶׁרֶת בָּם לְמִלְכָּה הַכְּבוֹד, פָּרוּ מִצֵּב בֵּין אוֹלָם  
לְמִזְבֵּחַ, פָּנָיו יָמָה וְרֵאשׁוֹ נִגְבָּה מִעֲקָם, פָּנָשׁ וְסִמְךָ יָדָיו עַל  
רֵאשׁוֹ, פִּשְׁעֵיו הוֹדָה וּבָחֲבוֹ לֹא טָמָן.

THE FIRST CONFESSION OF THE HIGH PRIEST

וּבִכְד הָיָה אוֹמֵר: אֲנִי הַשֵּׁם, חֲטָאתִי, עֲוִיתִי, פִּשְׁעֵתִי לְפָנֶיךָ  
אֲנִי וּבֵיתִי. אֲנִי בָשָׂם, כִּפֹּר נָא לַחֲטָאִים, וְלַעֲוֹנוֹת וּלְפִשְׁעִים,  
שְׁחֲטָאתִי וְשַׁעֲוִיתִי, וְשִׁפְשַׁעֲתִי לְפָנֶיךָ אֲנִי וּבֵיתִי, בְּכַתוֹב  
בְּתוֹרַת מֹשֶׁה עֲבֹדֶךָ מִפִּי כְבוֹדֶךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם  
לְטַהֵר אֶתְכֶם, מִכָּל חֲטָאתֵיכֶם לִפְנֵי יי—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בַּעֲזָרָה, בְּשִׁהְיוֹ שׁוֹמְעִים אֶת  
הַשֵּׁם הַנִּכְבֵּד וְהַנּוֹרָא, מִפֶּרֶשׁ יוֹצֵא מִפִּי כַחַן גָּדוֹל בִּקְדֻשָּׁה  
וּבְטָהֳרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם,  
וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.



A delegation of sages gathered round him and asked him to read aloud the portions of the law prescribing the rites of atonement. At the dawn of the day preceding Yom Kippur he was escorted to the eastern gate. The offerings to be brought on that sacred day were then shown him. The elders instructed him in his duties and impressed upon him the sacredness of his trust; they charged him with a solemn oath not to deviate from the instructions they had imparted to him. He was moved to trembling and he shed tears as these admonitions were addressed to him. They were also moved to weeping. In thoughtful conversation and in the reading and exposition of Scripture they kept him awake until midnight.

When the watchmen proclaimed the dawn of the Day of Atonement, the High Priest purified himself in water, and dressed himself in his golden garments. In these, he performed the initial part of the service.

Then he removed the garments of gold, for now he was to stand before God in the role of a penitent, and he dressed himself in the garments of white linen, which represented humility and purity. Facing west, he laid his hands on the bullock which was his own sin-offering, and he began the confession of his own sins.

#### THE FIRST CONFESSION OF THE HIGH PRIEST

And thus did he pray: O God, I, who am to lead Thy people, have sinned. I have committed iniquity, I have transgressed against Thee. I and my household have not always been faithful to Thy word. O do Thou grant forgiveness unto me and my household, as Thou didst promise Thy servant Moses: "For on this day shall atonement be made for you, to cleanse you, of all your sins before the Lord."

And when the priests and the people who stood in the Temple court heard the High Priest pronounce the great and awesome name of the infinite God, in holiness and in purity, they knelt and prostrated themselves, and fell on their faces, and they proclaimed: Praised be the glorious name of God to all eternity.



ואף הוא היה מתבונן לגמור את השם בנגד המברכים  
ואומר להם: התהירו. ואתה בטובך מעורר רחמיה וסולת  
לאיש חסידך.

צַעַד לַיֵּלֶךְ לוֹ לְמַזְרַח עֶזְרָה, צָמַד שְׁעִירִים שָׁם מֵהוֹן עֲדָה,  
צְמוּדִים אֲחִיּוֹם שְׁוִים בְּתָאֵר וּבְקוֹמָה, צָנִים לְכַפֵּר עוֹן בַּת  
הַשׁוֹבְבָה, צְהוּב חֲלָשִׁים טָרַף וְהַעֲלָה מִקְלָפִי, צָנַח וְהִגְרִיל  
לָשֵׁם נְבוֹהָ וְלִצְוֹק, צָעַק בְּקוֹל רָם לַיִי חֲטָאת, צוֹתְתִי עָנִי  
לוֹ וּבִרְכוּ אֶת הַשֵּׁם, צָבַע זְהוּרִית קָשָׁר בְּרֹאשׁ הַמִּשְׁתַּלָּחַת,  
צִיָּנָתוֹ אֲמֵן נֶגֶד בֵּית שְׁלֹמֹה, צָלַח וּבָא אֶצֶל פָּרוֹ שְׁנִית, צִחְנָתוֹ  
וְשִׁלְמָתוֹ פָּנֵי צוּר הַתְּנֻדָּה.

THE SECOND CONFESSION OF THE HIGH PRIEST

בְּכַד הָיָה אוֹמֵר: אֲנִי הַשֵּׁם, חֲטָאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ  
אֲנִי וּבֵיתִי וּבְנֵי אֶהֱרֹן עִם קְדוֹשְׁךָ. אֲנִי בַשֵּׁם, בִּפְרָא נָא לְחֲטָאִים  
וְלַעֲוֹנוֹת וְלַפְשָׁעִים, שְׁחָטָאתִי וְשַׁעֲוִיתִי, וְשִׁפְשַׁעְתִּי לְפָנֶיךָ  
אֲנִי וּבֵיתִי וּבְנֵי אֶהֱרֹן עִם קְדוֹשְׁךָ, בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ  
מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם,  
מִכָּל חֲטָאתֵיכֶם לִפְנֵי יי—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה, בְּשִׁהְיוֹ שׁוֹמְעִים אֶת  
הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפְּרָשׁ יוֹצֵא מִפִּי כְהֵן גְּדוֹל בְּקִרְשָׁה  
וּבִטְהָרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם,  
וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

*Azazel* is defined in the Talmud (*Yoma* 67b) as a rough and rocky mountain in the desert, from which the animal was hurled.

And the High Priest in awe prolonged the utterance of the divine name until the worshipers had completed their response. Then he turned to them and added: "You shall be purified." And Thou didst forgive Thy faithful High Priest.

He then proceeded to the eastern court, where two goats alike in form and size stood ready for the sin-offering of the whole community of Israel. By the drawing of lots he assigned one as an offering to the Lord, and the other to be banished into the wilderness, to a place called Azazel, as a token of the renunciation of sin. As he drew the lot selecting the offering for the Lord, he cried out: "A sin-offering to the Lord!" And those who heard him responded by praising the divine name. He tied a crimson thread on the head of the goat selected for banishment and placed it in the direction to which it was to be sent away; and he returned to the bullock which was his own sin-offering.

#### THE SECOND CONFESSION OF THE HIGH PRIEST

Then he confessed his own sins a second time, as he now included the sins of the entire tribe of his fellow priests.

And thus did he pray: O God, I have sinned; I have committed iniquity. Not only I and my household, but the entire family of the sons of Aaron, the entire community of priests who are pledged to Thy service—all of us have sinned. We have committed iniquity, we have transgressed against Thee. We have not always been faithful to Thy word. O do Thou grant forgiveness to me and my household, and to the entire community of priests, as Thou didst promise Thy servant Moses: "For on this day shall atonement be made for you, to cleanse you, of all your sins before the Lord."

And when the priests and the people who stood in the Temple court heard the High Priest pronounce the great and awesome name of the infinite God, in holiness and purity, they knelt and prostrated themselves, and fell on their faces, as they proclaimed: Praised be the glorious name of God to all eternity.

ואף הוא היה מתכוון לנמור את השם בנגד המברכים  
ואומר להם: תתקונו. ואתה בטובך מעורר רחמים וסליח  
לשבת משרתיך.

קח מאכלת חדה ושחטו בסדר, קבל דם במזרק ונתנו  
למזרס, קרישתו ימס עד עת הזיה, קפוי פן יהי ותעדר  
סליחה, קוח לוחשות חת במחתת פרוגים, קלה וגלד רך  
וארוכת יד, קדר לתוכה שלשת קבין גתלים, קרבו לו בזה  
וגדושת דקה, קלט וקפן והריק לתוך בזה, קפיץ מחתה  
בימין ובזה בשמאל, קיש צעדיו לפרכות וקרב לבדים,  
קטרת שם בינימו ועשן ויצא.

רובה מזרס מנו נטל דם, רצף ונכנס וקם בין שרים,  
רצוי הזיות טבל והצלף במנין, רום מעלה אחת ומטה שבע.  
וכך היה מונה: אחת, אחת ואחת, אחת ושתיים, אחת  
ושלש, אחת וארבע, אחת וחמש, אחת ושש, אחת ושבע.  
רץ והניחו בכין ושחט שעיר, רצה וקבל דמו באגן קדש,  
רגל ועמד מקום ועוד ארון, רצה הזיות במעשה דם פר.  
וכך היה מונה: אחת, אחת ואחת, אחת ושתיים, אחת  
ושלש, אחת וארבע, אחת וחמש, אחת ושש, אחת ושבע.  
רהט והניחו ודם פר נטל, רגליו הריץ וצג חוץ לבדלת,  
רקמי פרכת זו במשפט בפרת, רגש ושנה והזה מדם שעיר.  
שב ובצלם וחטא מזבח סגור, שבע על טהרו ובקרנו  
ארבע, שקד ובא אצל שעיר החי, שגיון עם וזרנו יודה לאל.



And the High Priest in awe prolonged the utterance of the divine name until the worshipers had completed their response. Then he turned to them and said: "You shall be purified." And Thou didst forgive Thy faithful priests.

The he sacrificed the bullock as ordained, and he sprinkled of its blood toward the altar, according to the prescribed order, once above and seven times below. The blood carries the essence of life, thus serving as a token of man's surrender to God. And thus did the High Priest count:

One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

*Aḥas; aḥas veaḥas; aḥas ushetayim; aḥas vesholosh; aḥas vearba; aḥas vehomesh; aḥas veshesh; aḥas vosheva.*

The he sacrificed the goat chosen be lot as the people's sin-offering to the Lord. He placed himself before the Ark, where he repeated the rites of sprinkling the blood. And thus did he count a second time:

One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

*Aḥas; aḥas veaḥas; aḥas ushetayim; aḥas vesholosh; aḥas vearba; aḥas vehomesh; aḥas veshesh; aḥas vosheva.*

Then he came to the goat which had been chosen by lot to symbolize the renunciation of sin. He laid his hands upon the goat and turned to God in prayer.

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Judaism objected to the pronunciation of God's proper name, יְהוָה, as a mark of awe and respect. Whenever the name יְהוָה appears in a text, it is read אֲדֹנָי which means Lord. There was a reticence even in writing God's name, and whenever a Biblical text is quoted in the liturgy "is the written substitute יְהוָה. On the Day of Atonement the High Priest pronounced God's name in the course of his confession as he quoted from Scripture: "Of all your sins before the Lord (יְהוָה) you shall be purified." But he could not at once recite "you shall be purified" because the people broke in with their response. When the people had finished the response, the High Priest concluded with "you shall be purified."



ובך הָיָה אוֹמֵר: אֲנִי הָשֵׁם, חָטָאִי, עָוֹן, פָּשַׁעְנוּ לְפָנֶיךָ עֲמָךְ  
בֵּית יִשְׂרָאֵל. אֲנִי בָשָׂם, בְּכַפֵּר נָא לַחֲטָאִים, וְלַעֲוֹנוֹת  
וְלַפְשָׁעִים, שְׁחַטָּאֵי וְשַׁעֲוֵי, וְשִׁפְשָׁעֵנוּ לְפָנֶיךָ עֲמָךְ בֵּית יִשְׂרָאֵל,  
בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבֹדֶךָ מִפִּי כְבוֹדֶךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר  
עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֹזְרָה, בְּשִׁהְיוּ שׁוֹמְעִים אֶת  
הָשֵׁם הַנִּכְבֵּד וְהַנּוֹרָא, מִפֶּרֶשׁ יוֹצֵא מִפִּי כְהֵן גָּדוֹל בְּקִדְשָׁה  
וּבְטַהֲרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם,  
וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֵף הוּא הָיָה מִתְבָּנֵן לְגִמּוֹר אֶת הָשֵׁם בִּנְגֵד הַמְּבָרְכִים  
וְאוֹמֵר לָהֶם: תִּטְהָרוּ. וְאַתָּה בְּטוֹבָךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ  
לַעֲבַת יִשְׂרָאֵל.

שִׁנּוּ בֵּיד אִישׁ עֵתִי לְמִדְבָּר עָז, שִׁמּוֹץ בְּחִמִּי זֶה שְׂאֵת לְגֹזְרָה,  
שֶׁן סִלַּע הִדְפּוֹ וְגִלְגָּל וְיָרֵד, שִׁבְרוּ עֲצָמָיו בְּנִפְץ בָּלִי יוֹצֵר,  
שְׁחוּזָה אֲחִזָּה פֶּר וְשַׁעִיר קָרַע, שִׁלַּף אֲמוּרִים וְגִוִּיּוֹת קָלַע לְשָׂרָף,  
שָׂאֵג סִדְרֵי יוֹם קִדְשׁ וּפִשְׁטָם, שִׁלַּשׁ וְטָבֵל פָּזִים עָט וּקִדְשׁ.  
תִּבְרָף וְעַשׂ אֵילֹו וְאֵיל עָם, תִּרְבַּח חַטָּאת וּמוֹסָפִין הַקָּרִיב  
בַּחֵק, תִּרְ וּקִדְשׁ פִּשְׁטָם טָבֵל וּקִדְשׁ, תִּכְרִיךְ בָּדִים עָט וְנִכְנָס  
לְדִבִּיר, תִּכְוֶנֶת בָּלִי קִטְרֶת הוֹצִיא וּקִדְשׁ, תִּלְבַּשֵׁת מִדִּיו  
הַפְּשִׁיט וְנָנֹז נֶצֶחַ, תִּרְגַּל וְטָבֵל חֲרוּצִים עָט וּקִדְשׁ, תִּמִּיד

The name יהוה has generally been interpreted as a contraction of היה, "He was;" הוה, "He is;" and יהיה, "He will be." The name יהוה, in other words,

## THE THIRD CONFESSION OF THE HIGH PRIEST

He offered the third confession, this time speaking on behalf of all Israel.

And thus did he pray: O God, Thou didst summon Israel to be a kingdom of priests and a holy nation. But Thy people, the house of Israel, have sinned, they have committed iniquity, they have transgressed against Thee, they have not always been faithful to Thy word. Forgive them, O Lord, as Thou didst promise Thy servant Moses: "For on this day shall atonement be made for you, to cleanse you, of all your sins before the Lord."

And when the priests and the people who stood in the Temple court heard the High Priest pronounce the great and awesome name of the infinite God, in holiness and in purity, they knelt and prostrated themselves, and fell on their faces, as they proclaimed: Praised be the glorious name of God to all eternity.

And the High Priest in awe prolonged the utterance of the divine name until the worshipers had completed their response. Then he turned to them and said: "You shall be purified." And Thou didst forgive the people of Israel.

The goat was then sent away to Azazel, in the desert, and the High Priest continued with the remaining details of the service.

The rite of sending away the animal after the sins had been symbolically transferred upon it was a dramatic summons to the people to banish their own sins through the way of penitence and moral regeneration. It was also a token of assurance that, having renounced their wrong-doings through the rites of penance, the pollution of sin was now gone from them. They could now face the future free of guilt.

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proclaims God's eternal existence. But this was understood as signifying more than mere being; it signified an eternity of His providence, an eternity of pre-occupation with fostering life. The latter aspect of God's name is expressed in God's answer to Moses when he sought the meaning of the divine name so that he might be reassured in his mission to lead the Israelites to freedom. God's answer (*Exodus* 15:3) linked the divine name with the promise to vanquish tyranny and free the enslaved.

הסדיר ותמר וגרות העלה, תכל עבודות יד ורגל קדש,  
 תמים טבילות חמש וקדושים עשרה, תאר מנחתו בצאת  
 השמש בגבורה, תקף ודץ ועטה בגרי הונו, תמה תלונה ציר  
 נאמן לבית, תגל בהתבשר השלג אדם תולע, תעדה ישע  
 תעטה מעיל צדקה, תפיק צהלה תביע דיין וחרונה, תלולי  
 רום הרעיו ורזיף טלם, תלמי שדי רוו תת יבולם, תודה  
 נתנו אוספי זרע שלום, תהלה בשרו נושאי אלמות ברנו,  
 תחתיות ארץ צבי זמר שמעו, תנו צדקותיו חצץ הולכי  
 נתיבות, תקנת שולחיו אמון לא אכזב, תוחלתם בצנת שלג  
 ביום קציר.

מצואתם רחצו מטנף צחנתם זכו, שלמים תמימים בבר  
 בפיו זכוכו, להגיד כי מטהרם מקור מים חיים, מקנה  
 ישראל מנקם מים נאמנו. בטהר ובנקיון ינקו ויטהרו, יחדשו  
 בחדשי בקרים מבתם יצחצחו, רוממות אל יהנו בגרונם,  
 בלשונם רן בפיו שיר חדש, יגילו ברעד יעבדו ביראה,  
 קדוש ישראל מקדש קדושים, לשנו לרגן לתופף ולצלצל,  
 ולנצח בגנינות ולהנעים זמר, נחבקים בעז ימין רוממה,  
 יחד נתמכים במלאה צדק, משוכים לבא שעריו ברננה,  
 וששון ושמחה ישיגו נצח, ששים וגלים בשמו כל היום. חדים  
 בשמחה את פניו, זיו אורם בשחר יבקע, קולם ישאו וירנו  
 בגאון צור עולמים. אשרי העם שפכה לו, אשרי העם שיי  
 אלהיו.



After the High Priest had completed the service, his face shown with a sun-like radiance. A cleansed people conducted the faithful messenger to his home. They rejoiced that the stain of sin had been changed to the purity of innocence. A cry of triumph arose among them, a song of joy and gladness.

Serene and confident, they enjoyed the bounty of the heavens distilling and sending down dew, the furrows of the field overflowing with water, and the land yielding her increase. They that gathered the harvest of peace offered thanks; they that bore the sheaves sang melodies in praise of God.

The remotest parts of the land resounded with music proclaiming God's mercy. The messenger who led them in the rites of atonement had fulfilled their hopes; their hope had come as the cool breeze from a snow-clad mountain on the day of harvest. They felt washed from their uncleanness; they were cleared from the taint of their pollution. By their penitence the people had been restored to innocence and wholeness, proclaiming that their cleansing came from the Fountain of living waters, from whom Israel's deliverance wells up in never-failing bounty. They were made new again, as each morning is renewed in mercy:

They sang in adoration of the Holy One of Israel. Their voices resounded with acclaim for the Creator of the universe. How fortunate is a people thus blessed, how fortunate the people whose God is the Lord.

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Maimonides in his *Guide to the Perplexed*, III. 46, interprets the rites surrounding the goat sent to Azazel as a symbolic lesson in penitence: "There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being, to be laid on that of another being." But these ceremonies are of a symbolic character, and serve to impress men with a certain idea and to induce them to repent; as if to say, we have freed ourselves of our previous deeds, and have cast them behind our backs and removed them from us as far as possible.

The Mishnah, (*Yoma* 3:2), mentions that on leaving the Holy of Holies, the High Priest offered a short prayer, without giving the text of the prayer.



יוֹם טוֹב הָיָה עוֹשֶׂה כִּהְיוֹן גָּדוֹל לְכָל אוֹהֲבָיו, בְּשֹׁכְנֵי  
בְּשָׂלוֹם וְנִצָּא בְּשָׂלוֹם בְּלִי פָגַע. וּבֶכָד הָיְתָה תַּפְלָתוֹ שֶׁל כִּהְיוֹן  
גָּדוֹל בְּיוֹם הַכַּפּוּרִים, בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקֹּדֶשִׁים בְּשָׂלוֹם  
בְּלִי פָגַע:

THE PRAYER OF THE HIGH PRIEST

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהִי  
הַשָּׁנָה הַזֹּאת הַבָּאָה עָלֵינוּ, וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל, שָׁנָה  
אֶסֶם, שָׁנָה בְּרָכָה, שָׁנָה גְּזוּרֹת טוֹבוֹת מִלְפָּנֶיךָ, שָׁנָה דָּגוּן  
תִּירוֹשׁ וְיִצְהָר, שָׁנָה הִרְוָחָה וְהַצְלָחָה, שָׁנָה וְעוֹד בֵּית מִקְדָּשְׁךָ,  
שָׁנָה זוֹלָה, שָׁנָה חַיִּים טוֹבִים מִלְפָּנֶיךָ, שָׁנָה טְלוּלָה וְנִשְׁוּמָה אִם  
שְׁחוּנָה, שָׁנָה יִמְתִּיקוּ מְגִדִּים אֶת הַנּוֹבְתָם, שָׁנָה כַּפָּרָה עַל כָּל  
עֲוֹנוֹתֵינוּ, שָׁנָה לַחֲמִנּוּ וּמִימִינוּ תִּבְרָךְ, שָׁנָה מִשָּׂא וּמָתָן, שָׁנָה  
נָבֹא לְבֵית מִקְדָּשְׁךָ, שָׁנָה שְׂבַע, שָׁנָה עֲנֵג, שָׁנָה פְּרִי בִטְנֵנוּ  
וּפְרִי אֲדָמָתְנוּ תִּבְרָךְ, שָׁנָה צִאֲתָנוּ וּבֹאֲנוּ תִּבְרָךְ, שָׁנָה קִהְלָנוּ  
תוֹשִׁיעַ, שָׁנָה רַחֲמֶיךָ יִכְמְרוּ עָלֵינוּ, שָׁנָה שְׂלוֹם וְשִׁלּוֹה, שָׁנָה  
שֶׁתַּעֲלֵנוּ שְׂמֵחִים לְאַרְצֵנוּ, שָׁנָה אוֹצְרֶךָ הַטּוֹב תַּפְתַּח לָנוּ,  
שָׁנָה שְׂלֵא יִצְטָרְכוּ עַמְּךָ בֵּית יִשְׂרָאֵל זֶה לָזֶה וְלֹא לָעַם אֲחֵר  
בְּתַתֶּךָ בְּרָכָה בְּמַעֲשֶׂה יְדֵיהֶם.

וְעַל אֲנָשֵׁי הַשְּׂרוֹן הָיָה אוֹמֵר: יְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁלֹּא יַעֲשׂוּ בְּתֵיהֶם קִבְרֵיהֶם.

Versions of such a short prayer are quoted in the Talmud (*Yoma* 53b and *Yerushalmi Yoma* 3:2). The High Priest's prayer included in the Sephardic

The High Priest celebrated and rejoiced with his friends because he had entered the holy place in peace and had performed the service without mishap. And thus did he pray:

THE PRAYER OF THE HIGH PRIEST

O Lord our God and God of our fathers, may the new year be for us, and for the whole household of Israel

A year of plenty, a year of blessing,  
 A year of good decrees from Thee,  
 A year of corn, wine and oil,  
 A year of increase and prosperity,  
 A year of assembling in Thy sanctuary,  
 A year of abundance, a year of happiness,  
 A year of dew and rain and warmth,  
 A year in which fruit shall ripen in all its sweetness,  
 A year of forgiveness,  
 A year in which Thou wilt bless our bread and our water,  
 A year of commerce,  
 A year in which we may come to Thy Holy Temple,  
 A year of contentment,  
 A year of delight,  
 A year of blessing for the fruit of the womb and the earth,  
 A year in which Thou wilt bless our going and coming,  
 A year of wellbeing for our community,  
 A year of mercy,  
 A year of peace and tranquility,  
 A year of going up joyously to the Holy Land,  
 A year in which Thou wilt nourish us from Thy bounty,  
 A year of sustenance through the work of our hands.

And for the inhabitants of the valley of Sharon who were in peril of sudden storm and flood, he prayed: O Lord our God and God of our fathers, may their homes not become their graves.

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rite is close to the prayer quoted in the Talmud. The High Priest's prayer included in our Ashkenazic rite is clearly a later elaboration.

אָמַת, מִה נִהְדָּר הָיָה כִּהֵן גָּדוֹל בְּצִאֲתוֹ  
מִבֵּית קֹדֶשׁ הַקְדָּשִׁים בְּשָׁלוֹם בְּלִי פָנֵעַ.

מִרְאָה כִּהֵן.	בְּאַהֲלֵ תַנְמַתַּח בְּדָרִי מַעֲלָה
מִרְאָה כִּהֵן.	בְּבָרְקִים תִּיּוֹצְאִים מִזֵּיו חַיִּוֹת
מִרְאָה כִּהֵן.	בְּגִדְלֵ גִידִילִים בְּאַרְבַּע קַצּוֹת
מִרְאָה כִּהֵן.	בְּדַמּוֹת הַקֶּשֶׁת בְּתוֹךְ הָעֵנָן
מִרְאָה כִּהֵן.	בְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לַיְצוּרִים
מִרְאָה כִּהֵן.	בְּגִוֵּר הַנֶּתָּן בְּתוֹךְ גִּנַּת חֲמֹד
מִרְאָה כִּהֵן.	בְּזֹר הַנֶּתָּן עַל מִצַּח מֶלֶךְךָ
מִרְאָה כִּהֵן.	בְּחֶסֶד הַנֶּתָּן עַל פְּנֵי חֲתָן
מִרְאָה כִּהֵן.	בְּטֹהַר הַנֶּתָּן בְּצִנִּיף טְהוֹר
מִרְאָה כִּהֵן.	בְּיוֹשֵׁב בְּסִתֵּר לְחַלּוֹת פְּנֵי מֶלֶךְךָ
מִרְאָה כִּהֵן.	בְּכּוֹכַב הַנֶּהָה בְּגִבּוֹל מִזְרַח

כֹּל אֵלֶּה בְּהִיוֹת הַחֵיכָל עַל יְסוּדוֹתָיו, וּמִקְדָּשׁ הַקֹּדֶשׁ עַל  
מְבוֹנֹתָיו, וְכִהֵן גָּדוֹל עוֹמֵד וּמִשְׁרֵת, דּוֹרוֹ רָאוּ וְשָׁמְחוּ.

אֲשֶׁרִי עֵין רָאֲתָה כֹּל אֵלֶּה, הִלֵּא לְמִשְׁמַע אֲזֵן דָּאֲבָה נִפְשָׁנוּ.  
אֲשֶׁרִי עֵין רָאֲתָה אֶהְלֵנוּ, בְּשִׂמְחַת קִהְלָנוּ, הִלֵּא לְמִשְׁמַע אֲזֵן  
דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵין רָאֲתָה וַיִּלְנוּ, וַיִּצַּח קִהְלָנוּ, הִלֵּא לְמִשְׁמַע אֲזֵן  
דָּאֲבָה נִפְשָׁנוּ.

אֲשֶׁרִי עֵין רָאֲתָה תְּמִשּׁוּרֵרִים, וְכֹל מִיַּי שִׁירִים, הִלֵּא לְמִשְׁמַע  
אֲזֵן דָּאֲבָה נִפְשָׁנוּ.

How glorious was the countenance of the High Priest when he left the Holy of Holies in peace, having performed the service without mishap.

MAREH KOHEN

The countenance of the High Priest was like—

The brightness of the vaulted canopy of the sky,  
 The sparkling flashes from the heavenly hosts,  
 The purest blue on the fringes of the tallit,  
 The iridescence of the rainbow in storm clouds,  
 The radiance the Lord bestowed on His faithful,  
 The rose planted in a beautiful garden,  
 The diadem adorning the brow of a king,  
 The grace that shines on the face of a bridegroom,  
 The halo of purity on the headgear of the priest,  
 The face of Moses in communication with God,  
 The morning star shining in the east.

ASHRE AYIN

All this glory was ours when the Temple existed, when the Holy of Holies remained on its site and the High Priest performed the rites of his sacred ministry. His generation saw it all and rejoiced.

Fortunate the eye that saw all this. Its recollection saddens us.

Fortunate the eye that beheld our shrine, with its happy congregation. Its recollection saddens us.

Fortunate the eye that beheld our exultation, the jubilation of our assembly. Its recollection saddens us.

Fortunate the eye that beheld the chorus singing, to the tune of many instruments. Its recollection saddens us.

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*March Kohen* describes the radiant appearance of the High Priest after he had completed the Yom Kippur rites in the Temple. The second letter in each line follows the consecutive order of the alphabet from (א) to (ז).



אֲשֶׁרֵי עֵינַי רָאֵתָהּ זְבוּל הַמִּתְכֵּן, חַי בּוֹ שָׁכֵן, הֲלֹא לְמִשְׁמַע אֲזֹן  
דָּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵינַי רָאֵתָהּ שְׂמִיחַת בֵּית הַשּׁוֹאֲבָה, עִם שׁוֹאֲבַת רוּחַ  
הַקֹּדֶשׁ רוּחַ נְדִיבָה, הֲלֹא לְמִשְׁמַע אֲזֹן דָּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵינַי רָאֵתָהּ פְּרִישַׁת כֶּהֱן בְּרָשָׁם, צוּעַק אֲנֵי הַשֵּׁם, הֲלֹא  
לְמִשְׁמַע אֲזֹן דָּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵינַי רָאֵתָהּ קֹהֵל קְדוֹשִׁים, רוֹנְשִׁים בְּבֵית קֹדֶשׁ הַקֹּדְשִׁים,  
הֲלֹא לְמִשְׁמַע אֲזֹן דָּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵינַי רָאֵתָהּ שְׁנֵי הַמִּלָּכָן, מְשַׁעֵר הַקֶּרֶבֶן, הֲלֹא לְמִשְׁמַע  
אֲזֹן דָּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵינַי רָאֵתָהּ תְּמִידִים קְרָבִים, בִּשְׁעַר בַּת רַבִּים, הֲלֹא  
לְמִשְׁמַע אֲזֹן דָּאָבָה נִפְשָׁנוּ.

אֲבָל עֲוֹנוֹת אֲבוֹתֵינוּ הִחֲרִיבוּ נוֹחַ, וְחַטָּאתֵינוּ הֶאֱרִיכוּ קִצּוֹ.  
אֲבָל זְכָרוֹן דְּבָרִים תִּהְיֶה סְלִיחָתָנוּ, וְעֲנוּי נִפְשָׁנוּ תִּהְיֶה כְּפָרָתָנוּ.  
עַל כֵּן בְּרַחֲמֶיךָ הַרְבִּים נִתַּתְּ לָנוּ אֶת יוֹם הַכְּפָרִים הַזֶּה, וְאֶת  
יוֹם מַחִילַת הָעֲוֹן הַזֶּה, לְסְלִיחַת עֲוֹן וּלְכְּפָרַת פֶּשַׁע. יוֹם אָסוּר  
בְּאֲכִילָה, יוֹם אָסוּר בְּשִׁתִּיּוֹת, יוֹם אָסוּר בְּרִחִיצָה, יוֹם אָסוּר  
בְּסִיכָה, יוֹם אָסוּר בְּתַשְׁמִישׁ הַמָּטָה, יוֹם אָסוּר בְּנַעֲיִלַת  
הַסַּנְדֵּל, יוֹם שִׁמַּת אֲהָבָה וְרַעוּת, יוֹם עֲזִיבַת קִנְיָאָה וְתַתְרוּת,  
יוֹם שְׁתַּמְחֵל לְכָל עֲוֹנוֹתֵינוּ.

אבל follows the Mishnah Yoma 8:1 in listing the various pursuits prohibited on Yom Kippur. But the positive characterizations of the Day of

Fortunate the eye that beheld the site where the Eternal One revealed Himself. Its recollection saddens us.

Fortunate the eye that beheld the joyous rite of the water libation on the altar, the people inspired by the bounty of the holy spirit. Its recollection saddens us.

Fortunate the eye that beheld the High Priest prepare for rites of atonement, and confess his sins before God. Its recollection saddens us.

Fortunate the eye that beheld the assembly of consecrated people, worshiping in awe in the place of the Holy of Holies. Its recollection saddens us.

Fortunate the eye that beheld the red of sin turned to the white of innocence. Its recollection saddens us.

Fortunate the eye that beheld the daily offerings on the altar, the tokens of our gratitude for God's ever-renewed blessings. Its recollection saddens us.

The wrongdoings of our ancestors brought about the destruction of our Temple, and our own failings have lengthened the period of its desolation. May our remembrance of these events help bring us forgiveness, and may our self-affliction help us attain pardon. For in Thy abundant mercy didst Thou ordain for us this Day of Atonement, this day of pardon, as a day for forgiveness of iniquity, for the removal of transgression, a day of abstaining from eating and drinking and bodily comforts, a day to foster love and friendship, a day to renounce envy and strife, a day when Thou wilt absolve us of our wrongdoings.

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Atonement are not given in the Mishnah. The ethical and moral aspects of the Day of Atonement are always deemed an integral part of this day. The Haftarah read on Yom Kippur, for instance, derides the notion that penitence is attained through ritual alone. The Mishnah was here concerned with the itemizing of ritual law. The liturgist, however, presented a more balanced view.

## KI AL RAḤAMEḤA

בִּי עַל רַחֲמֶיךָ הַרְבִּים אָנוּ בְּטוֹתִים; וְעַל צְדָקוֹתֶיךָ אָנוּ  
 נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם, וְלִישׁוּעָתְךָ אָנוּ מִצְפִּים.  
 אַתָּה הוּא יְיָ מֶלֶךְ אוֹהֵב צְדָקוֹת מְקַדֵּם, מַעֲבִיר עֲוֹנוֹת עִמּוֹ  
 וּמִסִּיר חַטָּאת יִרְאִי, בּוֹרֵת בְּרִית לְרֹאשׁוֹנִים, וּמְקַיֵּם שְׁבוּעָה  
 לְאַחֲרֹנִים. אַתָּה הוּא שִׁירְדָתָּ בַּעֲנַן בְּבוֹדֶךָ עַל הַר סִינִי,  
 וְהִרְאִיתָ דְּרָכֵי טוֹבָה לְמֹשֶׁה עַבְדְּךָ, וְאַרְחֻת חֲסִידֶיךָ וְנָלִיתָ לוֹ.  
 וְהוֹדַעְתָּו כִּי אַתָּה אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חַסֵּד,  
 וּמְרַבֵּה לְהִיטִיב, וּמְנַהִיג אֶת כָּל הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים.  
 וְכֵן כָּתוּב: וַיֹּאמֶר, אֲנִי אֶעֱבִיר כָּל טוֹבִי עַל פָּנֶיךָ, וְקִרְאתִי  
 בְּשֵׁם יְיָ לְפָנֶיךָ, וְחַנַּנְתִּי אֶת אֲשֶׁר אַחֲוִי, וְרַחֲמַתִּי אֶת אֲשֶׁר אֲרַחֵם.

## ZEḤOR RAḤAMEḤA

זִכֹּר רַחֲמֶיךָ יְיָ וְחֲסִידֶיךָ, בִּי מַעֲלֹם הַמָּה. זָכְרָנוּ יְיָ בְּרִצּוֹן  
 עֲמֶךָ, פְּקָדָנוּ בִישׁוּעָתְךָ. זִכֹּר עֲדַתְךָ קִנִּית קָדֶם, גְּאֻלַּת שְׁבֹט  
 נַחֲלָתְךָ, הַר צִיּוֹן זֶה שְׁכֻנַּתְּ בּוֹ. זִכֹּר יְיָ חֶבֶת יְרוּשָׁלַיִם, אֲהַבַת  
 צִיּוֹן אֵל תִּשְׁכַּח לָנֶצֶחַ. זִכֹּר יְיָ לִבְנֵי אָדָם אֶת יוֹם יְרוּשָׁלַיִם,  
 הָאֲמָרִים עָרוֹ עָרוֹ עַד הַיּוֹסֹד בָּהּ. אַתָּה תְּקוּם תִּרְחַם צִיּוֹן,  
 בִּי עַת לְחַנּוּנָהּ, בִּי בָּא מוֹעֵד. זִכֹּר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל  
 עַבְדֶּיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ, וּתְדַבֵּר אֲלֵהֶם: אֲרַבֵּה אֶת  
 זֶרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אֲמַרְתִּי  
 אֶתֶּן לְזֶרְעֶכֶם, וְנִחַלְוִי לָעוֹלָם. זִכֹּר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק  
 וּלְיַעֲקֹב, אֵל תִּפְּנֵן אֵל קָשִׁי הָעַם הַזֶּה וְאֵל רִשְׁעוֹ וְאֵל חַטָּאתוֹ.  
 אֵל נָא תִשֶׁת עָלֵינוּ חַטָּאת, אֲשֶׁר נוֹאֲלָנוּ וְאֲשֶׁר חָטָאנוּ.  
 חַטָּאנוּ צוּרָנוּ, סִלַּח לָנוּ יוֹצֵרָנוּ.

KI AL RAḤAMEḤA

Thy mercy is our trust, O Lord,  
Thy righteousness our stay;  
Thy pardon is our fervent hope,  
Forgive us, Lord, this day.

O King our God, Thou didst erase  
Our sins in days of yore;  
Again we come with sullied hands,  
Forgive us, we implore.

On Sinai's height, Thou didst reveal  
The mercies of Thy law;  
Our anxious hearts we raise to Thee,  
Forgive our every flaw.

In mercy's scale, Thou gracious God,  
The deeds of man dost weigh;  
Thy pardon grant Thy erring sons,  
Forgive us, Lord, this day.

ZEḤOR RAḤAMEḤA

Invoke Thy mercy, O Lord, and Thy kindness, for they are everlasting.

Remember us with the love Thou hast ever shown Thy people, grant us Thy deliverance. Remember the people Thou didst redeem from bondage, and Mount Zion, the site of Thy presence.

Remember, O Lord, Thy devotion to Jerusalem, and forget not Thy love for Zion. Remember, O Lord, the affliction we endured when Jerusalem fell, and the Edomites shouted: Destroy, destroy it, to its very foundation.

Arise now and show compassion to Zion, for it is time to be gracious to her; the day of her deliverance has arrived.

Remember the promise made to Thy servants Abraham, Isaac and Israel: I will multiply your children as the stars of the heavens, and this entire land of which I spoke, I shall give to your children, and they will possess it forever.

Let us not bear the full weight of our folly and our sin. We have sinned against Thee, our God, forgive us, our Creator.



## THE AVODAH

### *Responsive Reading:*

O Lord our God, Thou hast summoned us to make this a day of cleansing from all our sins.

Thou hast summoned us to remove the impurities from our lives and to return unto Thee, that we may live.

The High Priest of old brought to Thee offerings as tokens of his penitence. But sacrifices alone cannot win for us Thy love.

The gifts our forefathers brought did not by themselves win them atonement, even as there can be no full atonement in a service of words and song, of fasting and prayer.

Our gifts and our prayers are only the tokens of inner penitence.

They are the language of the soul that seeks to declare its remorse in wrong-doing, its yearning to find healing in God.

As Thou didst teach us by the words of the prophet: Where-with shall I come before the Lord, and how bow down before God on high?

Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil?

It has been told you, O man, what is good, and what the Lord requires of you. Only to do justly, to love mercy, and to walk humbly with your God.

May the *Avodah* service remind us that Thy hands are ever outstretched to receive those who return to Thee with a full heart.

May the *Avodah* service remind us that the true offering to the Lord is a contrite spirit, and that the deeds of goodness, truth, and mercy are the true expression of our love for Him.

Who may ascend the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon vanities, and who has not sworn deceitfully.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Amen.

## THE AVODAH

### *Responsive Reading:*

Our forefathers on this day sought atonement for the defilement of the sanctuary. The Temple consecrated to the divine service became tainted through the unworthy deeds of its living representatives.

The Temple on Zion's hill has fallen in ruins, but other sanctuaries serve as the house of our faith.

The home, the school, the synagogue, cherish the ancient flame and speak to our souls of man's life with God, and of God's will for man.

We taint the atmosphere of the home by denuding it of the sanctifying moments of praise and prayer.

We partake of Thy bounty in the endless satisfactions that fill our days, but give little thought to the gratitude we owe to Thy providential love for us.

We allow Sabbaths and festivals to go unmarked and unheralded.

On this day of penitence and atonement let us consecrate our homes as sanctuaries of the living God.

We taint the school by denying its primacy in our lives and in the lives of our children.

We deny ourselves the ample waters of the Torah and are content to drink from broken cisterns of little faith that cannot still our thirst for God.

On this day of penitence and atonement let us consecrate our schools as the noblest ornaments of our lives.

We taint the synagogue by making it a place of show, rather than of piety.

We build edifices of splendor to reflect the pride of our affluence but leave them lonely on our days of holiness.

On this day of penitence and atonement let us reconsecrate our synagogues as sanctuaries of the faith of Israel and pledge ourselves anew to tend the eternal flame of the Torah for ourselves and for all mankind.

THE MARTYRDOM OF THE TEN SAGES

אֵלֶּה אֲזָכְרָה וְנַפְשִׁי עָלַי אֲשַׁפְּכָה, כִּי בִלְעוּנוּ זָרִים כְּעֵנָה  
בְּלִי הַפּוֹכָה, כִּי בִימֵי הַשָּׁר לֹא עָלְתָה אַרוּכָה, לַעֲשֶׂרָה  
הַרוּגֵי מְלוּכָה.

בְּלִמְדוֹ סֵפֶר מִפִּי מְשׁוּלֵי עֲרֻמָּת, וְהִבִּין וְדִקְדַּק בְּדַת  
רְשׁוּמָת, וּפָתַח בְּוֹאֵלֶה הַמִּשְׁפָּטִים וְחָשַׁב מְזֻמָּת, וְגִיב אִישׁ  
וּמָכְרוֹ וְנִמְצָא בִידוֹ מוֹת יוּמָת.

גָּבַה לֵב בְּגִדוּלִים, וְצָוָה לְמַלְאוֹת פְּלָטְרוֹ נְעָלִים, וְקָרָא  
לַעֲשֶׂרָה חֲכָמִים גִּדּוּלִים, מִבְּנֵי דַת וְטַעֲמִיָּה בְּפִלְפּוּלִים.  
דִּינוּ מִשְׁפָּט זֶה לְאַשְׁרוֹ, וְאַל תַּעֲוִתוּהוּ בְּכֻזָּב לְאַמְרוֹ, כִּי אִם  
הוֹצִיאֻהוּ לְאַמְתּוֹ וְלֹאֲדוֹרוֹ, כִּי יִמָּצֵא אִישׁ גִּיב נֶפֶשׁ מֵאַחֲיוֹ  
מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרוּ-בּוֹ וּמָכְרוּ.

הֵם כְּעֵנוּ לוֹ וּמָת הַגִּיב הַהוּא, נָם אֵיָּה אֲבוֹתֵיכֶם אֲשֶׁר  
אֲחִיָּהֶם מְכָרוּהוּ, לְאַרְחַת יִשְׁמַעֲאֵלִים סִחְרוּהוּ, וּבָעֵד נְעָלִים  
נִתְּנֻהוּ.

וְאַתֶּם קִבְּלוּ דִין שְׁמִיָּם עֲלֵיכֶם, כִּי מִימֵי אֲבוֹתֵיכֶם לֹא  
נִמְצָא כָכֶם, וְאִם הָיוּ בַחַיִּים הָיִיתִי דָנָם לְפָנֵיכֶם, וְאַתֶּם תִּשְׁאוּ  
עוֹן אֲבוֹתֵיכֶם.

The martyrdom of the Ten Sages did not occur at one time, as we are led to believe in the poem *Eleh Ezkera*. The poet gathered episodes of martyrdom among the Sages and wove them into a coherent epic of faith. The background of these events was the resolution of the Roman empire to blot out all resistance in the province of Judea by forbidding the practices of Judaism and calling for the conversion of the Jewish people into a pagan community.

## THE MARTYRDOM OF THE TEN SAGES

These things I do remember: O I pour  
 My soul out for them. All the ages long  
 Hatred pursueth us; through all the years  
 Ignorance like a monster hath devoured  
 Our martyrs as in one long day of blood.  
 Rulers have risen through the endless years,  
 Oppressive, savage in their witless power,  
 Filled with a futile thought, to make an end  
 Of that which God had cherished. There was once  
 A tyrant searching in the Book of God  
 For some word there to serve him as a sword  
 To slay us; and he found the line which spoke:  
 He that doth steal a man and selleth him,  
 He shall surely be put to death. That king,  
 That dark-designing servant of false gods,  
 Summoned to him ten sages of the Law,  
 Saying: Pervert the truth not with your lies,  
 But judge this thing: What if a man be found  
 Stealing his brother—one of Israel's sons—  
 And making merchandise and selling him?  
 And the ten sages spoke: That thief shall die.  
 Your fathers, said the tyrant, where are they,  
 That sold their brother to a company  
 Of Ishmaelites? Lo, you shall now receive  
 Justice of Heaven upon you; for if they  
 Were now in life, then you yourselves should judge;  
 But now you bear on you your fathers' sin.  
 If we have sinned, they said, then we shall bear  
 His sentence, Whose compassion fills the world.

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There were three campaigns waged by the Romans against the Jews. The first ended in 73 C.E., when the Temple was destroyed and the independence of Judea ended; the second in 117 C.E., when the emperor Trajan waged a cam-



זמן תנה לנו שלשה ימים, עד שנדע אם נגזר הדבר  
ממרומים, אם אנו חייבים ואשמים, נסבול בגזרת מלא  
רחמים.

חלו ונעו ונעו בקלמו, על רבי ישמעאל בהן גדול נתנו  
עינינו, להזכיר את השם לעלות לאדונינו, לדעת אם יצאה  
הגזרה מאת אלהינו.

טהר רבי ישמעאל עצמו והזכיר את השם בסלודים,  
ועלה למרום ושאל מאת האיש לבוש הבדים, ונם לו קבלו  
עליכם צדיקים וידידים, כי שמעתי מאחורי הפרגוד כי  
בזאת אתם נלכדים.

יך והניד לחבריו מאמר אל, וצוה הכליעל להרגם  
בכת ולאל, ושנים מהם הוציאו תחלה שהם גדולי ישראל,  
רבי ישמעאל בהן גדול ורבן שמעון בן גמליאל נשיא ישראל.  
ברות ראשו תחלה הרבה לבעון, ונם הרגני תחלה ואל  
אראה במיתת משרת לדר במעון, ולהפיל גורלות צוה  
צפעון, ונפל הגורל על רבן שמעון.

לשפוך דמו מהר בשור פר, ובשנחתך ראשו נטלו וצרח  
עליו בקול מר בשופר, אי הלשון הממהרת להורות באמרי  
שפר, בעונות איך עתה לוחכת את העפר.

paigned to suppress a rebellion of his Jewish subjects which had broken out in the large Jewish communities in Alexandria, Cyrene and Cyprus, and to a lesser extent also in Palestine. These two campaigns spared the Jewish religion.

Give us three days, they spoke. And they all looked  
 Unto the High Priest, Rabbi Ishmael,  
 Saying: Arise, arise, pronounce the Name;  
 Know from our God if this be His decree.  
 Then Rabbi Ishmael, in purity,  
 Pronounced the Name, and rising up on high,  
 Made question of the angel clothed in white,  
 Who spoke: O righteous! O beloved! I  
 Heard tell within the sacred region  
 That you indeed be captured. Thus he spoke,  
 And Rabbi Ishmael, descending, told  
 His fellows all their doom.

And that dread king  
 Bade the ten sages to be slain in woe  
 And torture. Lo! I saw them all:  
 They stepped out of the ages, and they walked  
 Before the deathless spirit that is mad  
 With hunger for destruction of God's own.  
 Two of the great in Israel were brought forth  
 To slaughter first:—the High Priest Ishmael,  
 And Rabban Simeon, son of Gamliel,  
 A prince in Israel. And this one implored,  
 O slay me ere ye slay him, lest I see  
 The death of him who ministers to God!  
 And lo the lot fell, and they slew him first.  
 And Ishmael raised the severed head and cried—  
 Bitterly loud as calls a trumpet blast:—  
 How is the tongue that taught the glorious Message

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There were great losses among the Jews; casualties running into the hundreds of thousands are mentioned by contemporary historians. But the Jews

מה מאוד בָּכָה עָלָיו בַּחֲרָדָה, בַּת בְּלִיעַל לְקוֹל בְּכִיתוֹ  
שֶׁל רַבִּי יִשְׁמַעֵאל עִמְדָה, תָּאֵר יָפִיו בְּלִבָּה חֲמֻדָה, וְשִׂאֵלָה  
מֵאֵת אָבִיהָ חֲתִיתוֹ לְהַעֲמִידָה.

נֶאֱמַר בְּלִיעַל דָּבָר זֶה לַעֲשׂוֹתוֹ, לְהַפְשִׁיט עוֹרוֹ מֵעַל פָּנָיו  
שִׂאֵלָה מֵאֵתוֹ, וְלֹא עָבַד דָּבָר זֶה לַעֲשׂוֹתוֹ, וּבִשְׁהֲנִיעַ לְמָקוֹם  
תַּפְלִין צָרַח בְּקוֹל מֵרָ לְיוֹצֵר נִשְׁמָתוֹ.

שָׂרְפִי מַעֲלָה צָעֲקוֹ בְּמִדָּה, זֹו תוֹרָה וְזֶה שְׂבָרָה עֲטָה  
בְּשִׁלְמָה אוֹרָה, אוֹיֵב מִנְּאִץ שְׁמֹד הַגָּדוֹל וְהַנּוֹרָא, וּמִחֲרָף  
וּמִגִּדָּף עַל דְּבָרֵי תוֹרָה.

עֲנֵתָה בַת קוֹל מְשֻׁמִּים, אִם אֲשַׁמַּע קוֹל אַחֵר אֶהְפֹּד אֶת  
הָעוֹלָם לְמַיִם, לְתֹהוֹ וּבָהוֹ אִשִּׁית הָרוּמִים, גִּזְרָה הִיא מִלְּפָנֶיךָ,  
קַבְּלוּהָ מִשְׁעֲשְׂעֵי דַת יוֹמִים.

פְּקִידִים נְהַרְגוּ מֵאַחֲרֵי שָׁבַת בְּתֵי כְּנִסְיוֹת, מִלֵּאֵי מִצּוֹת  
בְּרִמּוֹן וּבְזוּיוֹת, וְהוֹצִיאוּ אֶת רַבִּי עֲקִיבָא דּוֹרֵשׁ בִּתְרֵי אוֹתִיּוֹת,  
וְסָרְקוּ בְּשָׂרוֹ בְּמִסְרָקוֹת פִּיפִיּוֹת.

צָוָה לְהוֹצִיא רַבִּי חֲנִנְיָא בֶּן תִּרְדִּיּוֹן מִבֵּית אוּלְמוֹ, וּבִתְבִּילֵי  
זְמוֹרוֹת שָׂרְפוּ גֻלְמוֹ, וְסִפּוּנֵין שֶׁל צָמֵר שָׁמּוֹ עַל לְבוֹ לְעָבֵב  
עֲצָמוֹ, וּבְשִׁנְסִתְלָקוֹ מִיַּד נִשְׂרָף וְסִפֵּר תוֹרָה עִמּוֹ.

remained free to pursue their own religious life under the guidance of the Rabbis. In the third campaign under Hadrian, Rome embarked on a new policy of subduing her conquered provinces spiritually, no less than physically. Hadrian ordered the restoration of Jerusalem, as a pagan city, its crowning edifice to be a Greek temple dedicated to Jupiter. This stimulated the Bar Kōḥba rebellion which broke out in 132 C.E., and which ended tragically with

Brought low to lick the dust. And while he wept  
 The tyrant's daughter stood, and gazing on  
 His beauty, made petition for his life  
 With vain entreaty. Terror makes me dumb  
 To tell the tortures that mine eyes beheld;  
 Only that when the murderous hand had reached  
 His brow, the holy symbol's seat, he cried  
 With one most bitter cry to his soul's Lord.

Seraphim, in the heights of heaven, called  
 In anguish: This is then the Law, and this  
 The wage thereof, O Thou who spreadest out  
 Light as a garment! Thus the foe blasphemes  
 Thy great and awesome Name, and scorns Thy Law!  
 But out of Heaven's height a voice replied:  
 Let no more sound be uttered, lest I turn  
 The world to water, and My throne's footstool  
 To sudden chaos. This is My decree;  
 Accept it, all of you who loved the Law  
 Which I created ere the world was made.

Thus were the princes of the Law brought low,  
 The corner-stones jewelled with precepts. Now  
 Rabbi Akiba was led forth to die;  
 Hananya, too, who was Teradyon's son,  
 Torn from his place; and yet he held the scroll  
 Fast in his arms—O God, blot out their pain.

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the fall of the last stronghold of the insurgents, Betar, in 135 C.E. There followed a complete prohibition of all Jewish practices on the pain of death. There was to be no observance of the Sabbath, no performance of the rite of circumcision, no study of the Torah, and, to break the continuity of an authoritative religious leadership, no rabbinic ordination.



קוֹנְנוּ עִם לֹא אֱלֹמֶן, כִּי עַל דְּבַר מוֹעֵט נִשְׁפָּךְ דָּמֶן, לְקֹדֶשׁ  
 שֵׁם שָׁמַיִם מְסֵרוּ עֲצָמוֹן, בְּהִרְיַת רַבִּי חוּצְפִית הַמֵּתָרְנָמֶן.  
 רַעְדָה תֵּאֱחָזוּ כָּל שׁוֹמְעֵי שְׁמוֹעַ, וְתִזְלַ כָּל עֵינֵי דְמוּעַ, וְנִהְפָּךְ  
 לְאֵבֶל כָּל שֹׁעִשׂוֹעַ, עַל הִרְיַת רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ.  
 שְׁחַתּוּנֵי צוּרֵי וּמַעֲנֵי, וּמִלָּאוּ כִרְסֵם מַעֲדָנֵי, וְהִשְׁקוּנֵי מִי  
 רוֹשׁ וְלִעְנֵי, בְּהִרְיַת רַבִּי חֲנִינָא בֶּן חֲכִינָאִי.  
 תִּקְפוּ עֲלֵינוּ צָרוֹת מִצּוֹת לְהַפֵּר, וּמֵאֲנֵי לְקַחַת הוֹן וְכָפָר,  
 כִּי אִם נַפְשוֹת הַהוֹגוֹת אִמְרֵי שֹׁפָר, כִּמּוֹ רַבִּי יִשְׁכַּב הַסּוֹפָר.  
 יִחַתּוּנֵי בְנֵי עֲדִינָה הַשּׁוֹמְמָה, הִקְרְעוּ לָנוּ מִכָּל מַלְכֵי אֲדָמָה,  
 וְהִקְרְעוּ מִנוּ כָּמָה וְכָמָה, בְּהִרְיַת רַבִּי יְהוּדָה בֶּן דָּמָה.  
 דִּבְרַתְּ בֵּית יִעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּה, הֵן עָתָה קֵשׁ  
 אוֹרֶם כָּבֵה, חֵי זַעֲקֵי קֶשׁוּב וְקָרֵב בַּעוֹר יוֹם הָבֵא, כִּי הִנֵּה  
 הַסְּכִימוּ לְהִרְוֹג עֲשָׂרָה צַדִּיקִים עִם רַבִּי יְהוּדָה בֶּן בָּבָא.  
 זֹאת קִרְאָתָנוּ וְסַפְּרָנוּ בְּשִׁנּוֹן, וְשִׁפְכָנוּ לֵב שְׁפוֹל וְאֲנוּן,  
 מִמָּרוֹם הַסִּבֵּת תַּחֲנוּן, יְיָ אֵל רַחוּם וְחַנוּן.  
 חֲנוּן הַבִּיטָה מִמָּרוֹמִים, תִּשְׁפֹּכֶת דָּם הַצַּדִּיקִים וְתִמְצִית  
 דָּמִים, תִּרְאֶה בְּפִרְגוֹדָךְ וְהַעֲבֵר בְּתַמִּים, אֵל מְלֹךְ יוֹשֵׁב עַל  
 כִּסֵּא רַחֲמִים.

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The Ten Sages, the best known of whom was Rabbi Akiba, defied the Roman edict, and they continued to teach the Torah. They were caught and executed, leaving to their people an example of heroic faith to which they have often turned for inspiration and guidance.

Mourn, O my people, not yet widowed—still  
 As in a vision, for a worthless whim  
 I see your holiest slaughtered; see their blood  
 Shed in the Name of Heaven—as even now  
 The blood of H̄uspith the Interpreter.  
 Trembling takes hold on all who hear, and tears  
 Flow from all eyes, and all delight is dead;  
 For Eliezer falls, Shamua's son.  
 How have our strong oppressors fed on us!  
 How do they give us water of gall to drink—  
 Slaying H̄anina, son of H̄akinai!  
 They will not take a ransom, they must take  
 The lives of those who speak the Law's sweet words,  
 Yea, even now the Scribe Yeshebab's life.  
 Sons of unreason strike us with their fear  
 More than the kings of earth; they slay of us  
 Many and many; verily they cast  
 Judah, the son of Dama, unto death!  
 Ah, Thou hast said, Jacob shall be a fire,  
 Joseph a flame—lo, the last ashes die.  
 O bring the burning of the day of doom,  
 For Judah, son of Baba, is not spared.  
 Here were ten righteous men; lo, they are slain.  
 This hath befallen us. All this I tell  
 As I beheld it passing through the years  
 Of bygone ages. And subdued and crushed,  
 We pour our hearrrs out supplicating Thee.  
 Lord, Lord, give ear; O pitying, merciful,  
 Look from Thine height upon the blood outpoured  
 Of all Thy righteous. Make an end of blood  
 Poured out and wasted; wash the stain away,  
 God, King, who sittest on a gracious Throne.

THE MARTYRDOM OF THE NINETY-THREE MAIDENS

ביום הזה אָנוּ מוֹסִיפִים אֶל מְגִלַּת הַצֶּעַר שֶׁל הָאָמָה אֶת פְּרִשְׁתַּת תְּשׁוּעִים וְשֶׁלֹּשׁ הַנְּעֻרוֹת שֶׁנִּסְפּוּ בְּנִרְשָׁה בִּימֵי שְׁלֹטֹנָם שֶׁל רָשָׁעֵי עוֹלָם הַנָּאצִּים. פְּרִשָּׁה זוֹ מוֹסִיפָה אֶת קוֹל דּוֹרָנוּ אָנוּ אֶל קוֹל הַדּוֹרוֹת וְהִיא מְכַרִּיזָה וְאוֹמְרָת: טוֹב לְקַדֵּשׁ אֶת שֵׁם יי וְלָמוֹת מֵאֲשֶׁר לְחַלֵּל אוֹתוֹ וְלַחַיּוֹת.

זֶד עָרִיץ נָשָׂא רֹאשׁ וַיֹּאמֶר לְדָבָא תִּבְלֵ וּמִלְּאָהּ. וּבִיּוֹתֵר נִתְּכָה חֲמָתוֹ עַל עַם אֱלֹהֵי אַבְרָהָם. קְהֵלוֹת יִשְׂרָאֵל נִחְרְבוּ בַּחֲרָב וּבָאֵשׁ. שָׁשָׂה מַלְיוֹנִים מֵאַחֲנֵינוּ וּמֵאַחֲיוֹתֵינוּ נִשְׁמְדוּ בְּמִזְמָתוֹ אֲשֶׁר זָמַם לְהַכְחִיד אֶת יִשְׂרָאֵל מִגּוֹי לְבָל יִזְכֹּר שְׁמוֹ עוֹד.

וְאֵל נִרְשָׁה, עִיר וְאֵם בְּיִשְׂרָאֵל, הִנִּיעַ, וַיָּבֹא אֶל בֵּית סֹפֶר, מְקוֹם אֲשֶׁר תְּשׁוּעִים וְשֶׁלֹּשׁ בָּנוֹת יִשְׂרָאֵל לָמְדוּ אֶת תּוֹרָתָנוּ הַקְדוּשָׁה וַנִּשְׂאוּ נִפְשָׁן לְלַמֵּד אוֹתָהּ לְנִדְרֵי יִשְׂרָאֵל. וּדְבַר פְּקֻדָּה יָצָא מֵאֵת אִישׁ־הַבְּלִיעַל אֲשֶׁר תַּחֲלִלָּנָה בָּנוֹת יִשְׂרָאֵל אֶת כְּבוֹדָן לְמַלְא תְּאוֹת לָבָם שֶׁל אֲנָשֵׁי־חֵילוֹ הַזֹּדוֹנִים, וְלֹא־מוֹת תָּמוּתָנָה. אִךְ תְּשׁוּעִים וְשֶׁלֹּשׁ הַנְּעֻרוֹת הָלְכוּ בְּדַרְכֵי הַקְדוּשִׁים שֶׁל יִשְׂרָאֵל מִנִּי אָז: הֵן שָׁפְכוּ אֶת לֶבָן בַּתְּפִלָּה, שְׁתֵּי בּוֹס רַעַל וְהִשִּׁיבוּ רוּחַן לֵאלֹהִים. וְלָנוּ הַשְּׂאִירוֹ לְאוֹת וּלְעֵדוּת אֶת אֲנֶרֶת הַצְנָאָה שֶׁכָּתְבוּ בְּרָגְעֵי הַנְּסִיכָה הָאַחֲרוֹנִים.

The story of the martyrdom of the ninety-three maidens is based on a letter by one of them, Ilaya Feldman; her letter was dated Warsaw, *Rosh*

## THE MARTYRDOM OF THE NINETY-THREE MAIDENS

To this story of our martyrs in ancient days we add the tale of the ninety-three maidens who perished in Warsaw under the Nazis. It adds the voice of our own generation to that of the past in proclaiming that it is better to die in affirming God than to live in dishonoring Him.

The tyrant sought to enslave the world. He had declared war against the God of Abraham and against every truth inspired by His Torah. His fury fell especially upon the children of Abraham, who were the witnesses to the unity of God and man. Jewish communities were destroyed by fire and sword. Six million of our brothers and sisters perished in his fiendish design to blot out the very name of Israel. To the ways of slaughter practiced by tyrants in the past, he added the devices wrought by a science perverted to serve ignoble ends—the crematorium and the gas chamber.

In Warsaw, which had been a city renowned in Israel, he came to a school, where ninety-three maidens were preparing to be teachers of our holy Torah. In his mocking godlessness he ordered these maidens to make themselves objects of pleasure for his soldiers. He asked them to buy their lives by the defilement of body and soul. The martyrs of Israel's past had trodden a path for these maidens; they walked it with spirits unbowed. They said their last prayer, and ended their lives with their own hands. They left to us the testament of their faith penned in the agony of their last hour.

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*Hodesh Elul, 5704*, and it reached the free world shortly thereafter. The school was a Bet Jacob school, one of a chain of schools maintained under the auspices of the *Agudat Yisrael* in Poland.

The Hebrew poem *טבלו את בשרו* on page 435, which is based on this letter, was written by the noted Hebrew poet Hillel Bavli. He is also the author of the Hebrew text introducing this poem, on page 434, and of the prayer *...אלהינו ואלהי אבותינו יעל נא* on page 436.



טַבְּלָנוּ אֶת בְּשָׁרֵנוּ וְנִטְהָר,  
 חֲטֵאֵנוּ אֶת רוּחֵנוּ וְנִשְׁקֵט.  
 הַמָּוֶת לֹא יִבְעִית, יִצְאֵנוּ לְקִרְאָתוֹ.  
 עֲבַדְנוּ אֱלֹהֵינוּ בַּחַיִּים, נִדַּע גַּם לְקֹדֶשׁ בַּמָּוֶת שְׁמוֹ.  
 בְּרִית־נֶפֶשׁ לְבָלָנוּ, הַתְּשׁוּעִים וְהַשְׂרֵשׁ:  
 יִחַדּוּ לְמַדְנוּ תּוֹרַת־אֵל, יִחַדּוּ נִסּוּף.  
 קִרְאֵנוּ פִּרְקֵי תְהִלָּים בְּקוֹל, וַיְרוּחַ לָנוּ,  
 אָמְרֵנוּ הוֹדִי בַּחֲבוּרָה, וְנִתְחַזַּק.  
 בָּעֵת אֲנַחְנוּ מוֹכְנוֹת לְהַפְרֹד.  
 יְבוֹאוּ חֲטֵמָאִים לְעֵנוֹתֵנוּ; לֹא נִירָאם.  
 לְעֵינֵיהֶם נִשְׁתָּה בּוֹס־רַעַל וְנִנְמוֹת,  
 תַּמּוֹת וַטְהוּרוֹת, בַּחּוֹק לְבָנוֹת יַעֲקֹב.  
 לְפָנֵי שָׁרָה אִמֵּנוּ נִתְנַפֵּל וְנֹאמַר לָהּ:  
 הִנְנוּ! עֲמַדְנוּ בְּנִסְיוֹן־הָעֶקְדָּה!  
 קוּמִי וְהַתְּפַלְלִי עִמָּנוּ עַל עַם־יִשְׂרָאֵל־  
 חֲמֹל־נָא, אָב הַרְחֲמִים, עַל עַם יִדְעָה.  
 אֶפְסוּ רַחֲמֵי אָדָם,  
 וַלֵּה אֲתָה אֶת חֲסִדֶּיךָ הַכְּבוֹשִׁים.  
 הִצֵּל וּפָדָה עַמּוּךָ הַמֵּעֲנָה, טַהַר וְשִׁמֹּר אֶת עוֹלָמְךָ!  
 שְׁעַת הַנְּעִילָה קְרוּבָה. לִבֵּנוּ שָׁלוֹ.  
 אַחַת בַּקֵּשׁ מֵאֵת אֲחֵינוּ בְּאֶשֶׁר הֵם:  
 אָמְרוּ קִדִּישׁ אֲחֵרֵינוּ,  
 תְּשׁוּעִים וְשָׁלוֹשׁ בְּנוֹת־יִשְׂרָאֵל.

## TAVALNU ET BESARENU

We cleansed our bodies and we are pure,  
We cleansed our spirits and are at peace.  
Death does not frighten us,  
We shall meet it calmly.

We served God with our life,  
We shall know how to hallow His name in death.  
A solemn covenant binds the ninety-three of us:  
Together we studied God's Torah,  
Together we shall die.

We read Psalms aloud and are comforted,  
We confessed our sins,  
And our hearts grew strong.  
Now we are ready to depart.

Let the unclean ones come to defile us;  
We do not fear them!  
Before their eyes we shall drink the cup of poison and die,  
Innocent and pure, as befits daughters of Jacob.

We shall pray before mother Sarah and say to her:  
We have come,  
We met the test of the Binding of Isaac,  
Come, pray with us for the people of Israel.

Grant mercy, O Father of mercy,  
To the people that has known Thee,  
There is no more mercy in mortal man.  
Reveal Thy love now concealed,  
Rescue and redeem Thine afflicted people,  
Purify and preserve Thy world.

The hour of *Neilah* has come; our hearts are quiet.  
The last request we make of you, our brethren, wherever you are:  
Recite the *Kaddish* for us,  
For the ninety-three maidens of Israel.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעַל נָא לְפָנֶיךָ זָכַר הַנִּפְשוֹת  
הַטְּהוֹרוֹת הָאֵלֶּה וְזָכַר כָּל קְרוֹשֵׁי הַדּוֹרוֹת שְׁמָתוֹ עַל יְחִידֶךָ  
וַיְהִי רָצוֹן שְׁקָרְשֶׁת חַיֵּיהֶם וּמוֹתָם תִּשְׁרָה עָלֵינוּ מִרוּחָם  
לְעַבְדְּךָ בְּאַמֶּת וּבְלֵב שָׁלֵם לְמַעַן אֲשֶׁר יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֶךָ  
מִקְצֵה הָאָרֶץ וְעַד קֶצֶה הָאָרֶץ. אָמֵן.

ZEHOR LANU

זָכַר-לָנוּ בְּרִית אָבוֹת בְּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי אֶת בְּרִיתִי  
יַעֲקֹב, וְאָף אֶת בְּרִיתִי יִצְחָק וְאָף אֶת בְּרִיתִי אַבְרָהָם אֲזָכֵר,  
וְהָאָרֶץ אֲזָכֵר. זָכַר-לָנוּ בְּרִית רֵאשׁוֹנִים בְּאֲשֶׁר אָמַרְתָּ:  
וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ  
מִצְרַיִם לְעֵינֵי חֲגוּזִים לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יי. עָשָׂה עִמָּנוּ  
בְּמָה שֶׁהִבְטַחְתָּנוּ: וְאָף גַּם זֹאת, בְּהִיוֹתָם בְּאֶרֶץ אֲבִיהֶם לֹא  
מְאֻסְתִּים וְלֹא נַעֲלָתִים לְבַלְתָּם, לְהַפִּיר בְּרִיתִי אִתָּם, כִּי אֲנִי  
יי אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ, בְּמָה שֶׁכָּתוּב: כִּי אֵל  
רַחוּם יי אֱלֹהֶיךָ, לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ, וְלֹא יִשְׁבַּח אֶת בְּרִית  
אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם. מוֹל אֶת לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה  
אֶת שְׁמֶךָ, בְּכָתוּב בְּתוֹרָתֶךָ: וּמֹל יי אֱלֹהֶיךָ אֶת לְבַבְךָ, וְאֵת  
לְבַב זִרְעֶךָ, לְאַהֲבָה אֶת יי אֱלֹהֶיךָ בְּכָל לְבַבְךָ וּבְכָל נַפְשְׁךָ  
לְמַעַן חַיֶּיךָ. הִשָּׁב שְׁבוּתֵנוּ וּרְחַמְנוּ, בְּמָה שֶׁכָּתוּב: וְשָׁב יי אֱלֹהֶיךָ  
אֶת שְׁבוּתֶךָ וּרְחַמְךָ, וְשָׁב וּקְבֹצֵךָ מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצֶךָ  
יי אֱלֹהֶיךָ שְׁמָה. קִבֵּץ נִדְחֵנוּ, בְּמָה שֶׁכָּתוּב: אִם יִהְיֶה נִדְחֶךָ  
בְּקֶצֶה הַשָּׁמַיִם, מִשָּׁם יִקְבֹּצֶךָ יי אֱלֹהֶיךָ, וּמִשָּׁם יִקְחֶךָ. הַמְצֵא

O God, as we remember the ninety-three maidens and all the martyrs of Israel, we reaffirm Thy holiness. May the testament of their faith inspire us to a greater zeal in Thy service so that Thy Name be magnified and hallowed throughout the world. Amen.

ZEḤOR LANU

Remember the virtuous deeds of Abraham, Isaac, and Jacob. Consider not the stubbornness of this people, nor their wrongdoings, nor their sin.

Remember the covenant made with our ancestors, as Thou didst promise: And I will remember in their favor the covenant with their ancestors when I freed them from Egypt in the sight of all the nations that I might be acknowledged as their God. I am the Lord.

Fulfill unto us Thy promise: Even when they are in the land of their enemies, I will not spurn them nor cast them away to make an end of them, thus putting an end to My covenant with them, for I am the Lord their God.

Bestow upon us Thy mercy and destroy us not, as it is written: For the Lord your God is merciful, He will not forsake you nor destroy you, nor will He forget the pledge He made to your ancestors.

Purify our hearts that we may love and revere Thy name, as is promised in Thy Torah: The Lord your God will purify your

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It is characteristic of the Jewish liturgy that the reference to catastrophes suffered at the hands of tyrants, moved to another climax than the invocation of wrath against the enemy. It moves to a reaffirmation of the hope in restoration. Various Scriptural promises are cited, assuring us of redemption, of renewal in the Holy Land. And this renewal is pictured as coincidental with a moral regeneration in Israel and all mankind. The life of the martyrs will find its true vindication in the dawn of the Messianic age, when the people of Israel will be renewed in Zion, to establish a vital spiritual life that shall lead all men to God, for God's House shall be "a House of Prayer for all peoples."



לָנוּ בְּבִקְשָׁתְנוּ, בְּמָה שְׁכָתוּב: וּבִקְשָׁתָם מוֹשֶׁם אֶת יְיָ אֱלֹהֵינוּ  
וּמִצָּאתָ, כִּי תִדְרֹשְׁנוּ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשֶׁךָ.

מַחֲה פִשְׁעֵינוּ לְמַעַנְךָ, בְּאֲשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מַחֲה  
פִשְׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר. מַחֲה פִשְׁעֵינוּ כְּעַב  
וּכְעָנוּ, בְּאֲשֶׁר אָמַרְתָּ: מַחֲיִיתִי כְּעַב פִּשְׁעֶיךָ, וּכְעָנוּ חַטָּאתֶיךָ,  
שׁוּבָה אֵלַי כִּי גֵאלְתִּיךָ. הֲלָבֹן חֲטָאֵינוּ כִּשְׁלֹג וּכְצֹמֶר, בְּמָה  
שְׁכָתוּב: לָכוּ נָא וְנִזְכָּחָה, יֹאמֶר יְיָ; אִם יִהְיוּ חֲטָאֵיכֶם כִּשְׁנִים,  
כִּשְׁלֹג יִלְבִּינוּ; אִם יֵאָדִימוּ בַתּוֹלָעַ, כְּצֹמֶר יִהְיוּ. זְרוּק עָלֵינוּ  
מַיִם טְהוֹרִים וְטַהַרְנוּ, בְּמָה שְׁכָתוּב: וּזְרַקְתִּי עֲלֵיכֶם מַיִם  
טְהוֹרִים, וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם, וּמִכָּל גִּלּוּלֵיכֶם אֲטַהַר  
אֶתְכֶם. הִבִּיאֵנוּ אֵל הַר קָדְשְׁךָ, וְשִׁמְחָנוּ בְּבֵית תְּפִלָּתְךָ,  
בְּמָה שְׁכָתוּב: וַהֲבִיאוּתִים אֵל הַר קָדְשִׁי, וְשִׁמְחָתִים בְּבֵית  
תְּפִלָּתִי, עוֹלֹתֵיהֶם וְזִבְחֵיהֶם לָרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי  
בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.

Moshe Flinker, a sixteen-year old boy, who perished in one of the Nazi death camps, left a diary reflecting his reactions to the gathering tragedy which he saw about him. He asked for *nekamah*, retribution, vindication. But how was this to be understood? "When I speak about *nekamah*," he writes, "I ask you to concern yourselves with the positive side of *nekamah*. Our *nekamah*, to compensate for the tragedies of today and of all the tragedies of the long night of exile we have endured for two thousand years will be the restoration of our people to the Holy Land . . ." (*Hanaar Moshe*, Jerusalem, 1958, page 110.

The Messianic age as envisioned in Judaism, represented a world which did not sacrifice the values of distinctive groups. The Bible continues to speak of the persistence of individual עַמִּים, peoples, or nations. A dissolution of dis-

hearts and the hearts of your children, to love the Lord your God with all your heart and all your soul, that you may live.

Restore the homeless of our people, as it is promised: The Lord your God will return your captives and be merciful with you, and restore you from among all the peoples among whom you have been dispersed. And if your captives should be in the remotest parts of the world, from there will the Lord your God gather them and restore them to freedom.

Be near us when we call unto Thee, as it is written: And when you seek the Lord your God, wherever you may be, you will find Him, if you seek Him with all your heart and all your soul.

Cause our transgressions to vanish as a cloud and as a mist, as Thou didst promise: I will erase your transgressions as a cloud and your sins as a mist. Return unto Me and I will make you free.

Pour waters of cleansing upon us and cleanse us, as it is written: I will pour clean waters upon you and you will be cleansed from all your sins. Of every defilement will I cleanse you.

Pardon our sins on this day and make us pure, as it is written: On this day will He pardon you to make you pure. Of all your sins shall you be purified before your God.

O bring us to Thy holy mountain and cause us to rejoice in Thy House of Prayer, as it is written: And I will bring them to My holy mountain, and I will cause them to rejoice in My House of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples.

tinctive communities would spell a false universality, since the emergent mass of humanity would be robbed of the riches of culture preserved in the particularities of distinctive experience group. But the Bible envisions these distinctive peoples as purged of the narrow individualism born of the worship of false gods. Retaining the particularity of their own distinctive life, each people will rise to the vision of the universal God, and acknowledge His sovereignty in forms native to their own culture. The God of Israel will then at last also become, through conscious affirmation, the God of all mankind.

## SHEMA KOLENU

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, תַּדְרֹשׁ יָמֵינוּ בְּקָדֶם.

אֲמַרְנוּ הָאֲזִינָה יְיָ, בִּינָה הִגִּיגְנוּ. יְהִי לְרָצוֹן אֲמַרֵי פִינוּ  
וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לַעֲת זָקָנָה, בְּכָלוֹת בָּחֵנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת  
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבָּשׁוּ, כִּי אַתָּה יְיָ עֲזָרְתָנוּ וְנִחַמְתָּנוּ.  
כִּי לָךְ יְיָ הוֹחֵלֵנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשֹׁנוּ, וְאֵל  
תִּבְלִימֵנוּ וְאֵל תִּפְרַר בְּרִיתְךָ אֲתָנוּ. קִרְבָּנוּ לְתוֹרַתְךָ, לְמַדְנוּ  
מִצִּוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ, וּמוֹלֵ  
אֶת לִבֵּבֵנוּ לְאַהֲבָתְךָ, וְנִשְׁוֵב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן  
שְׁמֶךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, בְּכַתוּב בְּדַבְרֵי קִדְשְׁךָ:  
לִמְעַן שְׁמֶךָ יְיָ, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

*Shema Kolenu* begins with a sentence taken from the weekday *Amidah* and continues with a miscellany of verses taken from *Lamentations* 5:21; *Psalms* 5:4; 19:15; 51:13; 71:9; 38:22; 86:17; 38:16. The sentences taken from *Psalms* were changed by the liturgist from the singular to the plural. צור, literally a rock, is a common metaphor for God, because the rock served in ancient times as a place of refuge and protection from enemies. The entire paragraph is omitted in the Sephardic rite.

## SHEMA KOLENU

O Lord our God, we raise to Thee  
Our anguished hearts in prayer,  
We come to Thee in penitence,  
Thy wayward children spare.

We strayed so far from Thee, O God,  
Thy grace bestow once more,  
Restore to us our innocence,  
Renew us as of yore.

Receive, O Lord, the words we bring,  
Our hearts' unspoken plea,  
O Rock divine, Redeemer, Lord,  
We hunger but for Thee.

Forsake us not nor take from us  
Thy spirit's holy light,  
When youth has waned and we are old,  
Protect us in the night.

Refuse not, Lord, our penitence,  
And be not far away,  
When foes assail, deliver us,  
Our trust confirm today.

Our God and God of our fathers, do not abandon us, do not forsake us, do not put us to shame, do not annul Thy covenant with us. Bring us near to Thy Torah, teach us Thy commandments, instruct us in Thy ways, incline our hearts to serve Thee, cleanse our spirits that we may love Thee, and return to Thee in truth, with fullness of heart. For Thine own sake, forgive and pardon our iniquities, as was asked of Thee by Thy Psalmist: (Psalm 25:11) For the sake of Thy name, O Lord, forgive my sin, for it is great.



אלהינו ואלהי אבותינו, סלח לנו, מחל לנו, בפר-לנו.

כי אנו עמך, ואתה אלהינו; אנו בניך, ואתה אבינו.

אנו עבדיך, ואתה אדוננו; אנו קהלתך, ואתה חלקנו.

אנו נחלתך, ואתה גורלנו; אנו צאנך, ואתה רוענו.

אנו ברמך, ואתה נוטרנו; אנו פועלתך, ואתה יוצרנו.

אנו רעיתך, ואתה דורנו; אנו סגלתך, ואתה קרובנו.

אנו עמך, ואתה מלכנו; אנו מאמריך, ואתה מאמירנו.

אנו עזי פנים, ואתה רחום וחנון; אנו קשי ערף ואתה ארך

אפים. אנו מלאי עון, ואתה מלא רחמים; אנו ימינו בצל

עובר, ואתה הוא ושנותיך לא יתמו.

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו, ואל

תתעלם מתחנונתנו; שאין אנחנו עזי פנים וקשי ערף לומר

לפניך, יי אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו;

אבל אנחנו חטאנו.

אשמנו, בגדנו, נזלנו, דברנו דפי;

הענינו, והרשענו, זדנו, חמסנו, טפלנו שקר;

יעצנו רע, בזבנו, לצענו, מרדנו, נאצנו,

סרדנו, ענינו, פשענו, צרדנו, קשינו ערף;

רשענו, שחתנו, תעבנו, תעינו, תעתענו.

סרנו ממצותיך וממשפטיך הטובים, ולא שנה לנו. ואתה

צדיק על כל תבא עלינו, כי אמת עשית ואנחנו הרשענו.

Our God and God of our fathers, forgive us, pardon us, grant us atonement.

For we are Thy people and Thou art our God,  
 We are Thy children and Thou art our Father,  
 We are Thy servants and Thou art our Master,  
 We are Thy congregation and Thou art our Heritage,  
 We are Thine unheritance and Thou our Portion,  
 We are Thy flock and Thou art our Shepherd,  
 We are Thy vineyard and Thou art our Keeper,  
 We are Thy dependents and Thou art our Deliverer,  
 We are Thy beloved and Thou art our Friend,  
 We are Thy treasure and Thou art our Dear One,  
 We are Thy subjects and Thou art our King,  
 We are pledged to Thee and Thou art pledged to us,  
*But yet how we fail to measure up to Thee!*  
 We are arrogant and Thou art merciful,  
 We are stubborn and Thou art slow to anger,  
 We are bound in sin and Thou aboundest in compassion.

Our days are as a passing shadow and Thy years are endless.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתָן בְּלִבֵּנוּ לַעֲזוֹב דְּרֹךְ  
רָשָׁע, וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָהּ: יַעֲזֹב רָשָׁע  
דְּרָכּוֹ, וְאִישׁ אֲנוֹן מִחֲשַׁבְתָּיו, וְיָשֵׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ  
בִּי יִרְבֶּה לְסֻלּוֹת.

*On the Sabbath add the words in brackets:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה. מַחַח וְהַעֲבֵר פִּשְׁעֵינוּ  
וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכְנַע  
עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקָרֶיךָ; וּמוֹל  
אֶת לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרָתֶךָ: וּמֹל  
יְיָ אֱלֹהֶיךָ אֶת לִבִּבְךָ, וְאֶת לִבֵּב זִרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל לִבִּבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן תְּחִיָּה.

הַזְדַּוְנוֹת וְהַשְׁגָּנוֹת אֶתָּה מִבִּיר, הָרָצוֹן וְהָאֲנֶס, הַנְּלֹוִים  
וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ,  
מָה חֲסִדֵּנוּ, מָה צַדִּיקֵנוּ, מָה יִשְׁעֵנוּ, מָה בְּחִנּוֹ, מָה גְבוּרָתֵנוּ.  
מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל  
הַגְּבוּרִים כָּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשֵּׁם כָּלֹא הָיוּ, וְחַכְמַיִם כְּבִלִּי  
מִדָּע, וְגִבּוֹנִים כְּבִלִּי הַשִּׁבְלָה, בִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי  
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין בִּי הַבֵּל  
הֶבֶל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן  
שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתָּרוֹת וְהַנְּגִלוֹת אֶתָּה יוֹדֵעַ.



We have done wrong and have defied Thy will; therefore has deliverance not come our way. Help us abandon the evil way and grant us speedy help, as promised by Thy prophet (Isiah 55:7): Let the wicked man forsake his way and the unrighteous man his designs; and let him return to the Lord and He will be compassionate toward him, and to our God, for He will abundantly pardon.

*On the Sabbath add the words in brackets:*

Our God and God of our fathers, forgive our sins on this [day of the Sabbath and on this] Day of Atonement. Let our transgressions and our sins be purged from us. Bend our will that we may wholly submit to Thee; help us overcome our stubbornness that we may return to Thee; stir our conscience that it may lead us to fulfill Thy commandments; and purify our hearts that we may love and revere Thy name, as it is promised in Thy Torah: The Lord your God will purify your heart and the heart of your offspring, that you may love the Lord your God with all your heart and all your soul, that you may live.

Thou discernest when we have sinned defiantly or in ignorance; the sins done freely and the sins done under compulsion, the sins done openly and those done in concealment, they are all clearly known to Thee. What are we, what is our life, our kindness, our righteousness, our helpfulness, our strength, our heroism? What claim can we make before Thee, O Lord our God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed before Thy perfection, even the preëminence of man over the beast is naught; all is trivial.

What can we tell Thee, O Thou who abidest in eternity, what can tell Thee, Thou who reignest in the boundless realms of the universe? All things hidden as all things open, Thou knowest everything.



שָׁמַךְ מַעֲלָם עוֹבֵר עַל פֶּשַׁע, שׁוֹעֲתָנוּ תֹאזִין בְּעַמְדָנוּ  
לְפָנֶיךָ בַּתְּפִלָּה. תַּעֲבֹר עַל פֶּשַׁע לָעַם שָׁבִי פֶשַׁע, תִּמְחָה  
פִּשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלֹמוֹת סִתְרֵי כָל חַי. אַתָּה  
חוֹפֵשׁ כָּל חֲדָרֵי בִטָּן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם  
מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ,  
וְתִמְחָל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְחֹר הַלֵּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדִּי פֶה.

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Our version of the **על חטא** is arranged in couplets, each two lines following a letter of the Hebrew alphabet, in the word before the last. The second

Thou who ever forgivest transgression, heed our cry when we stand before Thee in prayer. Remove the sins of a people that has repented its sins; let our wrongdoings be erased from before Thee.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,

For the sin we committed before Thee by insincere confessions,

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line of each couplet begins with **על חטא** instead of **חטא**. Maimonides has the same prayer with only one line for each letter of the alphabet. The Sephardic rite has a considerably shorter version of this prayer. In the Siddur of Rav Amram, this entire prayer consists of only eight verses. The **על חטא** is known as the Long Confession, in contrast to the **אשמע** which is much shorter.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִזְוֹל הוֹרִים וּמוֹרִים,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְגָה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִזּוֹק יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוֹל הַשֵּׁם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַר הָרֶעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכִזָּב,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתָּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁקָה וּבְמַרְבִּית,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפַתוֹתֵינוּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מַצַּח.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סֶלַח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.

For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,

For the sin we committed before Thee by violence,

For the sin we committed before Thee by defaming Thy name,

For the sin we committed before Thee by unclean lips,

For the sin we committed before Thee by foolish speech,

For the sin we committed before Thee by evil passions,

For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,

For the sin we committed before Thee by mocking,

For the sin we committed before Thee by slander,

For the sin we committed before Thee in our business dealings,

For the sin we committed before Thee in eating and drinking,

For the sin we committed before Thee by usury,

For the sin we committed before Thee by arrogance,

For the sin we committed before Thee by gossiping,

For the sin we committed before Thee by wanton looks,

For the sin we committed before Thee by haughty eyes,

For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-hos, se-lah lo-nu, mehal lo-nu, kaper lo-nu.*



עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּפְרִיקַת עֲלֵי,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בִּפְלִירוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית קָרַע,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינָיו.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהִרְעֵי,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִכִּילוֹת.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.  
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,  
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב.  
 וְעַל בָּלֶם, אֶלּוֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כִּפּוּר־לָנוּ.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם עוֹלָה.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם חֲטָאֵת.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וַיּוֹרֵד.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תִּלְוִי.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם מִכַּת מִרְדּוֹת.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם מִלְּקוֹת אֲרֻבָּעִים.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם מִיִּתָּה בִּידֵי שְׁמָיִם.  
 וְעַל חֲטָאִים שְׁאֵנוּ חֲיָבִים עֲלֵיהֶם כֶּרֶת וְעִרְרִי.

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee by false judgments,  
 For the sin we committed before Thee by betraying a neighbor,  
 For the sin we committed before Thee by envy,  
 For the sin we committed before Thee by levity,  
 For the sin we committed before Thee by being obstinate,  
 For the sin we committed before Thee by rushing to do evil,  
 For the sin we committed before Thee by talebearing,  
 For the sin we committed before Thee by false oaths,  
 For the sin we committed before Thee by unjust hatreds,  
 For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,  
*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying with a person's means,  
 For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,  
 For the sins whose penalty was a life of barrenness and excision from one's people,

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The sin of **לִבְמַהוֹן** which we have translated as "confusion of mind," has received various interpretations. Rabbi Hertz, in his commentary on the *Daily Prayer Book*, applied it to cowardice, due to a lack of conviction concerning the issues which call for bold and resolute action. The *Siddur Dover Shalom* applies it to the lack of clarity concerning the basic doctrines of one's religious faith. It is sinful from the standpoint of Judaism to live in ignorance and confusion; and we are summoned to cultivate a faith enlightened by reason, to the extent that this is within our reach.

וְעַל חַטָּאִים שְׁאֵנוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מֵיתוֹת בֵּית דִּין,  
סְקִילָה שְׂרָפָה, הָרֹג וְחָנֵק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא  
תַעֲשֶׂה, בֵּין שֵׁשׁ בָּה קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּה קוֹם עֲשֵׂה, אֶת  
הַגְּלוּיִם לָנוּ וְאֶת שְׁאֵינָם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ בְּכָר  
אֲמֻרָנוֹם לְפָנֶיךָ, וְהוֹדֵינוּ לָךְ עָלֵיהֶם; וְאֶת שְׁאֵינָם גְּלוּיִם לָנוּ,  
לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים, בְּדָבָר שְׁנֹאֲמַר: הַנְּסִתָּהּ לִי  
אֱלֹהֵינוּ, וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי  
הַתּוֹרָה הַזֹּאת.

וְדוּד עַבְדְּךָ אָמַר לְפָנֶיךָ: שְׁנֵאוֹת מִי יָבִין, מִנְּסִתוֹת נִקְנִי.  
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פֶּשְׁעֵינוּ, וְטַהֲרֵנוּ מִכָּל טְמֵאוּתֵינוּ, וְזֹרוּק  
עָלֵינוּ מִיָּם טְהוֹרִים וְטַהֲרֵנוּ, בְּכַתוּב עַל יַד נְבִיאָה: וְזָרַקְתִּי  
עָלֵיכֶם מִיָּם טְהוֹרִים וְטַהֲרֵתֶם; מִכָּל טְמֵאוּתֵיכֶם וּמִכָּל  
גִּדּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

מִי אֵל בְּמוֹדָה.

אֲדִיר וְנָאוֹר	בּוֹרֵא דָק וְחָלָד	מִי אֵל בְּמוֹדָה.
גּוֹלָה עֲמֻקּוֹת	דּוֹבֵר צִדְקוֹת	מִי אֵל בְּמוֹדָה.
הָדוּר בְּלָבוּשׁוֹ	וְאֵין זִוְלָתוֹ	מִי אֵל בְּמוֹדָה.
זֹקֵף בְּפּוּפִים	חֹנֵן דְּלִים	מִי אֵל בְּמוֹדָה.
טְהוֹר עֵינָיִם	יּוֹשֵׁב שָׁמַיִם	מִי אֵל בְּמוֹדָה.
שׁוֹבֵן שְׁחָקִים	תּוֹמֵךְ תְּמִימִים	מִי אֵל בְּמוֹדָה.
נוֹשֵׂא עוֹן	וְעוֹבֵר עַל פֶּשַׁע	מִי אֵל בְּמוֹדָה.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת  
הַזֶּה וּבְיוֹם] הַכּוֹפְרִים הַזֶּה. מְחַה וְהַעֲבֵר פֶּשְׁעֵינוּ וְחַטָּאוֹתֵינוּ



Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written: The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to act in accordance with the precepts of this Torah.

Thy servant David said: Who can discern innocent errors? Clear Thou me of hidden faults. Clear us, O Lord, of our transgressions, and cleanse us of our impurities. Pour upon us clean waters and make us pure. As Thou didst promise by Thy prophet: I shall pour clean waters upon you, and you will be cleansed of all your impurities. Of all your defilements will I cleanse you.

#### MI EL KAMOH

Thou mighty and glorious, Creator of heaven and earth,	
	Thou alone art God;
Prober of secret thoughts, whose word is righteousness,	
	Thou alone art God;
Thou robed in majesty, who art beyond compare,	
	Thou alone art God;
Supporter of the lowly, Helper of the needy,	
	Thou alone art God;
Thou unerring of sight, whose dominion is the universe,	
	Thou alone art God;
Thou who rulest the heavens, who supportest the innocent,	
	Thou alone art God;
Thou who forgivest sin, who overlookest transgression,	
	Thou alone art God.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise:



מִנְגִּיד עֵינֶיךָ, בְּאִמּוֹר: אָנֹכִי אָנֹכִי הוּא מִזֶּה פִּשְׁעֶיךָ לְמַעַנִי,  
וְחִטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמַר: מִחִיתִי כָעֵב פִּשְׁעֶיךָ, וְכַעֲנוּ  
חִטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי נִאֲלַתִּיךָ. וְנֹאמַר: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר  
עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חֲטָאוֹתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ.  
אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתָן חֻלְקֵנוּ בְּחוֹרְתֶךָ, שִׁבְעָנוּ מִטּוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.  
[וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שִׁבְתָּ קִדְּשָׁךְ, וְנִנְחוּ  
בְּךָ יִשְׂרָאֵל מִקֹּדֶשִׁי שְׁמֶךָ.] וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי  
אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּדֶ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה,  
יְיָ, מִלֶּדֶד מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּדֶד עַל כָּל הָאָרֶץ  
מִמֶּלֶךְ [הַשֹּׁשֶׁבֶת וְ]יִשְׂרָאֵל יוֹם הַכִּפּוּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בַּעֲמֶךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת  
הָעֲבוּדָה לְדִבִּיר בִּיתְךָ; וְאֲשִׁי יִשְׂרָאֵל וְתַפִּלָּתָם בְּאַהֲבָה  
תִּקַּבֵּל בְּרַצּוֹן, וְתִהְיֶה לְרַצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
\*וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*\*Where the Kohanim pronounce the Blessing, the Reader substitutes the following:*

\*וְתַעֲרֹב עָלֶיךָ עֲתִירְתָּנוּ בְּעוֹלָה וּבְקָרְבָּן; אָנָּה, רַחוּם,  
בְּרַחֲמֶיךָ הַרְבִּים הָשִׁב שְׂכִינָתְךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוּדָה  
לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם  
נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְּמוֹנִיּוֹת.  
בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נַעֲבֹד.

It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath] Israel and the Day of Atonement.

Show Thy favor, O Lord our God to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love our offerings and our supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

\*O may we behold the mercy of Thy return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

*\*Where the Kohanim pronounce the Blessing, the Reader substitutes the following:*

\*May our prayers be acceptable to Thee as the offerings our forefathers brought in the holy Temple in Jerusalem. Merciful God, do Thou cause the return of Thy divine presence in Zion and the renewal of the sacred service in Jerusalem. O may we soon behold the mercy of Thy return to Zion, there to worship Thee in splendor and in awe as in ancient days. Praised be Thou, O Lord, the One and only God we shall ever serve in awe.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,  
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ  
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימֵנוּ,  
וְתַאֲסֹף נַלְיוֹתֵינוּ לְחַצְרוֹת  
קִדְשֶׁךָ לְשֹׁמֵר חֻקֶּיךָ וְלַעֲשׂוֹת  
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב  
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן  
יִשְׁעֵנוּ אֵתָה הוּא. לָדוֹר וָדוֹר  
נִזְדָּה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל  
נִסְיָךְ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל  
עֵת, עָרֵב וּבָקָר וְצִהָרִים.  
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קִיַּיִנוּ לָךְ.

וְעַל בָּלָם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלִּכְנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

אֲבִינוּ מִלִּכְנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ בַּעֲסָה, וּבִלְלָה דָּבָר  
וְחָרָב, וְרָעָב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשֹׂמֵד וּמִנְפָּה, וּפְגַע רָע  
וְכָל מַחֲלָה, וְכָל תִּקְלָה וְכָל קִטְמָה, וְכָל מִיָּנִי פְרַעֲנוּיֹת, וְכָל  
נִזְדָּה רָעָה וְשִׁנְאֵת חֲנָם, מֵעַלְיָנוּ וּמֵעַל כָּל בְּנֵי בְרִיתְךָ.

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,  
יִשְׁעֶתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטוֹב שְׁמֶךָ, וְלָךְ נֶאֱדָה  
לְהוֹדוֹת.



We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

Our Father, our King, remember Thy mercy and relent from anger. Remove from us and from all the children of Thy covenant plague and sword, famine and captivity, destruction and crime, persecution and pestilence, every mishap and disease, every disaster and contention, every suffering, every unjust law, and every groundless hatred.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.



## תפלת מוסף ליום כפור

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּהּ הַמְשֻׁלָּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו  
בְּחַנִּים עִם קְדוּשָׁתְךָ, כְּאֲמוּרָה.\*

*\*Where the Kohanim pronounce the Blessing, they recite the following Braḥah:*

*The Blessing of the Kohanim*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּקִדְּשָׁתוֹ שֶׁל אֶהְרֹן וּבְנָיו לְבָרֶכְךָ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Congregation:

Reader:

אָמֵן.

יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ.

אָמֵן.

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.

אָמֵן.

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לָךְ שְׁלוֹם.

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר פָּנֶיךָ;  
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וּצְדָקָה וּבִרְכָּה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶכְךָ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסֶפֶר חַיִּים, בָּרְכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.  
וְנֹאמַר: כִּי בִי יָרְבוּ יָמֶיךָ, וַיּוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים. לְחַיִּים  
טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים. כְּתֹבֵנוּ בְּסֶפֶר חַיִּים, בְּכַתּוּב:  
וְאַתֶּם הַדִּבְקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*Reader:*

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests.\*

*\*Where the Kohanim pronounce the Blessing, they recite the following Braḥah:*

*The Blessing of the Kohanim.*

Praised be Thou, O Lord our God, King of the universe, who hast endowed us with the holiness of Aaron and hast commanded us to pronounce the blessing upon Thy people Israel in love.

*Congregation and Reader:*

May the Lord bless you and keep you. Amen.

May the Lord cause His presence to shine upon you and be gracious unto you. Amen.

May the Lord turn with favor unto you and give you peace. Amen.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

Thy promise is set forth in the Torah (Proverbs 9:11): Through Me will all your days be multiplied, and the years of your life increased. Inscribe us for a good life, O God of life; inscribe us in the book of life. As it is written (Deuteronomy 4:4): And all of you, by adhering to the Lord, your God, have been sustained in life to this day.

*Congregation:*

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

*Reader:*

הַיּוֹם תִּאֲמָצֵנוּ

הַיּוֹם תִּבְרָכֵנוּ

הַיּוֹם תִּגְדֹּלֵנוּ

הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים

הַיּוֹם תִּקְבֹּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ

הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ

הַיּוֹם תִּתְמַכְנוּ בִּימִין צִדְקָה

בְּהַיּוֹם הַזֶּה תִּבְיָאֵנוּ שְׂשִׁים וּשְׁמֹחִים בְּבִנְיַן שָׁלֵם, בְּכַתּוּב  
עַל יַד נְבִיאָה: וַתִּבְיָאוּתִים אֶל הָר קָדְשִׁי, וּשְׂמֹחִתִים בְּבֵית  
תְּפִלָּתִי, עוֹלִיתֵיהֶם וְזֹבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵּית  
תְּפִלָּה יִקְרָא לְכָל הָעַמִּים. וְנֹאמַר: וַיִּצְוֵנוּ יְיָ לַעֲשׂוֹת אֶת כָּל  
הַחֲקִים הָאֵלֶּה, לִירְאָה אֶת יְיָ אֱלֹהֵינוּ, לְטוֹב לָנוּ כָּל הַיָּמִים,  
לְחִיּוֹתֵנוּ בְּהַיּוֹם הַזֶּה. וְנֹאמַר: וַצִּדְקָה תִּהְיֶה לָנוּ, כִּי נִשְׁמֹר  
לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי יְיָ אֱלֹהֵינוּ, כַּאֲשֶׁר צִוָּנוּ.  
וַצִּדְקָה וּבִרְכָּה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל  
עַד הָעוֹלָם. בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

God is called the **עושה השלום**, a term we have translated as "the Master of peace." but which literally means "the Maker of peace." God has endowed His creatures with a yearning for harmony and peace, and all human efforts to build a peaceful world, derive from this yearning. Men must, of course, establish peace through the conciliation of conflicting interests. But the human role in the endeavor to build a peaceful world rests on the pattern of creation as ordained by God.

*Reader:*

*Congregation:*

On this day, grant us strength.	Amen.
On this day, grant us blessing.	Amen.
On this day, exalt us.	Amen.
On this day, seek us out for good.	Amen.
On this day, inscribe us for a good life.	Amen.
On this day, heed our cry.	Amen.
On this day, accept our prayer in mercy and in favor.	Amen.
On this day, support us with the hand of Thy righteousness.	Amen.

This day mayest Thou decree our people's return in joy to Jerusalem, restored in all her glory, as Thou didst promise by Thy prophet (Isaiah 56:7): I will bring them to My holy Mountain, and cause them to rejoice in My House of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples. And it is also written (Deuteronomy 6:24): The Lord commanded us to keep all these commandments, to revere the Lord our God, that He may confer goodness on us all our days, to keep us in life, as on this day. And it is also written (Deuteronomy 6:25): And it shall be to our merit if we take heed to perform this commandment before our God, as He commanded us. And mercy, blessedness, compassion, life and peace will be granted us, and the entire House of Israel forever.

Praised be Thou, O Lord, Master of peace.

The peace which God seeks is a peace in which each creature is given the proper scope for its individual fulfillment; it is, in other words, a peace based on justice. When a particular creature is subjected to a grave suppression of its individuality, God's providence will express itself in the inspiration to resistance. It is in this sense that God has also been called *בעל מלחמה*, which we have translated (page 114), "He inspires battle against evil."

But the reign of injustice is seen in Judaism as transitional and as destined to be overcome, as God's plan attains full realization and His Kingdom is established in the world.



Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.  
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן  
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

### THE GREAT COMMITMENT

*Man is frail of body, subject to grief and frustration, and destined before long to leave the scene of his earthly labors.*

*But there is another side to man—he can fashion God's kingdom in his own heart and in his world. He can pursue the goals which will fulfill God's will in his life. He can aspire after goodness and truth, and shun what is trivial, what is false. He can practice mercy and goodness, strive after justice and help establish freedom. He can foster harmony and peace.*

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

*God might have made man perfect. But then man would have lost the capacity to strive for perfection. The longing for perfection, the striving for it, is man's noblest attribute; it brings him closer to God.*

*The longing for perfection and the misery felt at remaining enmeshed in the static wrongs of life as it is, represents the control God has planted in our natures, to assure our moving toward the heights. We move sometimes with halting steps. But it is God's will that we move higher, and He will aid our ascent. Man, however, holds the initiative; he must will to rise.*

*Man is, therefore, under a great commitment—to extend holiness, Godliness, to overcome the evils that obscure God, and to establish the perfection that exalts Him.*

*It is to this that we are summoned by the words of the Kaddish: "Glorified and hallowed be the great name of God in the world which He created according to His will."*

## PRAYER BEFORE MINḤAH

O Lord our God, my soul yearns for Thee more than the watchman for the morning.

Without Thee my world is an uncertain sea and my life an aimless drifting.

In Thee alone I feel secure and I am girded with strength for the trials of my way.

In Thy presence do I find peace for Thou art eternal and Thy mercies everlasting.

Thou art everywhere, if we but look with eyes blessed with vision, and Thou wilt enter every heart that opens a door to Thy presence.

Thou art in the grandeur of the universe and in its endless struggles to bring forth life, to sustain it and perfect it.

Thou art in every passion for truth, in every yearning for beauty and goodness.

Wherever men break the idols of the market-place at the peril of their own security and proclaim a goal nobler than the world has known, Thou dost inspire it.

Thou art in every impulse to break the shackles of oppression.

Thou art in every dream of freedom, in every endeavor to build a world, free from the tyrant's lash.

Thou art in the holy words of the Torah which Thou didst reveal to us through Moses, and enriched through the teachings of prophets and sages in all ages.

Our own soul is a lamp Thou hast placed within us, to receive the light divine, and to cause it to shine for our life on earth.

Thou art in the whispered promptings of the conscience that reproves and admonishes, that bids us choose the good and renounce evil.

And that bids us return to Thee whenever we have strayed from Thy paths.

## PRAYER BEFORE MINḤAH

O Lord, help us to overcome doubt and discouragement.

Amidst the vastness and complexity of Thy world, teach us to see order and purpose, mercy and love.

Help us to overcome the feeling of being alone.

Teach us that Thy protecting arms, though unseen, are ever at our side,

And that in our coming and going, in our rising up and in our lying down, Thou art ever our Guardian and Redeemer. Amen.

## I ROSE AT DAWN

I rose at dawn to praise Thy name,  
My sins engulfed my soul with shame,  
But comfort after penance came,  
For all my hopes are set in Thee.

Almighty God, Thou knowest all  
The passions that my heart enthrall,  
Thy many mercies I recall,  
And to Thy throne for refuge flee.

Thine anger, Lord, I cannot bear,  
My penitence I now declare,  
Turn to me and hear my prayer  
And pardon mine iniquity.

To Thee my hope, my longings rise,  
To Thee my soul for succor flies,  
And I bewail my sins with sighs,  
My plaint is like the moaning sea.

Thy name puts all my cares to flight,  
And guards me in the darkest night,  
The thought of Thee is my delight,  
Thy love will ever comfort me.



## תפלת מנחה ליום כפור

הַמַּחֲלִים פָּנֶיךָ	יְהִי שְׁמֹעַ אֲבִיוֹנֶיךָ
אֵל תַּעֲלֶם אֲזַנְּךָ.	אֲבִינוּ לְבָנֶיךָ
יִקְרְאוּ מְרֹב מְצוּקִים	יְהִי עִם מִמְעַמִּים
חַיִּים מִלְּפָנֶיךָ.	אֵל-נָא תִשָּׁבֶם רַקִּים
הַמַּחֲלִים פָּנֶיךָ	יְהִי שְׁמֹעַ אֲבִיוֹנֶיךָ
אֵל תַּעֲלֶם אֲזַנְּךָ.	אֲבִינוּ לְבָנֶיךָ
מַחֲחָה וְרַבִּי זְרוֹנָם	הַיּוֹתָם וְעֹנָם
עֲשֵׂה צוּרֵי לְמַעַנְךָ.	וְאֵם לֹא תַעֲשֶׂה לְמַעַנָם
הַמַּחֲלִים פָּנֶיךָ	יְהִי שְׁמֹעַ אֲבִיוֹנֶיךָ
אֵל תַּעֲלֶם אֲזַנְּךָ.	אֲבִינוּ לְבָנֶיךָ
וְרָצָה כְּמוֹ שִׁי נִיבָם	וּמַחֲחָה חַיִּים חוֹבָם
וְגַם תִּקְשִׁיב אֲזַנְּךָ.	וְלֶךְ תִּכְיֶן לָבָם
הַמַּחֲלִים פָּנֶיךָ	יְהִי שְׁמֹעַ אֲבִיוֹנֶיךָ
אֵל תַּעֲלֶם אֲזַנְּךָ.	אֲבִינוּ לְבָנֶיךָ
וְחֲתֹאסֶךָ עֶדְרָה רוּעָה	דְּמַעַת פְּנִיָּהֶם תִּשְׁעָה
וּפְקֹד בְּטוֹב צֹאנְךָ.	וְתַקִּים לָהֶם רוּעָה
הַמַּחֲלִים פָּנֶיךָ	יְהִי שְׁמֹעַ אֲבִיוֹנֶיךָ
אֵל תַּעֲלֶם אֲזַנְּךָ.	אֲבִינוּ לְבָנֶיךָ
תִּבְשָׂרֵם חַיִּים סְלִיחָה	הוֹלִכֵי בְּדֶרֶךְ נִכְחָה
הַמַּצִּיאִם חֲנֻךְ.	וּבִתְפִלַּת הַמִּנְחָה
הַמַּחֲלִים פָּנֶיךָ	יְהִי שְׁמֹעַ אֲבִיוֹנֶיךָ
אֵל תַּעֲלֶם אֲזַנְּךָ.	אֲבִינוּ לְבָנֶיךָ

Lord, Thine humble servants hear,  
 Suppliant now before Thee;  
 Our Father, from Thy children's plea  
 Turn not, we implore Thee!

Lord, Thy people, sore oppressed,  
 From the depths implore Thee;  
 Our Father, let us not this day  
 Cry in vain before Thee.

Lord, blot out our evil pride,  
 All our sins before Thee;  
 Our Father, for Thy mercy's sake,  
 Pardon, we implore Thee.

Lord, no sacrifice we bring,  
 Prayers and tears implore Thee;  
 Our Father, take the gift we bring,  
 Contrite hearts before Thee.

Lord, Thy sheep have wandered far,  
 Gather them before Thee;  
 Our Father, let Thy shepherd's love  
 Guide us, we implore Thee.

Lord, forgive and comfort all  
 That in truth implore Thee;  
 Our Father, let our *Minḥah* prayer  
 Now find grace before Thee.

Lord, Thine humble servants hear,  
 Suppliant now before Thee;  
 Our Father, from Thy children's plea,  
 Turn not, we implore Thee!

תפלת מנחה ליום כפור

## קריאת התורה

*As the Ark is opened:*

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה,  
קוּמָה יְיָ, וַיִּפָּצוּ אִבְיָדָה, וַיִּנָּסוּ מִשְׁנֹאִיד מִפְּנִידָה;  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וַדְּבַר יְיָ מִירוּשָׁלַיִם.  
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

*The Reader takes the Torah and continues:*

וַיִּבְרָא לֵאמֹר אֵתִי, וַיְבָרֵךְ שְׁמוֹ וַיִּתְּנוּ.

*Reader and Congregation:*

לֵךְ יְיָ תְהַדְלָה וְתִהְיֶינָה וְתִתְפַּאֲרֶת וְתִהְיֶינָה וְתִהְיֶינָה, כִּי כָל  
בְּשָׂמִים וּבְאַרְצֵי. לֵךְ, יְיָ, הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.  
רוּחֵמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֵדִם רִנָּתִי, קְדוֹשׁ הוּא. רוּחֵמוֹ  
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֵד קְדוֹשׁ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.  
אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית  
אֵיתָנִים, וַיִּצִּיל נַפְשֹׁתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיִּנְעֹר בְּנִצֵּר הָרָע  
מִן הַנְּשׂוּאִים, וַיַּחֵן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וַיִּמְלֵא מִשְׁאֵלֹתֵינוּ  
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

*The Torah is placed on the lectern, the Reader unrolls the Torah  
and recites:*

וְתִתְּנָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קְרֹב, וַיַּחֵן פְּלִיטָתֵנוּ  
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לָחֵן וּלְחֶסֶד, לְרַחֲמִים וּלְרִצּוֹן,  
וַנֹּאמֶר אָמֵן. הַכֹּל הָבִי גִדְּלֵ לֹאֲלֹהֵינוּ וְתֵנוּ כְבוֹד לַתּוֹרָה; בָּהֵן,

TORAH SERVICE

*As the Ark is opened:*

And when the ark moved forward, Moses would exclaim: Arise O Lord, and let those who are the enemies of Thy word be scattered. Let those who oppose Thee run in defeat from Thy presence.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

*The Reader takes the Torah and continues:*

O magnify the Lord with me, and together let us exalt His name.

*Reader and Congregation:*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all. Exalt you the Lord our God, and bow down before His throne, for He is holy. Exalt you the Lord our God and worship at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us, and may He be mindful of the covenant with our ancestors. May He deliver us in evil times, and may He fortify us against the evil inclination residing in our own hearts. May He grant us an enduring deliverance, and answer our yearnings for His merciful help.

*The Torah is placed on the lectern, the Reader unrolls the Torah and recites:*

May His kingdom of peace soon be revealed unto us. And may He grant the house of Israel grace, kindness, mercy and favor. Amen.

Let all declare the greatness of our God, and render honor to the Torah. Let the *Kohen* arise and come before the Torah.



קָרָב; יַעֲמֹד (פִּלּוֹנִי בֶן פִּלּוֹנִי) הִבָּחֵן. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקֶרְשָׁתוֹ.

וְאַתָּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*The person called to the Torah recites:*

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

*The congregation responds:*

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*The person called to the Torah repeats the response and continues:*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*After the reading of the portion he concludes:*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וַחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

## THE TORAH READING—AN INTERPRETATION

*The Torah reading at Minhah on Yom Kippur recalls to us one of the greatest contributions of Judaism toward the moralization of man—the establishment of a wholesome family life. Sexual perversion and gross immoralities were common in ancient culture, and they prevailed in the highest circles of society. Some of these still linger on in various parts of the world, but much of it has been banished, thanks to the impact of the Torah and its ideals, through the various channels by which it has influenced men.*

*The Haftorah accents man's responsibility for his fellow-man. God summons Jonah to preach penitence to Nineveh, a pagan city steeped in sin. Jonah was reluctant and he tried to escape the summons by taking flight. But God continues to pursue him, until he yields. He goes to Nineveh—and Nineveh repents. We are thus reminded that there are no souls lost beyond redemption. Our duty is*

Praised be He, who in His holiness did entrust the Torah to His people, Israel.

And all of you, in adhering to the Lord your God, have been sustained in life to this day.

*The person called to the Torah recites:*

Praise the Lord to whom all praise is due.

*The congregation responds:*

Praised be the Lord to whom all praise is due forever and ever.

*The person called to the Torah repeats the response and continues:*

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples to give unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

*After the reading of the portion he concludes:*

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

*to bring God's word to all who have strayed, and to trust that all men have the power to be won by it.*

*During his flight, Jonah was thrown overboard from the ship on which he sailed; he was swallowed by a big fish; the fish spat him out, and he sang in thankfulness to God for his deliverance. This, too, was a lesson to Jonah. A man may return from the lowest depths, even from the depths of sin. Of the living we dare not despair. We must always strive for deliverance and trust that God will reinforce our efforts in favor of man's redemption.*

*One of the most touching moments in the story is the lesson of the gourd. In the heat of the day, Jonah finds some shade under a giant gourd, but it soon perishes, and he grieves for it. God brings home to him the lesson. He cherished the humble gourd because he had experienced its use. But all God's creatures have value, certainly a city teeming with people, like Nineveh, and every effort should be made to save them.*

וידבר יהוה אל-משה לאמר: דבר אל-בני ישראל  
ואמרת אליהם אני יהוה אלהיכם: כמעשה ארץ-מצרים  
אשר ישבתם-בה לא תעשו וכמעשה ארץ-כנען אשר  
אני מביא אתכם שמה לא תעשו ובחקתיהם לא תלכו:  
את-משפטי תעשו ואת-חקתי תשמרו ללכת בהם אני  
יהוה אלהיכם: ושמרתם את-חקתי ואת-משפטי אשר  
יעשה אתם האדם ותי בהם אני יהוה: איש איש  
אל-פל-שאר בשרו לא תקרבו לנלות ערוה אני  
יהוה: ערות אביך וערות אמה לא תגלה אמה  
הוא לא תגלה ערוה: ערות אשת-אביך לא  
תגלה ערות אביך הוא: ערות אחותך בת-אביך  
או בת-אמה מולדת בית או מולדת חוץ לא תגלה  
ערוה: ערות בת-בןך או בת-בתך לא תגלה ערוה  
כי ערוה הנה: ערות בת-אשת אביך מולדת  
אביך אחותך הוא לא תגלה ערוה: ערות  
אחות-אביך לא תגלה שאר אביך הוא: ערות  
אחות-אמה לא תגלה כי-שאר אמה הוא: ערות  
אחי-אביך לא תגלה אל-אשתו לא תקרב דדתך  
הוא: ערות כלתך לא תגלה אשת בןך הוא לא  
תגלה ערוה: ערות אשת-אחיך לא תגלה  
ערות אחיך הוא: ערות אשה ובתה לא תגלה  
את-בת-בנה ואת-בת-בתה לא תקח לנלות ערוה  
שארה הנה ומה הוא: ואשה אל-אחותה לא תקח לצרר



*Leviticus 18.*

And the Lord spoke to Moses, saying: Speak to the children of Israel and tell them, I am the Lord your God. You shall not follow the practices of the land of Egypt, where you dwelt, nor shall you follow the practices of the land of Canaan, whither I will bring you; and you shall not walk in the way of their statutes. You shall follow My ordinances, and keep My statutes, to govern yourselves by them; I am the Lord your God. You shall keep My statutes and ordinances, which a person shall practice and by which he shall live; I am the Lord.

None of you shall cohabit with those close of kin; I am the Lord. You shall not cohabit with your mother, who is your father's wife. She is your mother; do not cohabit with her. You shall nor cohabit with your father's wife, though not your mother, since she is your father's wife.

You shall not cohabit with your sister, your father's daughter, or your mother's daughter, whether born in your home or outside it. You shall not cohabit with your son's daughter or your daughter's daughter, for they are your own flesh.

You shall not cohabit with your half-sister born by your father, since she is your sister. You shall not cohabit with your father's sister, for she is your father's kinswoman. You shall not cohabit with the wife of your father's brother, for she is your aunt.

You shall not cohabit with your daughter-in-law; since she is your son's wife you must not cohabit with her. You must not cohabit with your sister-in-law, for she is your brother's wife.

You shall not cohabit with a woman and with her daughter, nor with her son's daughter, nor with her daughter's daughter; they are near of kin. It would be lewdness.

You shall not marry a woman in addition to her sister, during her lifetime. You shall not approach any woman to cohabit with



לְנִלּוֹת עֲרוֹתֶיהָ עָלֶיהָ בְּחַיֶּיהָ: וְאַל־אִשָּׁה בְּנִדַת טְמֵאָתָה  
 לֹא תִקְרָב לְנִלּוֹת עֲרוֹתֶיהָ: וְאַל־אִשָּׁת עֲמִיתָךְ לֹא־תִתֵּן  
 שְׂכָבֶתָךְ לְזָרַע לְטְמֵאֵה־בָּהּ: וּמִזֶּרַעָךְ לֹא־תִתֵּן  
 לְהַעֲבִיר לְמִלֵּךְ וְלֹא תַחֲלֹל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:  
 וְאֶת־זִכְרֹךְ לֹא תִשָּׁכַח מִשִּׁכְּבִי אִשָּׁה הַזֹּעֵכָה הוּא: וּבְכָל־  
 בְּהֵמָה לֹא־תִתֵּן שְׂכָבֶתָךְ לְטְמֵאֵה־בָּהּ וְאִשָּׁה לֹא־תַעֲמֹד  
 לִפְנֵי בְהֵמָה לְרִבְעָהּ תָּכֹל הוּא: אֶל־תִּטְמָאוּ בְּכָל־אֱלֹהִים  
 כִּי בְּכָל־אֱלֹהִים נִטְמָאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם:  
 וְהַטְּמֵא הָאָרֶץ וְאֶפְקֹד עֲוֹנָהּ עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת־  
 יִשְׁכֵּיהָ: וּשְׁמִרְתֶּם אֹתָם אֶת־חֻקֹּתֶי וְאֶת־מִשְׁפָּטַי וְלֹא  
 תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה הָאוֹרֹת וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:  
 כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אֲנֹשֵׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם  
 וְהַטְּמֵא הָאָרֶץ: וְלֹא־תִקְיֹא הָאָרֶץ אֶתְכֶם בְּטִמְאָכֶם  
 אֹתָהּ כְּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: כִּי כָל־אֲשֶׁר  
 יַעֲשֶׂה מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה וְנִכְרְתוּ הַנִּפְשׁוֹת הַעֲשׂוֹת  
 מִקֶּרֶב עַמָּם: וּשְׁמִרְתֶּם אֶת־מִשְׁמְרֹתַי לְבַלְתִּי עֲשׂוֹת  
 מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמָאוּ בָהֶם  
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

*When the Torah is raised, the congregation joins in reciting:*

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ  
 בְּיַד מֹשֶׁה.

*Before the reading of the Haftarah:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים  
 טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,

her during her monthly period, when she is unclean. You shall not cohabit with a neighbor's wife, defiling yourself with her.

You shall not offer any child of yours as a sacrifice to Moleh, lest you profane the name of your God. I am the Lord.

You shall not practice homosexuality, for it is loathsome.

You shall not practice sodomy, nor shall any woman practice sodomy, for it is a perversion.

You shall not defile yourselves with these things, for these were the defilements of the nations whom I have banished before you. This land became polluted because of them, and I brought retribution upon her, and the land cast out her inhabitants. You shall keep My statutes and My ordinances and you shall not practice any of these abominations, both the native and the alien among you. For the peoples of the land who preceded you practiced these abominations, and the land became defiled.

Let not the land cast you out for defiling her, as she cast out the people before you. For whoever will practice these abominations will be cut off from the midst of their people.

And you shall keep My charge not to follow abominable practices which prevailed before you, not to be defiled by them; I am the Lord your God.

*When the Torah is raised, the congregation joins in reciting:*

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

*Before the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

הבוחר בתורה; ובמשה עבדו, ובישׂראל עמו; ובנביאי האמת  
וצדק.

*Jonah*

ויהי דבר־יהוה אלי־יונה בְּדַמְתִּי לֵאמֹר: כֹּסֶם לְךָ  
אֶל־נִינוֹה הָעִיר הַגְּדוֹלָה וְקָרָא עָלֶיהָ כִּי־עָלְתָה רַעְתָּם  
לִפְנֵי: וַיָּקָם יוֹנָה לְבָרֶחַ תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד  
יָפוֹ וַיִּמָּצָא אֹנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שָׂכָרָהּ וַיֵּרֶד בָּהּ  
לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהוֶה הַטִּיל רוּחַ־  
גְּדוֹלָה אֱלֹהִים וַיְהִי סַעֲר־גְּדוֹל בָּיָם וְהָאֹנִיָּה חֲשָׁבָה  
לְהִשָּׁבֵר: וַיִּירָאוּ הַמִּלְחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ  
אֶת־הַכֵּלִים אֲשֶׁר בָּאֹנִיָּה אֱלֹהִים לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה  
יָרֵד אֶל־יָרֵכְתִּי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו  
רַב הַחֵבֶל וַיֹּאמֶר לוֹ מַה־לָּךְ נִרְדָּם קוֹם קָרָא אֶל־  
אֱלֹהֶיךָ אוֹלִי יַתְּעִשָׁתָּ הָאֱלֹהִים לָנוּ וְלֹא נֹאכֵד: וַיֹּאמְרוּ  
אִישׁ אֶל־רֵעֵהוּ לָכוּ וְנַפְּיֵלָה גּוֹרָלוֹת וְנִרְעָה בְּשַׁלְמֵי  
הָרָעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל־יוֹנָה:  
וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ בְּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת  
לָנוּ מַה־מִּלְאכְתְּךָ וּמֵאַיִן תָּבוֹא מָה אֲרָצְךָ וְאִי־מִנָּה עִם  
אַתָּה: וַיֹּאמֶר אֲלֵיהֶם עֲבְרִי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי  
הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּבֵשָׁה:  
וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־נָּתַתָּ  
עֲשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא בָרַח כִּי  
הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הָיָם



Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

*Jonah*

The word of the Lord came to Jonah, the son of Amittai, saying: Arise, go to the great city of Nineveh, and admonish her, for the wickedness of her people has come up before Me.

But Jonah proceeded to Tarshish from before the Lord, and he went to Jaffa, where he found a ship going to Tarshish. He paid his fare and came aboard, to sail to Tarshish from before the Lord.

But the Lord hurled a mighty wind over the sea, and a heavy storm arose at sea so that the ship was about to be wrecked. Then were the sailors afraid and each one cried to his god. They threw the objects that were on the ship into the sea, to reduce the load. But Jonah had gone down into the interior of the ship, and he lay down, and he fell asleep.

And the captain of the ship called to him: What is wrong with you that you are sleeping? Get up, pray to your God, perhaps your God will turn with favor to us, and we will not be destroyed. Then they said one to another: Come, let us cast lots to learn because of whom has this evil come upon us. And they cast lots, and the lots pointed to Jonah.

Then they said to him: Tell us, you through whom this evil has come to us, what is your occupation, where do you come from, which is your country, and of what people are you? And he replied to them: I am a Hebrew, and I worship the Lord, the God of the heavens, who has made the sea as well as the dry land. Then were the men overcome with a great fear, and they said to him: Why have you done this? For the men knew that he was running away from God, because he told it to them.

And they said to him: What shall we do with you, that the sea may calm down for us? For the sea continued to grow more



מַעֲלִינוּ כִּי הֵימָּה הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֱלֹהִים שְׂאוּנִי  
וְהַטִּילְנִי אֶל־הֵימָּה וַיִּשְׁתַּק הֵימָּה מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי  
בְשָׁלִי הִפְעַר הַגְּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאֲנָשִׁים  
לְהָשִׁיב אֶל־הַנִּבְשָׁה וְלֹא יָכְלוּ כִּי הֵימָּה הוֹלֵךְ וְסֹעֵר  
עֲלֵיהֶם: וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֵל־נָא  
נֹאבְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תֵּתֵן עָלֵינוּ דָם נָקִיָּא כִּי־  
אַתָּה יְהוָה כְּאֲשֶׁר חִפְצָתָ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֻהוּ  
אֶל־הֵימָּה וַיַּעֲמֵד הֵימָּה מוֹעֵפוֹ: וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה  
גְּדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְּרוּ נְדָרִים:

וַיִּמֶן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי  
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְּפַלֵּל יוֹנָה אֶל־  
יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קִרְאתִי מִצָּרָה לִּי  
אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שָׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי:  
וּתְשַׁלִּיכֵנִי מִצוֹלָה בְּלִבָּב יָמִים וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵי־  
וַגְלִיד עָלַי עֲבֹרוּ: וְאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֲדָּ  
אוֹסִיף לְהַבִּישׁ אֶל־הַיִּבֵּל קִדְשֶׁךָ: אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ  
תְּהוֹם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי: לְקַצְבֵי הָרִים יִרְדֹּתִי  
הָאָרֶץ בְּרַחֲמֶיךָ בַּעֲדִי לְעוֹלָם וּתַעַל מִשְׁחַת חַיֵּי יְהוָה  
אֵלָּהִי: בְּהַתְּעַטָּף עָלַי נֶפֶשִׁי אֶת־יְהוָה וּבְרַחֲמֵי וּתְבוֹא  
אֵלַי תִּפְלְתִי אֶל־הַיִּבֵּל קִדְשֶׁךָ: מִשְׁמְרִים הַבְּלִי־שׁוֹא  
חֲסִדִּים יַעֲזֹבוּ: וְאֲנִי בִקּוֹל תוֹדָה אוֹבַחְתִּיךָ אֲשֶׁר נִדְרַתִּי  
אֲשַׁלֵּמָה יִשְׁוַעֲתָה לַיהוָה: וַיֹּאמֶר יְהוָה לְדָג לֶהֱגֵא אֶת־  
יוֹנָה אֶל־הַנִּבְשָׁה:

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאָמְרוֹ: קוּם לֵךְ אֶל־

and more stormy. He replied to them: Take me and throw me into the sea, and the sea will calm down for you, for I know that because of me has this great storm come upon you.

The men rowed hard to return the ship to the dry land, but they could not, for the sea raged more and more with the storm. Then they called to the Lord and they said: O Lord, we beseech Thee, let us not perish for taking this man's life, and lay not against us innocent blood, for Thou, O Lord, hast done what Thou hast pleased. Then they took Jonah and threw him into the sea, and the sea ceased raging. Then did the men fear the Lord greatly; they offered to the Lord a sacrifice, and they made vows.

And the Lord charged a great fish to swallow Jonah, and Jonah remained in the belly of the fish three days and three nights. Then did Jonah pray to the Lord from inside the belly of the fish. And he said:

Out of my trouble I called to the Lord, and He answered me. From the belly of the netherworld I cried out, and Thou didst heed my voice.

Thou didst cast me into the deep, into the heart of the sea. All Thy floods, all Thy billows passed over me.

Then I thought, I am banished from Thy presence; O, if I could only see again Thy holy Temple!

The waters rolled over me, so that my life was almost undone; the deep waters surrounded me; the weeds were under my head.

I went down to the bottom of the mountain, the bars of the earth closed me in, forever. But Thou, Lord my God, didst lift me from the grave.

When my life grew faint within me, I remembered the Lord, and I turned to Thee in prayer, toward Thy holy Temple. They that revere the deities of vanity and falsehood, ignore Thy kindnesses to them. But I will sacrifice to Thee with a song of thanksgiving; what I have vowed I will fulfill. Deliverance comes from the Lord.

And the Lord commanded the fish, and it threw up Jonah to the dry land.

Then came the word of the Lord to Jonah a second time, saying: Come, go to the great city of Nineveh, and admonish her

נִינּוּהָ הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר  
 אָנֹכִי דֹבֵר אֵלֶיךָ: וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינּוּהָ כַּדְּבַר יְהוָה  
 וּנִינּוּהָ הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:  
 וַיַּחַל יוֹנָה לָבוֹא בָעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר  
 עוֹד אַרְבָּעִים יוֹם וּנִינּוּהָ נִהְפָּכֶת: וַיֹּאמְרוּ אֲנָשֵׁי נִינּוּהָ  
 בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְמָנָם:  
 וַיֵּנַע הַדָּבָר אֶל־מֶלֶךְ נִינּוּהָ וַיָּקָם מִבֶּסְאוֹ וַיַּעֲבֵר אֲדָרְתוֹ  
 מֵעָלָיו וַיִּבֶם שֶׁק וַיֵּשֶׁב עַל־הָאֹפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּהָ  
 מִטַּעַם הַמֶּלֶךְ וּגְדָלּוֹ לֹאמַר הָאָדָם וְהַבְּהֵמָה הַבֶּקָר  
 וְהַצֹּאן אֶל־יִטְעֻמוֹ מְאוּמָה אֶל־יָרְעוּ וַיָּמִים אֶל־יִשְׁתּוּ:  
 וַיִּתְּכֻסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים  
 בַּחֲזוֹקָה וַיֵּשְׁבוּ אִישׁ מִדֶּרֶכוֹ הָרָעָה וּמִן־הַחֲמָם אֲשֶׁר  
 בִּכְפִיָּהֶם: מִי־יִזְרַע יִשׁוּב וּנְחָם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ  
 וְלֹא נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ  
 מִדֶּרֶכָם הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר  
 לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

וַיִּרַע אֶל־יוֹנָה רָעָה גְּדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה  
 וַיֹּאמֶר אֲנִי יְהוָה הִלּוּא־וְנָה דְּבָרִי עַד־חַיּוֹתַי עַל־אֲדָמָתִי  
 עַל־כֵּן קִדְּמָתִי לְבָרַח תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹ־  
 חֲנוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:  
 וַעֲתָה יְהוָה קָח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מַחְיִי:  
 וַיֹּאמֶר יְהוָה הַחִיטָּב תָּרַח לָךְ: וַיֵּצֵא יוֹנָה מִן־הָעִיר  
 וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סִכָּה וַיֵּשֶׁב תַּחְתֶּיהָ  
 בָּצֵל עַד אֲשֶׁר יֵרָאֶה מַה־יְהִיָּה בָּעִיר: וַיִּמָּן יְהוָה־אֱלֹהִים  
 קִיקְיוֹן וַיַּעַל מַעַל לַיוֹנָה לַחַיּוֹת צֵל עַל־רֹאשׁוֹ לְהַצִּיל



with the admonition which I will tell you. And Jonah arose, and he went to Nineveh, as God had asked him. Nineveh was a great city, a distance of three day's journeying. Jonah went into the city a day's journey, when he proclaimed, saying: In forty more days, Nineveh will be destroyed.

And the people of Nineveh believed in the Lord; they proclaimed a fast, and put on sackcloth, great and small alike. When the news reached the king of Nineveh, he descended from his throne, removed his royal robe, he put on sackcloth, and sat in ashes. And he caused a proclamation to be read in Nineveh in the name of the king and his princes, saying: Let neither man nor beast, neither cattle nor sheep taste anything; let them not take food nor drink water. But let man and beast put on sackcloth, and let them pray earnestly to the Lord. And let everyone turn back from his evil way, and from the iniquity which is in their hands. Perhaps God will relent and withdraw from His anger, and we will not perish.

And God saw their actions, that they had really turned from their evil way, and God reconsidered the evil which He had proposed to bring upon them, and He did not do it.

This distressed Jonah greatly, and he was angry. And he prayed to the Lord, saying: O Lord, this is what I thought while still in my own land, and it is for this reason that I tried to run away to Tarshish. For I have known that Thou art a merciful and gracious God, slow to anger, and abounding in mercy, and relenting of evil. Now, O Lord, take my life, for I prefer to be dead than alive.

And the Lord said: Are you right in being angry?

Then Jonah left the city, and he stopped to the east of the city. There he made himself a booth and he sat under it in the shade, to watch what would happen in the city.

And the Lord assigned a gourd, which grew up over Jonah to shade his head, to save him from his discomfort. Jonah was very happy because of the gourd.



לו מִרְעָתִי וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקוֹן שִׁמְחָה גְדוֹלָה: וַיִּמָּן  
הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׁחַר לִמְחָרַת וַתֵּד אֶת־הַקִּיקוֹן  
וַיִּבֶשׁ: וַיְהִי כַּזֶּרֶחַ הַשָּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים  
חֲרִישִׁית וַתֵּד הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַתִּעְלָה וַיִּשְׁאַל אֶת־  
נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים  
אֶל־יוֹנָה הִהִטֵּב חָרָה־לָּךְ עַל־הַקִּיקוֹן וַיֹּאמֶר הִיטֵב  
חָרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה אַתָּה חֹסֵף עַל־הַקִּיקוֹן  
אֲשֶׁר לֹא־עֲמִלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שֶׁבֶן־לִילָה הָיָה וּבֶן־  
לִילָה אָבָד: וְאַנִּי לֹא אֲחוּס עַל־עֲוֹנוֹת הָעִיר הַגְּדוֹלָה  
אֲשֶׁר יִשְׁבָּהּ הַרְבֵּה מִשְׁתִּים־עֹשֶׂה רַבּוֹ אָדָם אֲשֶׁר  
לֹא־יָדַע בֵּין־יָמֵינוֹ לִשְׂמָאלוֹ וּבִהְמָה רַבָּה:

*Micah 7:18-20.*

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לִשְׂאֲרִית  
נִחַלְתּוֹ לֹא־יִחַתֵּיק לְעַל אָפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב  
יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלֹךְ בְּמִצְלוֹת יָם כָּל־חַטָּאתָם:  
תִּתֵּן אֲמִת לִיעֹקֵב חֶסֶד לֹא־בָרָהֶם אֲשֶׁר־נִשְׁבַּעְתָּ  
לֹא־בִתְנוּ מִיָּמֵי קָדֶם:

*After the reading of the Haftarah:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,  
צַדִּיק בְּכָל הַדּוּרוֹת, הָאֵל הַנָּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר  
וּמְקַיֵּם, שְׂכָל דְּבָרָיו אֲמִת וְצֶדֶק.

נֶאֱמָן אַתָּה הוּא, יי אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד  
מִדְּבָרֶיךָ אַחֲרָיִךְ לֹא יָשׁוּב רִיקָם, כִּי אֵל מְלֹךְ נֶאֱמָן וְרַחֲמָן  
אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל הַנָּאֻמָּן בְּכָל דְּבָרָיו.

Then God sent a worm at daybreak the next day, and it gnawed at the gourd, until it withered. And as the sun arose, God sent a violent east wind, and the sun beat upon Jonah's head, and he fainted. Then he prayed for death, saying: I prefer to be dead than alive.

And God said to Jonah: Are you right in being angry because of the gourd? And he replied: I have the right to be angry, even unto death.

And the Lord said: You took pity on the gourd, over which you did not toil, which you did not raise, which came up overnight and perished overnight. Shall I not take pity on the great city of Nineveh, which has a population of more than a hundred twenty thousand innocent people, and also much cattle?

*Micah 7:18-20.*

Who is like Thee, O God, forgiving iniquity and overlooking transgression for the remnant of Thy people? His anger is not forever, for He takes delight in kindness. He will again bestow mercy upon us, and vanquish our iniquities. Thou wilt cast all their sins into the depths of the sea. Thou wilt grant Thy saving truth to Jacob and kindness to Abraham, as Thou didst promise our ancestors in ancient days.

*After the reading of the Haftarah:*

Praised be Thou, O Lord our God, King of the universe. Thou art the Creator of all existence. Thou governest the generations with justice. Thou keepest faith with Thy creatures, fulfilling Thy every promise unto them. All Thy words proclaim truth and righteousness.

Thou art faithful, O Lord our God, and Thou keepest Thy promises. Yea, not one of Thy promises will remain unfulfilled, for Thou art an unfailing and merciful God. Praised be Thou, O Lord, Thou God, who art faithful in all Thy promises.

רחם על ציון, כי היא בית חיינו, ולעלויבת נפש תושיע  
במהרה בימינו. ברוך אתה, יי, משמח ציון בבניה.  
שמחנו, יי אלהינו, באלהינו הנביא עבדך, ובמלכות בית  
דוד משיחך. במהרה יבא, ויגל לבנו; על כסאו לא ישב זר,  
ולא ינחלו עוד אחרים את כבודו, כי בשם קדשך נשבעת  
לו, שלא יבכה נרו לעולם ועד. ברוך אתה, יי, מנן דוד.

PRAYER FOR FRIENDSHIP

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את  
כל הקהל הקדוש הזה, גדולים וקטנים, הם ובניהם ונשיהם  
ותלמידיהם וכל אשר להם, ויפרוש סבת שלומו עליהם  
ויטע ביניהם אהבה ואחזה, שלום ורעות, ויסלק שנאת חנם  
מביניהם, ויכתבם בספר חיים טובים, ונאמר אמן.

PRAYER FOR THE OPPRESSED

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך  
וישמר וינצר ויעזר את כל אחינו האסורים והשבוים,  
ויוציאם מאפלה לאורה, ויתן להם רוח והצלה לבוא  
לחסות תחת כנפי השכינה, וקיים בהם מקרא שכתוב,  
לאמר לאסורים צאו, לאשר בחשך הנלו, ונאמר אמן.

PRAYER FOR THE SICK

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את  
כל השוכבים על ערש דוי. אנא רופא כל בשר, רחם  
עליהם, חזקם ואמץם וחדש בנשר נעוריהם, ושלח להם  
מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף, וכתבם  
בספר חיים טובים, ונאמר אמן.



Be compassionate toward Zion, for it is the fountain of our life, and do Thou grant deliverance speedily, yea, in our own time, to the Holy City that has long been grieved in spirit. Praised be Thou, O Lord, who renewest the joy of Zion at the return of her children.

O Lord our God, quicken us by the redemption for which we have ever yearned as we waited for the prophet Elijah, Thy faithful emissary, and for the Messiah of the household of David. O may the Messianic redemption speedily dawn for the world, and quicken all hearts with the joy of it. Let not the tyrants continue their reign of oppression, but let the Messiah's sway of justice and peace be established throughout the world forever. Praised be Thou, O Lord, Shield of David.

PRAYER FOR FRIENDSHIP

May He who blessed Abraham, Isaac and Jacob bestow His blessings on this holy congregation, on elders and young people, on parents and children, husbands and wives, scholars and their disciples. May He spread over us the canopy of His peace and plant among us brotherly love, peace and friendship. May He save us from groundless strife and hatred. And may He inscribe us in the book of a good life. Amen.

PRAYER FOR THE OPPRESSED

May He who blessed Abraham, Isaac and Jacob bless and protect all who dwell in lands of oppression and imprisonment. May He deliver them from darkness to light. May He grant them rescue and deliverance and enable them to live and serve their God in freedom. Do Thou fulfill unto them the promise set forth by Thy prophet (Isaiah 49:9): He will say to those who are imprisoned, Go free, and to those who dwell in darkness, Be redeemed. Amen.

PRAYER FOR THE SICK

May He who blessed Abraham, Isaac and Jacob bestow His blessings on all who are stricken with illness. O Thou who art the wondrous Healer of all Thy creatures, be compassionate with them, gird them with strength and renew them in vigor. Send them a full and speedy healing, a healing of body and mind. And inscribe them in the book of a good life. Amen.



*The Reader takes the Torah and chants:*

יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

*The congregation responds:*

הודו על אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל  
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּהָ.

*Psalm 24*

לָדוֹד מְזֻמֹּר. לַיי הָאָרֶץ וּמְלוֹאָהּ, תִּבְרַל וַיִּשְׁבִּי בָהּ. כִּי הוּא  
עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַוְנֶנָּה. מִי יַעֲלֶה בָהֶר יי, וּמִי  
יָקוּם בְּמִקּוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וּבֶר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִרְכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי  
יִשְׁעוֹ. זֶה דֹּר וּדְרָשׁוֹ, מִבְּקָשֵׁי פְנִיָּה, יַעֲקֹב, סֶלָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה  
מֶלֶךְ הַכְּבוֹד, יי עֲזוּז וְנִבְּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים  
רְאשֵׁיכֶם, וּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד, מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֶלָה.

*When the Torah is returned to the ark, Reader and congregation continue:*

וּבִנְחָה יֹאמַר: שׁוּבָה, יי, רַבּוֹת אֶלַּפֵּי יִשְׂרָאֵל.

קוֹמָה יי לְמַנוּחַתְךָ,

אַתָּה נֹאדוֹן עֲזָה.

כְּהִנֵּה יִלְבָּשׁוּ צִדְקָה,

וּחֲסִידֶיךָ יִרְנְנוּ.

בַּעֲבוּר דָּוִד עַבְדְּךָ,

אַל תֵּשֶׁב פְּנֵי מְשִׁיחֶךָ.

*The Reader takes the Torah and chants:*

Let all praise the name of the Lord, for His name alone is truly exalted.

*The congregation responds:*

His glory is revealed on earth and in the heavens. He exalted His people. He glorified His faithful ones, the children of Israel, who ever seek His presence. Praise the Lord.

*Psalm 24*

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend to the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not taken an oath in deception. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

*When the Torah is returned to the ark, Reader and congregation continue:*

And when the ark rested, Moses said:

Return, O Lord, to the multitude of the families of Israel.

Arise, O Lord, return unto Thy sanctuary,  
Thou and the Ark of Thy glory.

Let Thy priests be robed in righteousness,  
And let Thy faithful sing for joy.

Be gracious unto David, Thy faithful,  
Reject not Thine anointed.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,  
תּוֹרַתִּי אֶל תַּעֲזֹבוּ.  
עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,  
וְתִמְכֶּיָּה מְאֹשֶׁר.  
דְּרָכֶיהָ דְּרָכֵי נָעִם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשְׁוֶיָּהּ; חֲדָשׁ יָמֵינוּ בְּקָדְשֶׁךָ.

*Reader:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתָהּ;  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.  
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

# THE AMIDAH

*The Amidah is recited standing in silent devotion:*

כִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְל לֵאלֹהֵינוּ.  
אֲדֹנָי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

I have given you good teaching,  
Forsake not My Torah.

It is a tree of life to those who hold fast to it,  
And everyone that upholds it is happy.

Its ways are ways of pleasantness,  
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;  
Renew our days as of old.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

#### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

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The Hebrew text phrases the promise of redemption in the present tense, **ומבוא עאל**. The *Abudraham* commentary suggests that this promise is, therefore, to be taken in a continuous sense. In every generation, whenever the children of Israel should face grave peril, God will inspire leaders to redeem them.



זָכְרָנוּ לְחַיִּים, מִלֶּדֶד חֶפֶץ בַּחַיִּים, וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּדֶד עֲזָר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה, יְיָ, מִגֹּן אֲבֹרָהֶם.  
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מַחְיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנִי  
עֹפֵר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מִלֶּדֶד מִמִּית  
וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחְיָה הַמֵּתִים.  
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סִלָּה.  
וּבְכֵן תֵּן פִּתְחֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל  
כָּל מַה שֶּׁבְּרָאתָ, וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כֻלָּם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם,  
כְּמוֹ שִׁירְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁשֶּׁלֶטָן לְפָנֶיךָ, עַז בִּידֶךָ וּגְבוּרָה  
בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתִחוֹן פֶּה לַמִּיחֲלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן  
לְעִירְךָ, וְצִמְחַת קָרְן לְדוֹר עֲבָדֶךָ, וְעִרִיכַת נֵר לְבֶן-יִשְׂרָאֵל  
מִשִּׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

The *Amidah* on Rosh Hashanah and Yom Kippur includes three prayers, each of which begins with **ובכן**. They sum up a major theme of the High Holyday liturgy. The first voices the hope for the universal acknowledgment of God as King; the second voices the hope for the restoration of Israel; the third voices the hope for the vindication of the righteous, as they triumph over the forces of evil arrayed against them.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

ובכן צדיקים יראו וישמחו, וישרים יעלזו, וחסידים  
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן  
תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדך, על כל מעשיך, בהר ציון משכן  
בבודך, ובירושלים עיר קדשך, בכתוב בדברי קדשך:  
ימלך יי לעולם, אלהיך ציון לדר נדר; הללויה.

קדוש אתה ונורא שמך, ואין אלה מבדעך, בכתוב:  
וינבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך  
אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו  
מלבנו לעבודתך, ושמך הנדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדש  
ולמנוחה, ואת יום] הפורים הזה למחילה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,  
וזכרון משית בן-דוד עבדך, וזכרון ירושלים עיר קדשך,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הפורים הזה, זכרנו.



Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

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The term קדוש which we translate as holy suggests "set apart." When used of man, it suggests dedicated for a specific purpose. When used of God, it means that He is incomparable, that His grandeur and perfection are beyond comprehension. Man must, of course, do more than offer verbal affirmation of God's holiness. He is summoned to be holy as God is holy (*Leviticus 22:32*).



יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ  
 לְחַיִּים; וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחֻנָּן, וְרַחֵם עָלֵינוּ  
 וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ, מִחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבִת  
 הַזֶּה וּבְיוֹם] הַכַּפָּרִים הַזֶּה. מִחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
 מִנֶּגֶד עֵינֶיךָ, בְּאִמּוֹר: אָנֹכִי אָנֹכִי הוּא מִחַה פְּשָׁעֶיךָ לְמַעַנִי,  
 וְחַטָּאתֶיךָ לֹא אֲזַכֵּר. וְנֹאמַר: מִחִיתִי כְעַב פְּשָׁעֶיךָ, וְכַעֲנֹן  
 חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי גֹאֲלְתֶּיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר  
 עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תַטְהַרְוּ.  
 אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְחַן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעָנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.  
 לְהַנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שְׁבֵת קִדְּשָׁךְ, וְנִינוּחוּ  
 בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. וְטַהֵר לִבֵּנוּ לַעֲבֹדְךָ בְּאַמֶּת, כִּי  
 אַתָּה סֶלֶחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,  
 וּמַבְלַעְרֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה  
 יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
 וּמַעֲבִיר אֲשַׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ  
 מִקִּדְּשׁ [הַשְּׁבִת וְ]יִשְׂרָאֵל וְיוֹם הַכַּפָּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת  
 הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה  
 תִּקַּבֵּל בְּרַצּוֹן, וְתֵהִי לְרַצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

Extend to us this day, Thy blessings of life and well-being. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest.] And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath,] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדָה לָךְ, וְנִסְפָּר תַּהֲלָתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם חַיֵּינוּ לָךְ.

וְעַל בָּרָם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל חַיִּים יוֹדֶיךָ סֶלָה, וְיִהְיֶה לָנוּ אֶת שְׁמֶךָ בְּאַמֻּת, הָאֵל, יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטוֹב שְׁמֶךָ, וְלָךְ נָאָה לְהוֹדוֹת.

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בְּרַבְּנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּךְ; כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָה לָנוּ, יי, אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשְׁלֹום. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפָּר חַיִּים, בְּרִכָּה וְשְׁלֹום וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלֹום. בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְׁלֹום.



May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

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We pray for a twofold return to Zion, a return of the people from the lands where they live as exiles, and a return of the *Sheḥinah*, of God's presence. Only when Zion will once again become a vital center of spiritual life, dedicated to the pursuit of God's word, will the return be complete.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְּעַלֵּם  
מִתְחַנְּתָנוּ; שְׂאִין אֲנַחְנוּ עֵינֵי פָנִים וְקָשִׁי עֲרָף לֹמֶר לְפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ; אֲבָל  
אֲנַחְנוּ חַטָּאנוּ.

אֲשַׁמְנוּ, בִּגְדָנוּ, נִזְלָנוּ, דִּבְרָנוּ דְּפִי;  
הֶעֱרֵינוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמָסָנוּ, טַפְלָנוּ שֶׁקָּר;  
יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לָצָנוּ, מִרְדָּנוּ, נֶאֱצָנוּ,  
סָרְדָנוּ, עֵרֵינוּ, פִּשְׁעֵנוּ, צָרְדָנוּ, קִשְׁיֵנוּ עֲרָף;  
רִשְׁעֵנוּ, שִׁחַתָנוּ, תַּעֲבָנוּ, תַּעֲרֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
צְדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אִמַּת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.  
מִה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפֵּר לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים,  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה  
חוֹפֵשׁ כָּל תַּדְרֵי בָטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אִין דְּבַר נַעֲלָם  
מִמֶּךָ, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבִכֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל  
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטָּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְס וּבִרְצוֹן,  
וְעַל חַטָּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.  
עַל חַטָּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת,  
וְעַל חַטָּא שִׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely.

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent, destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless realms of the universe? All things hidden as all things open, Thou knowest everything.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלְדֵּי עֲרִיזוֹת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלְדֵּי וּבִסְסָתֵר.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִבּוּר פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַרְהוּר הֶלֶב.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹעִידַת זְנוּת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְגָה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִזְק יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיַּצֵּר הָרַע,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיּוֹדַעַיִם וּבִלֹּא יוֹדַעַיִם.  
 וְעַל בָּרָם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֹּר-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.

For the sin we committed before Thee by unchastity,  
 For the sin we committed before Thee openly or secretly,  
 For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,  
 For the sin we committed before Thee by deceiving a neighbor,  
 For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,  
 For the sin we committed before Thee by insincere confessions,  
 For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,

For the sin we committed before Thee by violence,  
 For the sin we committed before Thee by defaming Thy name,  
 For the sin we committed before Thee by unclean lips,  
 For the sin we committed before Thee by foolish speech,  
 For the sin we committed before Thee by evil passions,  
 For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seliḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,  
 For the sin we committed before Thee by mocking,  
 For the sin we committed before Thee by slander,  
 For the sin we committed before Thee in our business dealings,  
 For the sin we committed before Thee in eating and drinking,



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתָּהּ וּבְמִדְּבַרְיָהּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁתֵּי נִרְוִי.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינֵינוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רְמוּת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֻזַּת מְצָח.  
 וְעַל בָּדָם, אֵלֹהֵי סִלְיָחוֹת, סִלַּח לָנוּ, מִחַל לָנוּ, בִּפְרִי-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְאוֹת.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינֵינוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֲרָף.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהִרְעָה,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלוֹת.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׂוָא,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאוֹת חֲנָם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.  
 וְעַל בָּדָם, אֵלֹהֵי סִלְיָחוֹת, סִלַּח לָנוּ, מִחַל לָנוּ, בִּפְרִי-לָנוּ.

Wrongdoing may take the form of a positive action in violation of what is right. But the failure to act may also be evil. Such "passive" evils as the failure to love God and to serve Him, the failure to love our fellow man, the failure to develop the potentialities of our own being—all these belong in the category of wrongdoing.

For the sin we committed before Thee by usury,  
 For the sin we committed before Thee by arrogance,  
 For the sin we committed before Thee by gossiping,  
 For the sin we committed before Thee by wanton looks,  
 For the sin we committed before Thee by haughty eyes,  
 For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee in false judgments,  
 For the sin we committed before Thee by betraying a neighbor,  
 For the sin we committed before Thee by envy,  
 For the sin we committed before Thee by levity,  
 For the sin we committed before Thee by being obstinate,  
 For the sin we committed before Thee by rushing to do evil,  
 For the sin we committed before Thee by talebearing,  
 For the sin we committed before Thee by false oaths,  
 For the sin we committed before Thee by unjust hatreds,  
 For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

The man who repents, who seeks continued correction of his life, is the man who has risen high in his spiritual development.

The most dramatic call to penitence is the confessional, recited standing, and accompanied by striking the breast, to symbolize remorse. Atonement is attained through an inner change; it cannot be effected by a ritual act. But the rite is our expression of what should be the stirring within. It is a symbol of the resolution to change, which is the essence of penitence.

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם עוֹלָה.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם חֲטָאֵת.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיֹוֹרֵד.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אָשֶׁם וְדַאי וְאָשֶׁם תָּלוּי.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִכַּת מִדְּרוֹת.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מַלְקוֹת אֲרֻבָּעִים.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִיתָה בְּיַד שְׁמָיִם.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם כֶּרֶת וְעִרְרִי.  
וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אֲרֻבַּע מִיתוֹת בֵּית דִּין,  
סְקִילָה שְׂרָפָה, הֶרֶג וְחֶגֶק. עַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא  
תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהּ קוֹם עֲשֵׂה, וּבֵין שְׁאֵין בָּהּ קוֹם עֲשֵׂה, אֶת  
הַנִּלְוִים לָנוּ וְאֶת שְׁאֵינָם נִלְוִים לָנוּ. אֶת הַנִּלְוִים לָנוּ כְּכֹר  
אֲמִרָנוֹם לְפָנֶיךָ, וְחֻדְנוֹ לָךְ עֲלֵיהֶם; וְאֶת שְׁאֵינָם נִלְוִים לָנוּ,  
לְפָנֶיךָ הֵם נִלְוִים וִידוּעִים, כַּדָּבָר שֶׁנֶּאֱמַר: הַנִּסְתָּרֹת לִי  
אֵלֶיךָ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֶי  
הַתּוֹרָה הַזֹּאת. כִּי אַתָּה סֵלֶחַן לִישְׂרָאֵל וּמַחֲלֹן לְשִׁבְטֵי יִשְׂרָאֵל  
בְּכָל יוֹר וָדוֹר, וּמַבְלַעְדֶּיךָ אֵין לָנוּ מִלֶּדֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא  
אַתָּה.

אֱלֹהֵי, עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְּדַאי, וְעַכְשָׁיו שֶׁנוֹצַרְתִּי כְּאֵלֹו  
לֹא נוֹצַרְתִּי; עָפָר אֲנִי בְּחַיִּי, קֶל וְחֹמֶר בְּמִיתָתִי. הֲרִי אֲנִי  
לְפָנֶיךָ כְּכֹלִי מָלֵא בּוֹשָׁה וּכְלֻמָּה. יְהִי רַצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי  
וְאֵלֵהִי אֲבוֹתִי, שֶׁלֹּא אֶחְטָא עוֹד; וּמָה שֶׁחֲטָאֵתִי לְפָנֶיךָ מֶרֶק  
בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֻלָּים רָעִים.

For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying with  
 a person's means,

For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,

For the sins whose penalty was a life of barrenness and excision from one's people,

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known to Thee, as it is written: The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to act in accordance with the precepts of the Torah.

O my God, before I was created I was worthless, and now that I have been created, what am I? In life I am dust, and more so when I shall fall prey to death. When I measure my life in Thy presence, I am confused and I am ashamed. Help me, O God and God of my fathers, to steer clear of sin. And as for my past sins, purge me of them in Thy great mercy, but, I pray, not through severe pain and disease.

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Jewish tradition certainly does not teach man's worthlessness, as appears to be implied in the prayer *אלהי עד שלא נוצרתי*. Man is endowed with dignity, being created in God's image. But man's dignity is relative, and when he measures himself by God's perfection, he feels appalled by his inadequacy. He is frail in virtue, frail in wisdom. He cannot escape the limitations of his bodily nature.



אֱלֹהִי, נִצֵּר לְשׁוֹנֵי מָרָע, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשִׁים עָלַי רָעָה, מִהֲרֵה  
הַפֵּר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן  
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעַה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי  
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שָׁלוֹם עַלְיָנו וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלִּפְנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית  
הַמִּקְדָּשׁ בְּמַחֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה, בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.

# THE AMIDAH

*By the Reader:*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,  
וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לִמְעַן שְׁמוֹ בְּאַהֲבָה.

מְסוֹד חַכְמִים וְגִבּוֹרִים, וּמַלְאֲמֵד דַּעַת מְבִינִים, אֲפַתְחָה פִּי  
בְּתַפְלָה וּבְתַחֲנוּנִים, לְחַלוֹת וּלְחַנּוּן פָּנֶי מַלְאֲכֶיךָ מְלֵא רַחֲמִים  
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹם.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

### THE AMIDAH

*By the Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

With words from the learned and the discerning will I open my lips in prayer and supplication, to implore mercy from the King who abounds in mercy, who forgives and grants pardon for transgression.

איתן הכיר אמונתך,  
 בדור לא ידעו לרצונתך,  
 נהיז בך וידע יראתך,  
 דין להודיע לכל הדרתך,  
 הדריד תועים בנתיבתך,  
 ונקרא אב לאמתך,  
 זהר לעשות דברתך,  
 חפץ לחסות בצל שבינתך,  
 טעם לעובדים בכללתך,  
 ידע לשבים כי אין בלתיך;  
 כי האמין בך לחלונתך,  
 לשע אשך ולחזקיר גבורותיך.  
 צדקה תחשב לנו, בצדק אב סלח לנו.  
 לא בחטאינו תעשה לנו, מנגנו כי לך יחלנו.  
 זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים,  
 למענה אלהים חיים.  
 מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.  
 אתה גבור לעולם, אדני; מחיה מתים אתה, רב להושיע.  
 מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך  
 נוכלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישגי  
 עפר. מי כמוך, בעל גבורות, ומי דומה לך, מלך ממית  
 ומחיה ומצמיח ישועה.

Mighty Abraham envisioned Thee  
 In an age when none knew to please Thee,  
 He cleaved to Thee and summoned men to revere Thee;  
 In joy he proclaimed Thy glory,  
 The straying he led in Thy paths,  
 And he became the father of Thy people.  
 Zealous to fulfill Thy word,  
 He made his shelter under the wings of Thy presence.  
 He shared his substance with strangers,  
 Teaching them that Thou alone art God.  
 He believed in Thee and turned to Thee in prayer,  
 In the wilderness he planted an oasis  
 To declare Thy mighty deeds.  
 Let his faith be accounted to our merit,  
 Because of his virtue grant us pardon,  
 Judge us not according to our sin,  
 O Thou Protector in whom we place our trust.

Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

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אֵיתָן הַכִּיָּר, a poetic characterization of Abraham, idealizing his work in God's service, follows the alphabet in the opening letters of each line, but limited to the first eleven letters, from (א) to (ל). It has been ascribed to the authorship of Elijah ben Mordecai of the eleventh century.



מִי כְמוֹדְךָ, אֵב הַרְחָמִים, זֹכֵר יִצְוָרֶיךָ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמֹן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים.  
יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.  
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

THE KEDUSHAH

וּבָכֵן וְלֹד תַעֲלֶה קְדֻשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ מְלֹךְ מוֹחֵל וְסוֹלֵחַ.  
בְּכָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֵא עוֹלָם; מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ; לְעַמְתָּם בְּרוּךְ יֹאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפוֹן בְּרַחֲמִים, וַיַּחַן עִם הַמִּיֻּחָדִים שְׁמוֹ; עָרַב  
וְבָקֵר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים—

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים—  
אֲנִי יְיָ אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמוֹךְ בְּכָל הָאָרֶץ.  
וְהִנֵּה יְיָ לְמַלְכְּךָ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ  
אֶחָד.

וּבְדַבְּרֵי קְדֻשָּׁה כָּתוּב לֵאמֹר:

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הַלְלוּיָהּ.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

O God, ever adored in the praises of Israel, Thou art our Holy One.

#### THE KEDUSHAH

Let us acclaim Thy holiness throughout the world, even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory,

His glory pervades the universe.

His ministering angels inquire of one another:

Where is the seat of His glory?

They respond proclaiming:

Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer, and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

O Lord our God, Thou art all powerful. How mighty is Thy name in all the earth! And the Lord's sovereignty shall be acknowledged throughout the earth. On that day shall the Lord be One and His name One. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

לְדֹר וְדֹר נִגִּיד נִדְלָה, וְלִנְצַח נִצָּחִים קִדְּשָׁתָהּ נִקְדִּישׁ,  
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ נִדְוֹל  
וְקָדוֹשׁ אֲתָה.

חֲמוּל עַל מַעֲשֵׂיהָ, וְתִשְׁמַח בְּמַעֲשֵׂיהָ; וַיֹּאמְרוּ לָהּ חוֹסִיָּה,  
בְּצִדְקָה עֲמוּסִיָּה, הִקְדֵּשׁ אֲדֹנָן עַל כָּל מַעֲשֵׂיהָ. כִּי מִקְדִּישָׁהּ  
בִּקְדֻשָּׁתָהּ קִדְּשָׁתָהּ, נָאֵה לְקָדוֹשׁ פֶּאֶר מִקְדוּשִׁים.

בְּאֵין מְלִיצִין יִשָּׁר מוֹל מִנִּיד פִּשְׁעֵהּ, תִּנִּיד לִיַּעֲקֹב דָּבָר, חֶק  
וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט, הִמְלִךְ הַמִּשְׁפָּט.

עוֹד יִזְכֹּר-לָנוּ, אֶהְבֵּת אֵיתָנוּ, אֲדוֹנֵנוּ, וּבִבְנֵי הַנֶּעֱקָד יִשְׁבִּית  
מִדִּינָנוּ, וּבִזְכוֹת הַתָּם יוֹצִיא אִיוֹם לְצִדְקַת דִּינָנוּ, כִּי קָדוֹשׁ  
הַיּוֹם לְאֲדוֹנֵינוּ.

וּבִבְנֵי יִתְקַדֵּשׁ שְׁמָהּ, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמָּהּ, וְעַל  
יְרוּשָׁלַּיִם עִירָהּ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וְעַל מַלְכוּת בֵּית  
דָּוִד מְשִׁיחָהּ, וְעַל מְבוֹנָהּ וְהִיבָלָהּ.

וּבִבְנֵי תֵן פִּתְחָהּ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיהָ, וַאֲיֻמָּתָהּ עַל  
כָּל מַה שֶּׁבִּרְאָתָהּ, וַיִּירָאוּהָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לִפְנֵיהָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כְלָם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנָהּ בְּלִבָּב  
שָׁלֵם, כְּמוֹ שִׁיַּדְעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֵטֵן לִפְנֵיהָ, עֹז בְּיָדָהּ  
וּנְבוֹנָהּ בִּימִינָהּ, וְשִׁמָּהּ נוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתָהּ.

וּבִבְנֵי תֵן כְּבוֹד, יְיָ, לְעַמָּהּ, תְּהַלֵּה לִירֵאָיָהּ וְתִקְנָה טוֹבָה  
לְדוֹרֵשֶׁיהָ, וּפְתַחוֹן פֶּה לַמִּיַּחֲלִים לָהּ, שְׁמִיחָה לְאַרְצָהּ וְשִׁשׁוֹן  
לְעִירָהּ, וְצִמִּיחַת קֶרֶן לְדָוִד עַבְדָּהּ, וְעִרְיַת גֵּר לְבֶן-יִשִּׁי  
מְשִׁיחָהּ, בְּמַהֲרָה בְּיָמֵינוּ.

Unto all generations we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

Grant mercy to Thy creatures, and show pleasure in Thy work, and let Thy faithful, beholding how Thou absolvest Thy children, exclaim: The Lord will be hallowed through His handiwork.

Thou hast placed Thy holiness upon those who call Thee holy. The acclaim from a holy people is fitting for the holy God.

There is no other champion for our cause, to silence the accusing voice of our transgression. Do Thou invoke in our behalf our adherence to Thy commandments, statutes and ordinances, and absolve us in judgment, O King of Judgment.

Remember also in our favor the love for Thee shown by Abraham, the man of mighty faith. Silence the accusations against us for the sake of his son who was bound on the altar in readiness to give his life to Thee. Grant us a favorable judgment through the merit of Jacob, who was wholehearted in devotion to Thee. This day is indeed consecrated unto Thee, our Lord.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.



ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים  
ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן  
תכלה, כי תעביר ממשלת זרן מן הארץ.

ותמלך, אתה יי לבדה, על כל מעשיה, בהר ציון משכן  
בבורה, ובירושלים עיר קדשה, בכתוב בדברי קדשה:  
ימלך יי לעולם, אלהיך ציון לדר נדר; הללויה.

קדוש אתה ונורא שמך, ואין אלה מבליעך, בכתוב;  
ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה.  
ברוך אתה, יי, המלך הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיה, וקרבתנו  
מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדשה  
ולמנוחה, ואת יום] הכפורים הזה למחילה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,  
וזכרון משיח בן-דוד עבדך, וזכרון ירושלים עיר קדשה,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הכפורים הזה. זכרנו,  
יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
לחיים; ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו  
והושיענו, כי אלהיך עינינו, כי אל מלך חנון ורחום אתה.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

Extend to us this day, Thy blessings of life and wellbeing. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

## ZEHOR RAHAMEN

זְכוּר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, כִּי מַעֲלִים הָיָה. אֵל תִּזְכֹּר-לָנוּ  
עֲוֹנוֹת רֵאשׁוֹנִים, מִהֵרָ יִמְדְּמוּנוּ רַחֲמֶיךָ כִּי רָלוּנוּ מְאֹד. זְכַרְנוּ  
יְיָ בְּרִצּוֹן עֲמֶךָ, פָּקְדָנוּ בִּישׁוּעָתְךָ. זְכוּר עֲדַתְךָ קִנִּית קָדֶם,  
נֶאֱלָתָ שָׁבֵט נִחְלָתְךָ, הֵרָ צִיּוֹן זֶה שְׁכֵנְתָּ בּוֹ. זְכוּר יְיָ חֲבֹת  
יְרוּשָׁלַּיִם, אֲהַבֵּת צִיּוֹן אֵל תִּשְׁבַּח לְנֶצַח. זְכוּר יְיָ לִבְנֵי אָדָם  
אֵת יוֹם יְרוּשָׁלַּיִם, הָאֲמָרִים עָרֻ עָרֻ עַד הַיְסוֹד בָּהּ. אֵתָּה  
תִּקּוּם תִּרְחֹם צִיּוֹן, כִּי עַתָּה לְחִנּוּנָהּ, כִּי בָּא מוֹעֵד. זְכוּר לְאַבְרָהָם  
לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ, וּתְרַבֵּר  
אֲלֵהֶם: אֲרִבָּה אֵת זִרְעֶכֶם בְּכוֹכְבֵי הַשָּׁמַיִם, וְכָל הָאָרֶץ הַזֹּאת  
אֲשֶׁר אָמַרְתִּי אֵתָּן לְזִרְעֶכֶם, וְנִחַלְוּ לְעוֹלָם. זְכוּר לְעַבְדֶּיךָ  
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֵל תִּפְּן אֶל קִשֵּׁי הָעַם הַזֶּה וְאֵל  
רַשְׁעוֹ וְאֵל חַטָּאתוֹ.

אֵל נָא תָשֵׁת עָלֵינוּ חַטָּאת, אֲשֶׁר נוֹאֲלָנוּ וְאֲשֶׁר חָטְאָנוּ.

חַטָּאנוּ צוּרְנוּ, סָלַח לָנוּ יוֹצְרֵנוּ.

זְכוּר-לָנוּ בְּרִית אֲבוֹת בְּאֲשֶׁר אָמַרְתָּ: וְזִכְרְתִי אֵת בְּרִיתִי  
יַעֲקֹב, וְאֵף אֵת בְּרִיתִי יִצְחָק וְאֵף אֵת בְּרִיתִי אַבְרָהָם אֲזָכֹר,  
וְהָאָרֶץ אֲזָכֹר. זְכוּר-לָנוּ בְּרִית רֵאשׁוֹנִים בְּאֲשֶׁר אָמַרְתָּ:  
וְזִכְרְתִי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ  
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. עֲשֵׂה עִמָּנוּ  
בְּמִה שֶׁהִבְטַחְתָּנוּ: וְאֵף גַּם זֹאת, בְּהִיּוֹתָם בְּאֶרֶץ אֲבִיהֶם לֹא  
מֵאֲסִתִּים וְלֹא גְעֻלָּתִים לְכַלֵּתָם, לְהַפִּיר בְּרִיתִי אִתָּם, כִּי אֲנִי  
יְיָ אֱלֹהֵיהֶם. רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ, בְּמִה שֶׁכָּתוּב: כִּי אֵל



ZEḤOR RAḤAMEḤA

Invoke Thy mercy, O Lord, and Thy kindness, for they are everlasting.

Remember us with the love Thou hast ever shown Thy people, grant us Thy deliverance. Remember the people Thou didst redeem from bondage, and Mount Zion, the site of Thy presence.

Remember, O Lord, Thy devotion to Jerusalem, and forget not Thy love for Zion. Remember, O Lord, the affliction we endured when Jerusalem fell, and the Edomites shouted: Destroy, destroy it, to its very foundation.

Arise now and show compassion to Zion, for it is time to be gracious to her; the day of her deliverance has arrived.

Remember the promise made to Thy servants Abraham, Isaac and Israel: I will multiply your children as the stars of the heavens, and this entire land of which I spoke, I shall give to your children, and they will possess it forever.

Let us not all bear the full weight of our folly and our sins. We have sinned against Thee, our God, forgive us, our Creator.

Let our willful sin be deemed as innocent error, for all our sins are transgressions of ignorance. We have sinned against Thee, our God, forgive us, our Creator.

Remember the virtuous deeds of Abraham, Isaac, and Jacob. Consider not the stubbornness of this people, nor their wrongdoings, nor their sin.

Remember the covenant made with our ancestors, as Thou didst promise: And I will remember in their favor the covenant with their ancestors when I freed them from Egypt in the sight of all the nations that I might be acknowledged as their God. I am the Lord.

Fulfill unto us Thy promise: Even when they are in the land of their enemies, I will not spurn them nor cast them away to make an end of them, thus putting an end to My covenant with them, for I am the Lord their God.



רחום יי אלהיך, לא ירפך ולא ישחיתך, ולא ישבח את ברית אבותיך אשר נשבע להם. מול את לבבנו לאהבה וליראה את שמך, בפתוב בתורתך: ומל יי אלהיך את לבבך, ואת לבב זרעך, לאהבה את יי אלהיך בכל לבבך ובכל נפשך למען חייך. השב שבותנו ורחמנו במה שפתוב: ושב יי אלהיך את שבותך ורחמך, ושב וקבצך מכל העמים אשר הפיצך יי אלהיך שמה. קבץ נדחננו, במה שפתוב: אם יהיה נדחך בקצה השמים, משם יקבצך יי אלהיך, ומשם יקחה. המצא לנו בבקשתנו, במה שפתוב: ובקשתם משם את יי אלהיך, ומצאת כי תדרשנו בכל לבבך ובכל נפשך.

מחה פשעינו למענך, באשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. מחה פשעינו כעב ובעננו, באשר אמרת: מחיתי כעב פשעיך, ובענן חטאתיך, שובה אלי כי נאלתיך. הלבן חטאינו כשלג וכצמר, במה שפתוב: לכו נא ונזכחה, יאמר יי: אם יהיו חטאיכם בשנים, כשלג ילבינו; אם יאדימו בתולע, כצמר יהיו. זרוק עלינו מים טהורים וטהרנו, במה שפתוב: וזרקתי עליכם מים טהורים וטהרתם; מכל טמאותיכם ומכל נולליכם אטהר אתכם. בפר חטאינו ביום הזה וטהרנו, במה שפתוב: כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יי תטהרו. הביאנו אל הר קדשך, ושמחנו בבית תפלתך, במה שפתוב: וחיאותים אל הר קדשי, ושמחתים בבית תפלתי, עולותיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.

Bestow upon us Thy mercy and destroy us not, as it is written: For the Lord your God is merciful, He will not forsake you nor destroy you, nor will He forget the pledge He made to your ancestors.

Purify our hearts that we may love and revere Thy name, as is promised in Thy Torah: The Lord your God will purify your hearts and the hearts of your children, to love the Lord your God with all your heart and all your soul, that you may live.

Restore the homeless of our people, as it is promised: The Lord your God will return your captives and be merciful with you, and restore you from among all the peoples among whom you have been dispersed. And if your captives should be in the remotest parts of the world, from there will the Lord your God gather them and restore them to freedom.

Be near us when we call unto Thee, as it is written: And when you seek the Lord your God, wherever you may be, you will find Him, if you seek Him with all your heart and all your soul.

Cause our transgressions to vanish as a cloud and as a mist, as Thou didst promise: I will erase your transgressions as a cloud and your sins as a mist. Return unto Me and I will make you free.

Pour waters of cleansing upon us and cleanse us, as it is written: I will pour clean waters upon you and you will be cleansed from all your sins. Of every defilement will I cleanse you.

Pardon our sins on this day and make us pure, as it is written: On this day will He pardon you to make you pure. Of all your sins shall you be purified before your God.

O bring us to Thy holy mountain and cause us to rejoice in Thy House of Prayer, as it is written: And I will bring them to My holy mountain, and I will cause them to rejoice in My House of Prayer. Their offerings will be accepted on My altar. For My House will be a House of Prayer for all peoples.

SHEMA KOLENU

שִׁמְעֵ קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
 וּבְרָצוֹן אֶת תַּפְלָתֵנוּ.  
 הַשִּׁיבֵנוּ יי אֱלֹהֵי וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקָדֶם.  
 אֲמָרֵנוּ הָאֲזִינָה יי, בִּינָה הִיגִינָה. יְהִי לְרָצוֹן אֲמָרֵי פִינוּ  
 וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יי צוּרֵנוּ וְגֹאֲלֵנוּ.  
 אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.  
 אֵל תִּשְׁלִיכֵנוּ לַעֲת זָקְנָה, בְּכָלוֹת בָּחֵנוּ אֵל תַּעֲזֹבֵנוּ.  
 אֵל תַּעֲזֹבֵנוּ, יי אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת  
 לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יי עֲזָרְתָנוּ וְנַחֲמָתָנוּ.  
 כִּי לֶךְ יי הוֹחֵלֵנוּ, אַתָּה תַעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.  
 אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, אֵל תַּעֲזֹבֵנוּ וְאֵל תִּטְשֵׁנוּ, וְאֵל  
 תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ. קָרְבָנוּ לְתוֹרָתְךָ, לְמִדָּנוּ  
 מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ, וּמוֹל  
 אֶת לִבֵּנוּ לְאַהֲבָתְךָ, וְנָשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וְלִמְעַן  
 שְׁמֶךָ הַגָּדוֹל תִּתְמַחַל וְתִסָּלַח לַעֲוֹנֵנוּ, בְּכַתוּב בְּדַבְרֵי קִדְשְׁךָ:  
 לִמְעַן שְׁמֶךָ יי, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב הוּא.

*Shema Kolenu* is a very solemn portion of the *selihot* liturgy which is also recited at each of the services on Yom Kippur. Especially has the sentence which entreats God not to cast us off in old age drawn much feeling from worshipers. The *Shema Kolenu* must have been arranged in the 16th century; It is not found in earlier editions of the High Holy Day liturgy.

The first sentence from the *Shema Kolenu* is taken from the weekday *Amidah*. The rest is a compilation of verses from *Lamentations* 5:21; *Psalms*



SHEMA KOLENU

Hear our cry, O Lord our God, be compassionate with us, and in mercy accept our supplication.

Draw us unto Thee, O Lord, and we shall return, renew our days as of old.

Give heed to our words, O Lord, consider our meditations.

May our words and our meditations be acceptable unto Thee, O Lord, our Rock and our Redeemer.

Cast us not off from Thy presence, and do not take from us Thy holy spirit.

Cast us not off in our old age, forsake us not when our strength wanes.

Abandon us not, O Lord our God, be not remote to us.

Show us a sign of Thy goodness, let our foes witness that Thou hast helped us and comforted us.

In Thee, O Lord, do we trust, and Thou wilt answer us, O Lord our God.

Our God and God of our fathers, do not abandon us, do not forsake us, do not put us to shame, do not annul Thy covenant with us. Bring us near to Thy Torah, teach us Thy commandments, instruct us in Thy ways, incline our hearts to serve Thee, cleanse our spirits that we may love Thee, and return to Thee in truth, with fullness of heart. For Thine own sake, forgive and pardon our iniquities, as was asked of Thee by Thy Psalmist (Psalm 45:11): For the sake of Thy name, O Lord, forgive my sin, for it is great.

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5:2; 19:15; 51:13; 71:9; 38:22; 86:15; 38:16. In *Psalms* these verses are singular in form but the liturgist changed them to the plural.

We pray for divine aid in our repentance. Our decision to renounce wrongdoing is a free decision which the individual must make for himself, but God remains the guiding and inspiring agent who draws us to penitence. Penitence may, of course, be superficial and fragmentary. We seek divine aid that our penitence might be "with fullness of heart."



אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, סֶלַח לָנוּ, מַחֵל לָנוּ, בִּפְרִיָּנוּ.

כִּי אָנוּ עֲמֻדָּה, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנֵיךָ, וְאַתָּה אָבִינוּ.

אָנוּ עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קִהְלֶיךָ, וְאַתָּה חֻלְקֵנוּ.

אָנוּ נִחְלָתְךָ, וְאַתָּה גּוֹרְלֵנוּ; אָנוּ צֹאנְךָ, וְאַתָּה רֹעֵנוּ.

אָנוּ בְּרִמָּךְ, וְאַתָּה נוֹטְרָנוּ; אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצְרָנוּ.

אָנוּ רְעִיתְךָ, וְאַתָּה רוֹדְנוּ; אָנוּ סִגְלָתְךָ, וְאַתָּה קִרְוָנוּ.

אָנוּ עֲמֻדָּה, וְאַתָּה מִלְכֵנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

אָנוּ עֲזֵי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֶרְךָ וְאַתָּה אֶרֶךְ

אַפִּים. אָנוּ מְלֹאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים; אָנוּ יָמִינוּ בְּצֶלַ

עוֹבֵר, וְאַתָּה הוּא וְשִׁנּוּתֶיךָ לֹא יִתְמוּ.

אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לִפְנֶיךָ תַּפִּלָּתֵנוּ, וְאַל תִּתְּעַלֵּם

מִתַּחֲתֵנוּ; שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְךָ לֵאמֹר לִפְנֶיךָ, יי

אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ; אָבִל

אֲנַחְנוּ חָטָאנוּ.

אֲשַׁמְנוּ, בָּגַדְנוּ, נִזְלְנוּ, דִּבַּרְנוּ דָּבָר;

הִעֵינּוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמַסְנוּ, טָפְלָנוּ שָׁקַר;

יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לָצֵנוּ, מָרְדְּנוּ, נֶאֱצָנוּ,

סָרְדְנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ, צָרְדְנוּ, קִשִּׁינוּ עֶרְף;

רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

סִרְנוּ מִמִּצּוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה

צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ.

Our God and God of our fathers, forgive us, pardon us, grant us atonement.

For we are Thy people and Thou art our God,  
 We are Thy children and Thou art our Father,  
 We are Thy servants and Thou art our Master,  
 We are Thy congregation and Thou art our Heritage,  
 We are Thine inheritance and Thou our Portion,  
 We are Thy flock and Thou art our Shepherd,  
 We are Thy vineyard and Thou art our Keeper,  
 We are Thy dependents and Thou art our Deliverer,  
 We are Thy beloved and Thou art our Friend,  
 We are Thy treasure, and Thou art our Dear One,  
 We are Thy subjects and Thou art our King,  
 We are pledged to Thee and Thou art pledged to us,  
*But yet how we fail to measure up to Thee!*  
 We are arrogant and Thou art merciful,  
 We are stubborn and Thou art slow to anger,  
 Our days are as a passing shadow and Thy years are endless.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counseled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent, destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתֵן בְּלִבְּנוּ לַעֲזוֹב דְּרֹךְ  
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאָהּ: יַעֲזוֹב רָשָׁע  
דַּרְכּוֹ, וְאִישׁ אֶנוֹן מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֶל יְיָ וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ  
כִּי יִרְבֶּה לְסֻלּוֹת.

*On the Sabbath add the words in brackets:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סֶלַח וּמַחֵל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכּוֹפּוּרִים הַזֶּה. מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ  
וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכְנֵעַ  
עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקָרֶיךָ; וּמוֹל  
אֶת לִבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, בְּכַתוּב בְּתוֹרָתְךָ: וּמֹל  
יְיָ אֱלֹהֶיךָ אֶת לִבְבּוֹ, וְאֶת לִבֵּב זִרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל לִבְבּוֹ וּבְכָל נַפְשׁוֹ לְמַעַן חַיֶּיךָ.

הַזְדַּוּנוֹת וְהַשְׁגָּנוֹת אֶתָּה מְבִיר, הֶרְצוֹן וְהָאָנָס, הַנִּלְוִים  
וְהַנִּסְתָּרִים; לְפָנֶיךָ הֵם נְלוּיִם וִידוּעִים. מָה אָנוּ, מָה חַיֵּינוּ,  
מָה חֲסִדֵּנוּ, מָה צְדָקָנוּ, מָה יִשְׁעֵנוּ, מָה בִּחְנוּ, מָה גְבוּרָתֵנוּ.  
מָה נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל  
הַגְּבוּרִים כְּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשֵּׁם כְּלֹא חָיו, וְחַכְמַיִם כְּבִלִּי  
מִדָּע, וְנְבוֹנִים כְּבִלִּי הַשִּׁבְלָה, כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי  
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵינוּ, כִּי הֶבֶל  
הֶבֶל. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן  
שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֶתָּה יוֹדֵעַ.



We have done wrong and have defied Thy will; therefore has deliverance not come our way. Help us abandon the evil way and grant us speedy help. As it is promised in the writings of the prophets: Let the wicked man forsake his way and the unrighteous man his designs; and let him return to the Lord, and He will be compassionate toward him, and to our God, for He will abundantly pardon.

*On the Sabbath add the words in brackets:*

Our God and God of our fathers, forgive our sins on this [day of the Sabbath and on this] Day of Atonement. Let our transgressions and sins be purged from us. Bend our will that we may wholly submit to Thee; help us overcome our stubbornness that we may return to Thee; stir our conscience that it may lead us to fulfill Thy commandments; and purify our hearts that we may love and revere Thy name, as it is promised in Thy Torah: The Lord your God will purify your heart and the heart of your offspring, that you may love the Lord your God with all your heart and all your soul, that you may live.

Thou discernest when we have sinned defiantly or in ignorance; the sins done freely and the sins done under compulsion, the sins done openly and those done in concealment, they are all clearly known to Thee. What are we, what is our life, our kindness, our righteousness, our helpfulness, our strength, our heroism? What claim can we make before Thee, O Lord our God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed before Thy perfection, even the preëminence of man over the beast is naught; all is trivial.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless realms of the universe? All thing hidden as all things open, Thou knowest everything.



שְׁמֹךְ מַעֲלֶכֶם עֹבֵר עַל פֶּשַׁע, שׁוֹעֲתָנוּ תֹאזִין בְּעַמְדָנוּ  
לְפָנֶיךָ בְּתַפִּלָּה. תַּעֲבֹר עַל פֶּשַׁע לָעַם שְׁבִי פֶשַׁע, תִּמְחַח  
פִּשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

אֲתָה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל חַי. אֲתָה  
חוֹפֵשׁ כָּל חַדְרֵי בָטָן, וּבוֹחוֹן בְּלִיּוֹת וָלֵב. אִין דָּבָר נֶעְלָם  
מִמֶּךָ, וְאִין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ,  
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פִּשְׁעֵינוּ.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָר.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּהִרְחֹר הַלֵּב.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּנִעֲדַת זְנוּת,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּנִדּוּי פֶה.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמֹרִים,  
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁנָה.

Thou who ever forgivest transgression, heed our cry when we stand before Thee in prayer. Remove the sins of a people that has repented its sins; let our wrongdoings be erased from before Thee.

Thou knowest the mysteries of the universe, and the things hidden from mortal eyes. Thou searchest out our innermost secrets; Thou knowest the unspoken meditations of the heart. Nothing is hidden from Thee, nothing is veiled from Thine eyes.

And now, O our God and God of our fathers, may it be Thy will to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

For the sin we committed before Thee under compulsion or of our own freewill,

For the sin we committed before Thee by stubbornness of heart,

For the sin we committed before Thee in ignorance,

For the sin we committed before Thee with the utterance of our lips,

For the sin we committed before Thee by unchastity,

For the sin we committed before Thee openly or secretly,

For the sin we committed before Thee consciously and deceitfully,

For the sin we committed before Thee by word of mouth,

For the sin we committed before Thee by deceiving a neighbor,

For the sin we committed before Thee in the meditation of the heart,

For the sin we committed before Thee by licentiousness,

For the sin we committed before Thee by insincere confessions,

For the sin we committed before Thee by disrespect for parents and teachers,

For the sin we committed before Thee deliberately or unintentionally,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֶזֶק יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוֹל הַשֵּׁם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיֵּצֶר הָרֹעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיּוֹדַיִם וּבְלֹא יוֹדַעִים.  
 וְעַל בָּדָם, אֵלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּכְחַשׁ וּבִכְזָב,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֹעַ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִאֲכָל וּבְמִשְׁתֶּה.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁקָד וּבְמַרְבִּית,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִמְיַת גְּרוֹן.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִן.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוּת,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
 וְעַל בָּדָם, אֵלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי-לָנוּ.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיָקָת עַל,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְיוֹת.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינַיִן.

For the sin we committed before Thee by violence,  
 For the sin we committed before Thee by defaming Thy name,  
 For the sin we committed before Thee by unclean lips,  
 For the sin we committed before Thee by foolish speech,  
 For the sin we committed before Thee by evil passions,  
 For the sin we committed before Thee knowingly and unknowingly,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by deception and falsehood,

For the sin we committed before Thee by bribery,  
 For the sin we committed before Thee by mocking,  
 For the sin we committed before Thee by slander,  
 For the sin we committed before Thee in our business dealings,  
 For the sin we committed before Thee in eating and drinking,  
 For the sin we committed before Thee by usury,  
 For the sin we committed before Thee by arrogance,  
 For the sin we committed before Thee by gossiping,  
 For the sin we committed before Thee by wanton looks,  
 For the sin we committed before Thee by haughty eyes,  
 For the sin we committed before Thee by insolence,

*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*

For the sin we committed before Thee by casting off the yoke of Thy Torah,

For the sin we committed before Thee by false judgments,  
 For the sin we committed before Thee by betraying a neighbor,  
 For the sin we committed before Thee by envy,



עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶף.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִנָּלִים לְהַרְעַ,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכּוֹת.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.  
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,  
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְחוּן לִבָּב.  
 וְעַל בָּרָם, אֵלֹהֵי סִלְיָחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, בִּפְרִי־לָנוּ.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם עוֹלָה.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם חֲטָאֵת.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיִזְרֵד.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם אֲשֶׁם וְדַאי וְאֲשֶׁם תְּלוּי.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם מִכַּת מְרֻדוֹת.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם מִלְּקוֹת אַרְבָּעִים.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם כָּרַת וְעִרְרִי.  
 וְעַל חֲטָאִים שְׁאֵנוּ חִיבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,  
 סְקִילָה, שְׂרָפָה, הֶרֶג, וְחֲנָק. עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא  
 תַעֲשֵׂה, בֵּין שֵׁשׁ בָּהֶם קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶם קוּם עֲשֵׂה, אֶת  
 הַגְּלוּיִם לָנוּ וְאֶת שְׁאֵינֵם גְּלוּיִם לָנוּ. אֶת הַגְּלוּיִם לָנוּ כְּבָר

For the sin we committed before Thee by levity,  
 For the sin we committed before Thee by being obstinate,  
 For the sin we committed before Thee by rushing to do evil,  
 For the sin we committed before Thee by talebearing,  
 For the sin we committed before Thee by false oaths,  
 For the sin we committed before Thee by unjust hatreds,  
 For the sin we committed before Thee by a breach of trust,  
 For the sin we committed before Thee by confusion of mind,  
*For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.*

*Ve-al kulom elo-ah seli-ḥos, se-laḥ lo-nu, meḥal lo-nu, kaper lo-nu.*  
 For the sins whose expiation called for a burnt offering,  
 For the sins whose expiation called for a sin-offering,  
 For the sins whose expiation called for an offering varying with a person's means,  
 For the sins whose expiation called for various guilt-offerings,  
 For the sins whose expiation called for the affliction of the body,  
 For the sins whose penalty was forty lashes,  
 For the sins whose penalty was death by an act of God,  
 For the sins whose penalty was a life of barrenness and excision from one's people..

Forgive us also those sins for which the ancient tribunal inflicted the four types of capital punishment. Forgive us also the violation of positive commandments and negative commandments, whether done actively or passively, whether we are aware of them or not. Those of which we are aware, we have recounted and confessed. Those of which we are not aware—they are certainly known

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The catalogue of sins of which we confess is grim. We may not have committed them directly, but the failure to act against an evil involves one in the guilt of its commission. The mark of a virtuous man is the sense of his moral self-doubt in the face of the immense weight of evil that rests upon his world.

אֲמַרְנוּם לְפָנֶיךָ, וְחֻדְּנוּ לָךְ עֲלֵיהֶם; וְאֵת שְׂאִינָם וְלִוִּים לָנוּ,  
לְפָנֶיךָ הֵם וְלִוִּים וִידוּעִים, בְּדָבָר שְׁנֵאָמַר: הַנִּסְתָּרֹת לִי  
אֵלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֵת כָּל דְּבָרֵי  
הַתּוֹרָה הַזֹּאת.

וְדוֹד עֲבָדֶךָ אָמַר לְפָנֶיךָ: שְׁנֵאוֹת מִי יִבִּין, מִנִּסְתָּרוֹת נִקְנִי.  
נִקְנִי יי אֵלֹהֵינוּ מִכָּל פֶּשַׁעֵינוּ, וְמִתְּהַרְנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק  
עֲלֵינוּ מִיָּם מְהוֹרִים וְמִתְּהַרְנוּ, בְּכַתוּב עַל יַד נְבִיאֶךָ: וְזָרַקְתִּי  
עֲלֵיכֶם מִיָּם מְהוֹרִים וְמִתְּהַרְתֶּם; מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל  
גִּלּוּלֵיכֶם אֲמַהֵר אֶתְכֶם.

אֵל תִּירָא יַעֲקֹב; שׁוּבוּ שׁוֹבְבִים, שׁוּבָה יִשְׂרָאֵל, הִנֵּה לֹא  
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, בְּכַתוּב עַל יַד נְבִיאֶךָ: שׁוּבָה  
יִשְׂרָאֵל עַד יי אֵלֹהֶיךָ, כִּי כִשְׁלֹתָ בַעֲוֹנֶךָ. וְנֵאמַר: קָחוּ עִמָּכֶם  
דְּבָרִים, וְשׁוּבוּ אֵל יי, אֲמָרוּ אֵלָיו כָּל תִּשְׁאָ עוֹן, וְקַח טוֹב,  
וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ.

וְאַתָּה רַחֵם מִקְבֵּל שָׁבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הַבְּטָחָתְנוּ,  
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלֹת לָךְ.

*On the Sabbath add the words in brackets:*

וּמֵאַהֲבָתְךָ יי אֵלֹהֵינוּ שְׂאֵהֲבַת אֵת יִשְׂרָאֵל עִמָּךְ, וּמִחֲמֶלְתְּךָ  
מִלְּכֵנוּ שְׁחַמֶּלְתָּ עַל בְּנֵי בְרִיתְךָ, נָתַתָּ לָנוּ יי אֵלֹהֵינוּ אֵת יוֹם  
[הַשַּׁבָּת הַזֶּה לְקַדְשָׁה וּלְמִנוּחָה, וְאֵת יוֹם] הַכַּפָּרִים הַזֶּה  
לְמַחֲלֵת חַטָּא, וּלְסִלִּיחַת עוֹן וּלְכַפֶּרֶת פֶּשַׁע.

to Thee, as it is written (Deuteronomy 29:28): The concealed things are in the hands of the Lord our God, while the known things are in our power and in the power of our children forever, to repent in accordance with the precepts of the Torah.

David Thy faithful prayed thus: Who can discern innocent errors? Clear Thou me of hidden faults. Clear us, O Lord, of our transgressions, and cleanse us of our impurities. Pour upon us clean waters and make us pure. As Thou didst promise by Thy prophet: I shall pour clean waters upon you, and you will be cleansed of all your impurities. Of all your defilements will I cleanse you.

Fear not, O Jacob, return you wayward children, return, O Israel, for the Guardian of Israel neither sleeps, nor slumbers; as we were summoned by Thy prophet: Return, O Israel, to the Lord your God, for you have stumbled because of your sin. And it is further written: Give heed to reproving words, and return to the Lord, and say to Him: Forgive all our sin, and consider our good. We shall offer Thee our words instead of the bullocks of sacrifice.

Thou merciful God dost indeed accept those who return. In earliest days Thou didst promise us to accept penitence, and because of our penitence our eyes are turned to Thee in hope.

*On the Sabbath add the words in brackets:*

And because of Thy love for Thy people Israel and because of Thy covenant, Thou didst give us this [Sabbath day for holiness and for rest and this] Day of Atonement for the forgiveness of sin, for the pardon of wrongdoing, and for the annulment of transgression.

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David's prayer is quoted from *Psalms* 39:13; the prophetic assurance of the efficacy of penitence is quoted from *Ezekiel* 36:25 and *Hosea* 14:2-3. The suggestion that words are a more preferred offering than bullocks is quoted from *Hosea*, who lived in the time of the Temple, when the cult of sacrifices still prevailed. Rabbi David Kimhi, in his commentary on *Hosea* 14:3, explains that the animal offering had to be accompanied by a "confession" to make it efficacious; the words were thus more important than the offering itself.



מי אל כְּמוֹךָ.

אֲדוֹן אֲבִיר	בְּמַעֲשָׂיו כְּבִיר	מי אל כְּמוֹךָ.
נוֹלָה עֲמֻקּוֹת	דּוֹבֵר צְדָקוֹת	מי אל כְּמוֹךָ.
הַצּוֹר תָּמִים	וּמְלֵא רַחֲמִים	מי אל כְּמוֹךָ.
כּוֹבֵשׁ בְּעָסִים	לְהַצְדִּיק עַמּוּסִים	מי אל כְּמוֹךָ.

כַּכְּתוּב עַל יַד נְבִיאֶךָ: מִי אֵל כְּמוֹךָ, נִשְׂא עוֹן וְעוֹבֵר  
עַל פֶּשַׁע לִשְׂאִרִית נִחַלְתָּנוּ; לֹא תִחְזֹק לְעַד אָפוּ, כִּי תִפְּץ  
חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ, יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ; וְתִשְׁלִיךְ בְּמִצְוֹת  
יָם כָּל חַטָּאתָם. וְכָל חַטָּאת עִמָּךָ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ  
בְּמָקוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם.  
תִּתֵּן אֲמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ  
מִיְּמֵי קֶדֶם.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, מַחֵל לְעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבֵט  
הַזֶּה וּבְיוֹם] הַכִּפָּרִים הַזֶּה. מַחֵה וְהַעֲבֵר פֶּשְׁעֵינוּ וְחַטָּאתֵינוּ  
מִיָּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֵה פֶשַׁעֶיךָ לְמַעַנִי,  
וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמַר: מַחִיתִי כְּעַב פֶּשַׁעֶיךָ, וְכַעֲנֹן  
חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי נִאֲלָתֶיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר  
עַלֵּיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תִּתְהַרְּוּ.  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחַתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֲלֻקָּנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבְךָ וּשְׂמַחְנוּ בִּישׁוּעָתְךָ.  
לְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שֶׁבֶת קִדְּשָׁהּ, וְיִגְוַחוּ  
בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.] וְטַהֵר לְבָנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי

MI EL KAMOHA

Almighty Lord, mighty in Thy handiwork,

Thou alone art God.

Knower of secret thoughts, who speaks in righteousness,

Thou alone art God.

Faultless Creator, who abounds in mercy,

Thou alone art God.

Subduer of anger, who absolves His faithful,

Thou alone art God.

Who is like unto Thee, O God, forgiving iniquity, and overlooking transgression for the remnant of Thy people? His anger will not endure forever, for He favors lovingkindness. He will again show us mercy, vanquishing our sins, casting all our transgressions into the depths of the sea. Thou wilt remove the sins of the house of Israel so that they will no longer be remembered, nor return to plague the heart. As it is written: Thou wilt establish Thy truth which Thou didst proclaim to Jacob, Thy kindness which Thou didst promise Abraham, as Thou didst pledge to our ancestors in ancient days.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I will redeem you. And it is further promised. On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest.] And purify our hearts that we may serve Thee in truth. Thou art He who

אתה סלחן לישראל ומחלן לשבטי ישראל בכל דור ודור, ומבדעך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה, מלך על כל הארץ מקדש השבת לישראל ויום הכפרים.

רצה יי אלהינו, בעמך ישראל ובתפלתם; והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשוכה לציון ברחמים. ברוך אתה, יי, המחזיר שכינתו לציון.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו. צור חיינו, מגן ישענו, אתה הוא. לדור ודור נודה לך, ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיוך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיך, מעולם קיינו לך. ברוך אל ההודאות.

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו, אתה הוא. לדור ודור נודה לך, ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיוך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיך, מעולם קיינו לך.



forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath,] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.



וְעַל כָּלֵם יִתְבַּרְךְ וַיִּתְרוֹמֵם שְׁמֹךְ, מִלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד.  
אֲבִינוּ מִלְכֵּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ בְּעֶסֶךָ, וּבְכֹל דָּבָר  
וְחֶרֶב, וְרָעָב וְשָׁבִי, וּמִשְׁחִית וְעוֹן, וּשְׂמֹד וּמִגָּפָה, וּפָנֵעַ רֶעַ  
וְכָל מַחֲלָה, וְכָל תִּקְלָה וְכָל קִטְטָה, וְכָל מִיַּי פְּרַעְנוּיוֹת, וְכָל  
נִזְרָה רָעָה וּשְׁנֵאת חֲנֹם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתְךָ.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל,  
יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֹךְ  
נִפְאֵה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבָנָיו,  
בְּחַיִּים עִם קְדוּשָׁה, בְּאֲמוּרָה: וּבְרָכָה יְיָ וּשְׂמֹךְ. יָאֵר יְיָ פָּנָיו  
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לָךְ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וּרְחָמִים, עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ, כְּלָנוּ בְּאַחַד, בְּאוֹר פָּנֶיךָ;  
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וַיַּדְרֹקָהּ וּבְרָכָהּ וּרְחָמִים, וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָהּ.

בְּסִפְרֵי חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.  
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

For all these mercies shall Thy name be praised and exalted forever, O our King.

Our Father, our King, remember Thy mercy and relent from anger. Remove from us and from all the children of Thy covenant, plague and sword, famine and captivity, destruction, and iniquity, persecution and pestilence, every mishap and disease, every disaster and contention, every manner of affliction, every unjust law, and every groundless hatred.

O inscribe all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

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The priestly blessing (*Numbers* 6:24-26) has sometimes been described as the blessing bestowed by the priests. Strictly speaking, this is not the case. The *Kohanim* pronounced the blessing, but they did not possess special sacramental powers to bestow a blessing. The blessing was to be bestowed by God.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֻלְאָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְא לְעָלְא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרִין בְּעֻלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Our prayers often express man's dependence on God. What we have not always recognized is that they also express God's dependence on man.

God launched a world into existence, and He fashioned man to be His co-worker to direct this world toward the goals of his own choosing. What were these goals to be? The goals God would have man choose are the goals of justice and compassion, of freedom and peace.

A world dominated by the conscious striving for such goals would be a world that has submitted to God's sovereignty.

But in the present state of man's development, other goals dominate his life. He pursues a variety of illusions that only alienate him from his Creator.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

God wants man's love. He wants man to perform His will. But man is free and man can refuse.

As long as man refuses, a tragic separation exists between God and man. Man is lonely for God, and God is lonely for man.

And God's voice resounds through the centuries, imploring man to renounce his illusions, to make God's will the conscious goal of his life, to build the divine Kingdom.

God's voice speaks to us in various ways. He inspires teachers to challenge us in our smug and complacent lives, to direct our gaze toward higher ideals than those for which we live. When we stray from Him, He rebukes us through the pang of conscience. He speaks to us through our tradition, through the holy words of the Torah, through the rites and symbols of our faith, which remind us of God, and of the great prize which awaits us when we shall turn to Him in love.

It is to this ideal also that the *Kaddish* summons us: "Magnified and sanctified be the great name of God in the world which He created according to His will."



## PRAYER BEFORE NEILAH

O Lord our God, we come to Thee in penitence, remorseful over the many failings that have marred our lives. We have taken from the cup of Thy bounty, but have not always acknowledged Thee as the Author of our blessings. Surrounded by the many tokens of Thy love, we have often been rebellious and ungrateful. We have allowed selfishness and impatience to disturb the harmony of our household. We have heard the cry of need from those who sought our help, and have not always responded as we might have.

We are the heirs of the Torah, which sets forth the wisdom of our prophets and sages. We have been given Thy divine commandments, the mitzvot, which offer us an unfailing chart for the good life. But we have often ignored Thy Torah and spurned Thy commandments. We have sought comfort and pleasure, and have evaded the call to holiness. We have bartered the truth for momentary gain, and have forsaken Thy service in which we may find enduring satisfaction for our life on earth.

O Lord, before the day departs, stir our hearts to its admonitions. Before the closing of the gates of forgiveness which this day has opened for us, do Thou charge us with new zeal for Thy service. Aid our efforts to escape from our bondage to our baser self. Help us to cast off our pride, our selfishness, our wilfulness. Do Thou strengthen our resolve that the future shall not be a repetition of the past, but an improvement on it.

O Lord, remove from us the burden of our guilt. Grant us to enter Thy gates, where we may know the joy of reconciliation with Thee our Father, our Redeemer. Direct our hearts to heed the call of Thy prophet: Seek the Lord while He may be found, call upon Him when He is near. Let the wicked forsake his way and the evil man his thoughts, and let him return to the Lord, and He will have compassion upon him, and to our God for He will abundantly pardon. Amen.

## MEDITATION BEFORE NEILAH

The sun is setting. Night will soon descend upon the world. There remain but a few lingering moments to heed the great and awesome summons that Yom Kippur has presented to our lives.

The righteous may fall seven times but he will rise again. It is human to stumble and fall, but it is less than human to remain fallen. For we have been given the power to rise again.

All life is an ascent to God, but we may halt on one rung of the ladder leading heavenward. God, who wants us ever to rise, will smite us with unrest till we move on. Only in Him can we find peace.

We draw closer to God when we withdraw from the distractions of the world and open our hearts and our minds to holy thoughts. We move closer to Him as we seek Him and earnestly long for His presence. God hears us when we pray to Him, whether our prayers be uttered with our lips or spoken only in the private chambers of our hearts.

We draw closer to God as we withdraw from the pursuit of false ambitions. The outer magnificence with which we adorn our physical existence offers no abiding satisfaction for the soul.

The soul is sustained by the pursuits of truth, of mercy and of love. As we glimpse the grandeur of God's world, as we see the vastness and wisdom of His creation, we become awed by the great King of the universe whose wondrous work is past our finding out.

The soul is sustained by deeds of righteousness. There is harmony in the world of nature, but the world of man is torn by disorder and conflict. The world's disorder waits for man to subdue it. The deed of righteousness is the fulfillment of man's task as God's partner in the work of creation.

Yom Kippur summons us to forgiveness, cleansing and peace. The shadow of sin will lift as we walk toward the light of God's forgiving love. As it is written: I have no pleasure in the death of any man, says the Lord, repent, and you will live.

## MEDITATION BEFORE NEILAH

There are times in life, and this is one of them, when dissatisfaction with ourselves, with our ideals, our pursuits, our pleasures, is our one dominant feeling. We measure ourselves against the standard of goodness laid down by conscience, and are appalled to find how miserably short we fall of it. It is as though a mirror were suddenly held before our lives, and we saw ourselves as we really are in one swift glance. The saddening vision may last but for an instant; one look, perhaps, and then the glass is snatched away. Alas, that the vision should be so transient; but, fleeting though it is, it at least fills us with a longing to be nobler, to put our days to higher uses, to diminish the gap between the ideal and the real, to abridge the space that sunders us here on earth from God in heaven. Sorrow for our shortcomings takes hold of us. We despise ourselves; we loathe our moral weakness, the frailty that makes us the sport of every gust of passion, that gives us as victims to every passing suggestion of self-interest. We hate ourselves for our degradation, for the shameful desire which drags us down, for our tame yielding to the solicitations of sin when we know that we possess the power of mastering it. And while thus we realize how low we have fallen, we think of God, and yearn to go back to Him, to find relief from our self-reproaches in His forgiveness, and to make the reconciliation the starting-point of a new life.

\* \* \*

Almost in spite of ourselves we come on these days face to face with the Highest. We are the same men and women that we were before this solemn period set in, and yet the crust of our selfishness, our materialism, is pierced by some mysterious force, and, behold, we are at God's feet, denying Him no longer, denying only ourselves. We do not debate the question in these days whether there is a God, whether religion is truth, nay, whether

duty is a real voice, and not a mocking echo. We know it, we feel it. It is as though the sign we are always tacitly asking for amid the storm and stress of life were vouchsafed to us, and compelled our belief, our implicit trust. God lives, and to be true to our highest instincts is His law, our law—this is the good news that now is whispered to us, and the gates of our heart fly open of their own accord to receive it. Our ready acceptance of the revelation is the surest proof of its truth. The bondage of the world has only to be relaxed for a while, as it is at this season, the noise of the maddening crowd has only to be shut out for a space, and the inner voices will make themselves heard, the eternal truths will assert themselves and conquer.

I HEARD THE CALL

I heard the call to penitence,  
I know my God is near,  
I need but open wide my door  
And He will enter here.

Before I came to seek His grace  
I heard His whispered call.  
In earnest promptings of the heart  
His summons reaches all.

I chose to live apart from Him,  
To live my life alone,  
But now I come with anxious heart  
To seek His mercy's throne.

I know He will forgive my wrong,  
The folly of my way.  
I heard the call to penitence,  
I have returned today.



# תפלת נעילה

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְלֶכְךָ סֶלָה.  
אֲשֶׁר הָעַם שָׁכְכָה לוֹ; אֲשֶׁר הָעַם שָׁנָה אֶל־הָיוּ.

*Psalm 145*

## תהלה לְדָוִד

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֵלָל מְאֹד, וְלֹגֵד־לָתוֹ אֵין חֶקֶר.  
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.  
הֵרַב כְּבוֹד הוֹדְךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וַעֲזִזוּ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלָתְךָ אֲסַפְּרֶנָּה.  
זָכַר רַב טוֹבָה יִבְרִיעוּ, וְצִדִּיקְתְּךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶלֶךְ אֲפִים וְגִדְל־חֶסֶד.  
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִזְכֶּךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבָּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הֵרַב מַלְכוּתוֹ.  
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְּשֶׁלֶתְךָ בְּכָל דֹּר וָדֹר.  
סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲבָלָם בְּעֵתוֹ.

Happy are they that dwell in Thy House;  
 They will ever praise Thee.  
 Happy is the people that is thus blessed;  
 Happy is the people whose God is the Lord.

*Psalms 145*

## A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,  
 And I will praise Thy name forever and ever.  
 Every day will I praise Thee,  
 And I will extol Thy name forever and ever.  
 Great is the Lord, and highly to be praised;  
 His greatness is unsearchable.  
 One generation shall laud Thy works to another,  
 And shall declare Thy mighty acts.  
 On the majestic glory of Thy splendor,  
 And on Thy wondrous deeds will I meditate.  
 And men shall proclaim the might of Thy tremendous acts;  
 And I will recount Thy greatness.  
 They shall make known the fame of Thy great goodness,  
 And shall exult in Thy righteousness.  
 The Lord is gracious and full of compassion,  
 Long forbearing, and abundant in kindness.  
 The Lord is good to all,  
 And His tender mercies are over all His works.  
 All Thy works shall extol Thee, O Lord,  
 And Thy faithful ones shall praise Thee.  
 They shall declare the glory of Thy kingdom,  
 And talk of Thy might;  
 To make known to the sons of men His mighty acts,  
 And the glorious majesty of His kingdom.  
 Thy kingdom is an everlasting kingdom,  
 And Thy dominion will endure throughout all generations.  
 The Lord upholds all who fall,  
 And raises up all who are bowed down.  
 The eyes of all look hopefully to Thee,  
 And Thou givest them their food in due season.

פֹתַח אֶת יְרֵךְ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.  
 צְדִיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.  
 קָרֹב יְיָ לְכָל קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
 רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וַיּוֹשִׁיעֵם.  
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.  
 תִּהְיֶה יְיָ יְדָבָר־פִּי; וַיִּבְרָךְ כָּל בָּשָׂר שֶׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.  
 Reader וְאֲנַחְנוּ נִבְרָךְ יְהי מַעֲתָה וְעַד עוֹלָם; הַלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבִי פָשַׁע בִּינְעֻקֵּב, נָאִם יְיָ. וְאֲנִי, זֹאת  
 בְּרִיתִי אִתְּכֶם, אָמַר יְיָ: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שָׁמַעְתִּי  
 בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַע, אָמַר יְיָ.  
 מַעֲתָה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרָא  
 זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מִלֵּא כָל  
 הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דָן מִן דָּן וְאֶמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא  
 עֲלֵאָה, בֵּית שְׁכִינְתָּה; קְדִישׁ עַל אֶרֶץ, עוֹבֵד גְּבוּרְתָּה; קְדִישׁ  
 לְעֵלְם וּלְעֵלְמֵי עֲלְמֵיָא יְיָ צְבָאוֹת; מִלֵּיָא כָל אֶרֶץ זִיו יִקְרֶה.  
 וְתִשְׁאֲנֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יְיָ  
 מִמְּקוֹמוֹ. וְנִשְׁלַחְנֵי רוּחָא, וְשִׁמְעַת בִּתְרֵי קָל זִיע סִגִּיא דִּי  
 מִשְׁבְּחִין וְאֶמְרִין: בְּרִיךְ יִקְרָא דִּי מֵאַתֵּר בֵּית שְׁכִינְתָּה. יְיָ  
 יִמְלִיךְ לְעֵלְם וָעֶד. יְיָ מַלְכוּתָהּ קָאִם לְעֵלְם וּלְעֵלְמֵי עֲלְמֵיָא.  
 יְיָ אֱלֹהֵי אֲבֹרְהֶם יִצְחָק וַיִּשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָהּ זֹאת לְעוֹלָם,  
 לְיִצְחָר מִחֻשְׁבוֹת לֵבָב עַמָּךְ, וְהִכֵּן לְקִבְּכֶם אֱלֹהֵי. וְהוּא רַחוּם,  
 יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוֹ, וְלֹא יַעִיר כָּל  
 חֲמָתוֹ. כִּי אַתָּה, אֲדֹנָי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קְרָאִיךָ.

Thou openest Thy hand,  
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,  
And gracious in all His works.

The Lord is near unto all who call upon Him,  
To all who call upon Him in truth.

He will fulfill the desire of those who revere Him;  
He will also hear their cry, and will save them.

The Lord preserves all those who love Him;  
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;  
Let all men praise His holy name forever and ever.

We will praise the Lord from this time forth and forever.  
Praise the Lord.

The Lord has promised: A redeemer will come to Zion, and a deliverer to those in Jacob who turn from transgression. This is My covenant with them: My spirit with which I endowed them, My teachings which I imparted to them, will never depart from them throughout the generations.

Thou, ever adored in the praises of Israel, holy art Thou. The angelic beings proclaim to one another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. Praised be the glory of God throughout creation. The Lord will reign forever and ever.

O God of Abraham, of Isaac and of Israel, direct the heart of Thy people to know Thy mercy. Thou forgivest iniquity and dost not destroy. Yea, Thou dost pardon abundantly and Thou dost continually withdraw from Thine anger. Thou art good, and forgiving, and abounding in mercy to all who call upon Thee.

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The concluding service of Yom Kippur is called *Neilah* (pronounced Ne'ila). The term means literally "closing," and the Talmud derives it from the conception that as the day wanes the Gates of Heaven are about to close. This is, of course, a figure of speech. Yom Kippur releases special opportunities for renewal in God's grace, and these wane as the day wanes. Another explanation derives the term from the fact that at the close of this service the gates of the Temple were about to close. The term is certainly appropriate for the time of dusk which charges the worshiper with the awareness that the holiest day of the year is about to end, and that he must open his heart to its final summons.



צִדְקַתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד  
 לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְּמֵי קֶדֶם. בָּרוּךְ יְיָ, יוֹם יוֹם  
 יַעֲמֹס-לָנוּ, הָאֵל יִשׁוּעָתָנוּ, סֶלָה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵיב לָנוּ  
 אֱלֹהֵי יַעֲקֹב, סֶלָה. יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בְּךָ. יְיָ,  
 הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ. בָּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ  
 לְכְבוֹדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיִּי  
 עוֹלָם נָטַע בְּתוֹכָנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ. וַיֵּשֶׁם בְּלָבָנוּ  
 אֶהְבָּתוֹ וַיִּרְאֵתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבְבִּי שְׁלֵם, לְמַעַן  
 לֹא יִינַע לְרִיק, וְלֹא יִגָּדַר לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ  
 אֱלֹהֵינוּ וְאַל־הִי אַבּוּתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנוֹכַח  
 וְנִתְחַיֶּה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וּלְחַיֵּי  
 הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִלֹּם; יְיָ אֱלֹהֵי, לְעוֹלָם  
 אֻדְּךָ. בָּרוּךְ הַנֶּבֶר אֲשֶׁר יִבְטַח בִּי, וְהִיָּה יְיָ מִבְּטָחוֹ. בְּטָחוֹ  
 בִּי עַד־עַד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים. Reader וַיִּבְטָחוּ בְּךָ יוֹדְעֵי  
 שְׁמֶךָ, כִּי לֹא עֲזָבְתָּ דֹרְשֶׁיךָ, יְיָ. יְיָ חַפֵּץ לְמַעַן צֶדֶקוֹ, יִגְדִּיל  
 תוֹרָה וַיֹּאדִיר.

*Reader:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתָהּ;  
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעִנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהִי שְׁמֶךָ רַבָּא מְבָרַךְ לְעֵלְם וּלְעַלְמֵי עֻלְמָיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶךָ דְּקִדְשָׁא, בָּרִיךְ הוּא, לְעָלָא לְעָלָא  
 מִן כָּל בִּרְכָתָא וְשִׁירָתָא, הַשְׁבַּחְתָּא וְנַחֲמָתָא, וְדַאמִירָן בְּעֶלְמָא,  
 וְאִמְרוּ אָמֵן.

Thy righteousness is an everlasting righteousness, and Thy Torah is truth. Thou wilt be faithful to Jacob and merciful to Abraham, fulfilling the promise Thou didst make to our ancestors in ancient days.

Praised be the Lord who daily relieves our burdens. In God is ever our deliverance. The Lord of hosts is with us. The God of Jacob is our protection. O Thou, Lord of hosts, happy is he who trusts in Thee. O Lord, help us. O Thou King, answer us when we call unto Thee.

Praised be the Lord who created us for His glory. He distinguished us from those who live in darkness by giving us a Torah of truth. Thus He planted everlasting life in our midst.

May He open our hearts to the understanding of His Torah, and may He inspire us to love and revere Him that we may do His will and serve Him with all our hearts. Thus our labor will not be in vain and the children we bear will not be lost in confusion.

May it be Thy will, O Lord our God and God of our fathers, that we prove true to Thy precepts in this world, and thereby prove worthy to share in the blessings of the Messianic age and of the life of the world to come. Thus shall we ever sing of Thy glory. O Lord my God, we shall ever praise Thee.

Blessed is the man who trusts in the Lord and who regards the Lord as his Fortress. Trust in the Lord always, for the Lord will be unto you an unfailing Stronghold. Those who know Thee do indeed trust in Thee. For Thou hast never abandoned those who seek Thee.

The Lord chose to raise Israel in righteousness. Therefore did He give unto them a Torah that is vast and profound.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וַיָּבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
זְכְּרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים, וְחַתֵּמְנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶךְ עֶזְרָה וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מִכָּלֵכֶל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֱמוּנָתוֹ לַיִּשְׁנֵי  
עָפָר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מֵמִית  
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.  
אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.  
וּבְכֵן תֵּן פִּתְחֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל  
כָּל מַה שֶּׁבִּרְאָתָה, וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים, וַיַּעֲשׂוּ כָלֶם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שְׁלָם,  
כְּמוֹ שֶׁדָּעָנוּ, יְיָ אֱלֹהֵינוּ, שֶׁשֶּׁלְטָן לְפָנֶיךָ, עַז בִּידֶךָ וּגְבוּרָה  
בִּימִינְךָ, וְשִׁמּוֹךְ נוֹרָא עַל כָּל מַה שֶּׁבִּרְאָתָה.



## THE AMIDAH

*The Amidah is recited standing in silent devotion:*

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Remember us unto life, O King who delightest in life, and seal our judgment in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.



וּבְכֵן תִּזְכֹּר, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירֵאִיךָ וְתִקְנָה טוֹבָה  
לְדוֹרֶשֶׁיךָ, וּפְתִיחוֹן פֶּה לַמְּיַחֲלִים לָךְ, שְׁמִיחָה לְאַרְצְךָ וְשִׂשׁוֹן  
לְעִירְךָ, וְצִמְיֻחַת קֶרֶן לְדוֹד עַבְדְּךָ, וְעֲרִיכַת נֵר לְבֶן-יִשִּׁי  
מִשִּׁיחָךָ, בְּמַהֲרָה בְּיָמֵנוּ.

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ, וַיֵּשְׂרוּ יַעֲלֹזוּ, וַחֲסִידִים  
בְּרָנָה יִגְדִּלוּ, וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ, וְכָל זֹרֵעַ עֵשֶׂה בְּלֶה בְּעֶשֶׂן  
תִּכְלֶהָ, כִּי תַעֲבִיר מִמִּשְׁלֵת זָדוֹן מִן הָאָרֶץ.

וְתַמְלִיךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן  
בְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכַתוּב בְּדִבְרֵי קִדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעְיָךְ, בְּכַתוּב:  
וַיִּגְבֹּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל תִּקְדוֹשׁ נִקְדַּשׁ בְּצִדְקָה. בְּרוּךְ  
אַתָּה, יְיָ, הַמְּלִיךְ הַקְדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וּרְצִיתָ בָּנוּ  
וְרֻמַּמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבְּתָנוּ  
מִלִּבְנוֹ לְעַבְדְּתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ.

*On the Sabbath add the words in brackets:*

וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה] לְקִדְשָׁה  
וְלַמְנוּחָה, וְאֶת יוֹם [הַכַּפּוּרִים הַזֶּה] לַמְּחִילָה וְלַסְּלִיחָה  
וְלַכִּפּוּרָה, וְלַמַּחֲלָבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, [בְּאַהֲבָה] מִקְרָא  
קִדְשׁ, זָכָר לַיְצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיְנַיֵּעַ וַיִּרְאֶה, וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem Thy Holy City. As it is written in the words of Thy faithful David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement, for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the

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The doctrine that Israel is God's chosen people is basic in Judaism. It was Saadia Gaon who explained that the chosenness of one people does not negate the chosenness of another. Peoples, like individuals, are divinely endowed with unique gifts, each imposing a special obligation to serve God and man.

וְזָכְרוּנוּ מִשִּׁיחַ בְּוָדָד עֲבָדְךָ, וְזָכְרוּנוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,  
וְזָכְרוּנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְזָכְרָנוּ,  
יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדָנוּ בּוֹ לְבָרָכָה, וְהוֹשִׁיעֵנו בּוֹ  
לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחֵם עָלֵינוּ  
וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, מַחֲל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבֵט  
הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה. מַחֲחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֲחָה פְּשָׁעֶיךָ לְמַעַנִי,  
וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמַר: מַחֲחֵתִי כַעֲב פְּשָׁעֶיךָ, וְכַעֲנֹן  
חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי גֹאֲלְתֶּיךָ. וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר  
עָלֵיכֶם לְשֹׁהַר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תַּטְהָרוּ.  
אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחָתְנוּ] קְדֻשָּׁנוּ בְּמִצְוֹתֶיךָ  
וְחַן חֶלְקֵנוּ בְּחֻמְרֶיךָ, שְׁבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.  
[וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שְׁבֵט קְדֻשָּׁה, וַיְנַחוּ  
בָּהּ יִשְׂרָאֵל מִקְדָּשִׁי שְׁמֶךָ.] וְשֹׁהַר לִבֵּנוּ לְעֲבָדְךָ בְּאַמֶּת, כִּי  
אַתָּה סֶלֶחַ לְיִשְׂרָאֵל וּמַחֲלֹן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וָדוֹר,  
וּמִבְּלָעָרֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה  
יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ  
מִקְדָּשְׁ [הַשְּׁבֵט ו] יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם; וְהָשִׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה  
תִּקַּבֵּל בְּרַצּוֹן, וְתֵהִי לְרַצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.



Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

Extend to us this day Thy blessings of life and wellbeing. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrongdoings year by year. Thou King over all the earth sanctifiest [the Sabbath] Israel and the Day of Atonement.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love, their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.



וּתְחַזְּנָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר  
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְבִקֵּר וְצַהֲרַיִם. הַטּוֹב  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
מִיָּנִי לָךְ.

וְעַל כָּלֵם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.

וּתְחַתּוֹם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,  
יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וַיְלֵךְ נֶאֱחָה  
לְחַדוֹת.

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ. בִּרְכֵנוּ אֲבִינוּ, כָּלְנוּ בְּאַחַד, בְּאוֹר פְּנִיָּה;  
כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים, וְחַיִּים וְשְׁלֹום; וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפָּר חַיִּים, בִּרְכָה וְשְׁלֹום וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִחָתָם  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלֹום.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְׁלֹום.

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises, for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

For all these mercies shall Thy name be praised and exalted forever, O our King.

O seal the judgment of all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe and seal our judgment and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

The quest for peace rests on a yearning of our natures for oneness with all existence. We grow more conscious of this, as we grow in perfection, and see the higher harmony which transcends the separateness of all existence. Whatever is written into our natures is the work of God; in this sense, God is the Master of peace.

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו, ואל  
תתעלם מתחנו; שאין אנחנו עזי פנים וקשי ערף לומר  
לפניך, יי אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו;  
אבל אנחנו חטאנו.

אשמנו, בנגדנו, גזלנו, דברנו רפי;  
העינו, והרשענו, זדנו, חמסנו, טפלנו שקר;  
יעצנו רע, בזבנו, לצענו, מרדנו, נאצנו,  
סררנו, עיינו, פשענו, צררנו, קשינו ערף;  
רשענו, שחתנו, תעבנו, תעינו, תעתענו.

סרנו ממצותיך וממשפטיך הטובים, ולא שוה לנו. ואתה  
צדיק על כל הבא עלינו, כי אמת עשית ואנחנו הרשענו.  
מה נאמר לפניך יושב מרום, ומה נספר לפניך שוכן שחקים,  
הלא כל הנסתרות והנגלות אתה יודע.

אתה נותן יד לפושעים, וימינה פשוטה לקבל שבים.  
ותלמדנו יי אלהינו להתנדות לפניך על כל עונותינו, למען  
נחיד מעשך ידינו, ותקבלנו בתשובה שלמה לפניך באשים  
ובניחוחים, למען דבריך אשר אמרת. או קץ לאשי  
חובותינו, ואין מספר לניחותי אשמתנו; ואתה יודע שאחריתנו  
רמה ותולעה, לפיכך הרבית סליחתנו. מה אנו, מה חיינו,  
מה חסדנו, מה צדקנו, מה ישועתנו, מה בחנו, מה גבורתנו.  
מה נאמר לפניך, יי אלהינו ואלהי אבותינו, הלא כל  
הגבורים כאין לפניך, ואנשי השם בלא היו, ונחכמים בבלי



Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

We have offended, we have strayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless realms of the universe? All things hidden as all things open, Thou knowest everything.

Thou stretchest out a helping hand to transgressors, and Thy hand is ever open to receive the penitent. Thou didst teach us, O Lord our God, to confess our sins before Thee, and to cease committing evil, so that we may be accepted by Thee in full penitence, as Thou didst promise. Endless are the deeds of expiation we ought to perform in atonement of our guilt, numberless are the offerings we ought to bring as tokens of our remorse. But Thou who knowest our frailty, Thou art abounding in forgiveness.

What are we? What is our life, our kindness, our uprightness, our helpfulness, our strength, our heroism? What claims can we make before Thee, O God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men as though without knowledge,



מדע, ונבונים בבלי השכל, כי רב מעשיהם תהו, וימי  
חיהם הכל לפניה; ומותר האדם מן הבקמה אין, כי  
הכל הכל.

אתה הבדלת אנש מראש, ותביריהו לעמוד לפניה.  
כי מי יאמר לה מה תפעל, ואם יצדק מה יתן-לה. ותתן  
לנו יי אלהינו באהבה את יום הכפרים הזה, קץ ומחילה  
וסליחה על כל עונותינו, למען נחדל מעשק ידנו, ונשוב  
אלהך לעשות חקי רצונך בלבב שלם. ואתה ברחמיך הרבים  
רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו  
יי בהמצאו, קראוהו בהיותו קרוב. ונאמר: יעזב רשע דרכו,  
ואיש און מחשבתיו, וישב אל יי וירחמנו, ואל אלהינו כי  
ירבה לסלוח. ואתה אלוה סליחות, חנון ורחום, ארך אפים,  
ורב חסד ואמת, ומרבה להיטיב; ורוצה אתה בתשובת  
רשעים, ואין אתה חפץ במיתתם, שנאמר: אמר אליהם,  
חי אני, נאם אדני יהוה, אם אחפץ במות הרשע, כי אם  
בשוב רשע מדרכו וחתה; שובו שובו מדרכיכם הרעים,  
ולקח תמיתו בית ישראל. ונאמר: החפץ אחפץ מות רשע,  
נאם אדני יהוה, הלא בשובו מדרכיו וחתה. ונאמר: כי לא  
אחפץ במות המת, נאם אדני יהוה, ותשיבו חיו. כי אתה  
סלחן לישראל, ומחלן לשבטי ישראל בבל דור ודור,  
ומבליעך אין לנו מלך מוחל וסולח אלא אתה.

and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed, before Thy perfection, even the preëminence of man over the beast is naught, for we are all so very trivial.

Thou didst, nevertheless, distinguish man from the very beginning, and Thou didst deem him worthy to stand before Thee. Who can inquire of Thee: What doest Thou? And even if man be righteous, what can he give Thee? Out of Thy love for us didst Thou give us this Day of Atonement, to put an end to unrighteousness, and to grant forgiveness and pardon for all our sins, so that we may cease to do evil and return to Thee and perform the ways of Thy will with a whole heart.

In Thine abundant mercy, have mercy upon us, for Thou desirest not that the world be destroyed. As it is written (Isaiah 55:6, 7): Seek the Lord while He may be found, call upon Him when He is near. Let the wicked forsake his way, and the evil man his thoughts, and let him return to the Lord, and He will have compassion upon him, and to our God, for He will abundantly pardon. For Thou art a forgiving God, gracious and merciful, slow to anger, abounding in compassion, truth, and goodness.

Thou desirest the return of the wicked, and dost not desire their death. As it is written (Ezekiel 33:11): Say unto them, As I live, says the Lord, I have no pleasure in the death of the wicked, but I desire that the wicked return from his way and live. Return, return from your evil ways, for why should you die, O House of Israel. And it is also written (Ezekiel 18:23): Do I then desire the death of the wicked? says the Lord God. Do I not desire that he turn from his evil and live? And it is also written (Ezekiel 18:32): I have no pleasure in the death of any man, says the Lord, repent then and you will live. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

אֱלֹהֵי, עַד שְׁלֹא נִוצַרְתִּי אִינִי כְדֹאִי, וְעָבָשׁוּ שְׁנוֹצְרָתִי בְּאֵלֹו  
 לֹא נִוצַרְתִּי; עָפָר אָנִי בְּחַיִּי, קֹל וְחֹמֶר בְּמִיתָתִי; הֲרִי אָנִי  
 לְפָנֶיךָ כְּכֹלִי מָלֵא בּוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי  
 וְאֱלֹהֵי אֲבוֹתֵי, שְׁלֹא אֶחְטָא עוֹד; וּמָה שְׁחָטָאֲתִי לְפָנֶיךָ מִרַק  
 בְּרִתְמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֻלָּים רָעִים.  
 אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָ, וְשִׁפְתִּי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי  
 נַפְשִׁי תְדוּם, וְנַפְשִׁי כְּעָפָר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
 הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
 יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן  
 יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי  
 לְפָנֶיךָ, יְיָ, צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
 שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית  
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֻלְקָנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
 בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת  
 יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנִיּוֹת.

Jewish tradition certainly does not teach man's worthlessness, as appears to be implied in the prayer **אלהי עד שלא נוצרתי**. Man is endowed with dignity, being created in God's image. But man's dignity is relative, and when he measures himself by God's perfection, he feels appalled by his inadequacy. He is frail in virtue, frail in wisdom. He cannot escape the limitations of his bodily nature. Perhaps the greatest mark of man's excellence is the fact that he can become aware of his smallness in relation to God. It is akin to the sense



O my God, before I was created I was nothing, and now that I have been created, what am I? In life I am dust, and more so when I fall prey to death. When I measure my life in Thy presence, I am confused and I am ashamed. Help me, O God and God of my fathers, to steer clear of sin. And as for my past sins, purge me of them in Thy great mercy, but, I pray, not through severe and painful disease.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me, may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

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of humility which possesses the greatest scientists and philosophers. In the face of the immensity of life, and the wondrous wisdom embodied in it, they feel ignorant. This higher kind of ignorance is known only by the truly enlightened spirits of the human race.

**אלהי נצור** was originally a private devotion of one of the Talmudists, the son of Ravina; it was later adapted as the conclusion of the *Amidah* at each service. Though man enjoys freewill and he must therefore make his own choice between right and wrong, our liturgy often prays for divine assistance to reinforce the inclination to choose what is right.



אֵל נִזְרָא עֲלֵיָהּ	אֵל נִזְרָא עֲלֵיָהּ
הַמֵּצֵא לָנוּ מַחִילָה	הַמֵּצֵא לָנוּ מַחִילָה
בְּשַׁעַת הַנְּעִילָה.	בְּשַׁעַת הַנְּעִילָה.
לֵךְ עֵין נוֹשָׁאִים	מִתִּי מִסְפָּר קְרוֹאִים
בְּשַׁעַת הַנְּעִילָה.	וּמִסְלָדִים בְּחִילָה
מִחַה פֶּשַׁעַם וּבְחֶשֶׁם	שׁוֹפְכִים לֵךְ נִפְשָׁם
בְּשַׁעַת הַנְּעִילָה.	הַמֵּצִיאִם מַחִילָה
וּחִלָּצִם מִמָּאֲרָה	הִיָּה לָהֶם לְסִתְרָה
בְּשַׁעַת הַנְּעִילָה.	וְחֶתְמָם לְהוֹד וּלְגִילָה
וְכָל לֹחֲצִין וְלֹחֵם	חֵן אוֹתָם וְרַחֵם
בְּשַׁעַת הַנְּעִילָה.	עֲשֵׂה בָּהֶם כְּפִלָּה
וְחִדָּשׁ אֶת יְמֵיהֶם	זְכֹר צָרָקֶת אֲבִיהֶם
בְּשַׁעַת הַנְּעִילָה.	כְּקָדֶם וְתַחֲלָה
וְהָשֵׁב שְׂאֲרֵית הַצֹּאן	קָרָא נָא שְׁנַת רְצוֹן
בְּשַׁעַת הַנְּעִילָה.	לְאַהֲלִיבָה וְאַהֲלָה
אֵל נִזְרָא עֲלֵיָהּ	אֵל נִזְרָא עֲלֵיָהּ
בְּשַׁעַת הַנְּעִילָה.	הַמֵּצֵא לָנוּ מַחִילָה

*El Nora Alilah* was composed by Moses ibn Ezra, of the 12th century; it is used in the Sephardic rite, and is included here as an optional reading. The author's name is spelled in acrostic, משה חזק.

## NEILAH

### EL NORA ALILAH

God, who doest wondrously,  
God, who doest wondrously,  
Pardon at Thy people's cry,  
As the closing hour draws nigh!

Few are Israel's sons, and weak;  
Thee, in penitence, they seek.  
O, regard their anguished cry,  
As the closing hour draws nigh!

Lord, allay their troubled heart,  
Sins erase, Thy grace impart,  
"We have sinned, forgive!" they cry  
As the closing hour draws nigh!

Heal them! Let their trust in Thee  
Turn aside wrath's dread decree,  
Doom them not, but heed their cry  
As the closing hour draws nigh!

Mercy, grace, for these low-bowed!  
But upon the oppressor proud,  
Judgment for his victim's cry,  
As the closing hour draws nigh!

For our father's righteousness,  
Save us now in our distress;  
Make us glad with freedom's cry,  
As the closing hour draws nigh!

Join, O Shepherd, as of old,  
All Thy flock into one fold,  
Redeem us with Thy tender cry  
As the closing hour draws nigh!

God, who doest wondrously,  
God, who doest wondrously,  
Pardon at Thy people's cry,  
As the closing hour draws nigh.

## THE AMIDAH

*By the Reader:*

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,  
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל  
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,  
ומביא גואל לבני בניהם למען שמו באהבה.

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתח פי  
בתפלה ובתחנונים, לחלות ולחנן פני מלך מלא רחמים  
מוחל וסולח לעושים.

אב ידעך מנער, בחנתו בעשר בל עבור בראש תער.

נש לחלותך כנער ולא כבער, דגליו לבא בזה השער.

אמונים נשו לנצחך איום, נצח כל היום.

עבור כי פנה יום, גונגנו בצדק יושב בחס היום.

זכרנו לתיים, מלך חפץ בתיים, וחתמנו בספר התיים,  
למענה אלהים תיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.

אתה גבור לעולם, אדני; מחיה מתים אתה, רב להושיע.

מכלכל חיים בתוך, מחיה מתים ברחמים רבים, סומך

נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישגי

עפר. מי כמוך, בעל גבורות, ומי דומה לך, מלך ממית

ומחיה ומצמיח ישועה.

## THE AMIDAH

*By the Reader:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

With words from the learned and the discerning will I open my lips in prayer and supplication, to implore mercy from the King who abounds in mercy, who forgives and grants pardon for transgression.

Father Abraham acknowledged Thee in his youth,  
He wavered not through ten tests  
With which Thou didst prove his faith;  
He came to seek Thee in youth as one schooled in Thy service,  
His descendants now strive to enter Thy gate,  
All day Thy faithful have sought Thy presence,  
The day is waning, protect us for the sake of him  
Who offered strangers welcome.

Remember us unto life, O King, who delightest in life, and seal our judgment in the book of life, for Thine own sake, O God of life.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.



מי כְּמוֹדָה, אב הַרְחָמִים, זוֹכֵר יִצְוָרָיו לְחַיִּים בְּרַחֲמִים.  
וְנִאֲמָן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַמֵּתִים.  
שְׁמַע נָא, סֶלַח נָא הַיּוֹם, עֲבוּר כִּי פָנָה יוֹם,  
וְנִהְיֶלֶךְ נוֹרָא וְאִיוֹם, קָרוֹשׁ.  
וּבְכֵן יִלָּךְ תַּעֲלֶה קִדְשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מִלָּד מוֹחֵל וְסוֹלָח.

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שְׁעַרֵי אֲרָמוֹן	מִהֲרָה תִּפְתַּח לְבוֹאֲרֵי דַת אָמוֹן.
שְׁעַרֵי גִנוּזִים	מִהֲרָה תִּפְתַּח לְדַתְךָ אֲחוּזִים.
שְׁעַרֵי הַיָּכָל הַנִּחְמָדִים	מִהֲרָה תִּפְתַּח לְוַעֲוִידִים.
שְׁעַרֵי זְבוּל מַחְנִים	מִהֲרָה תִּפְתַּח לְחַכְלִילֵי עֵינַיִם.
שְׁעַרֵי טְהָרָה	מִהֲרָה תִּפְתַּח לְיָפָה וּבָרָה.
שְׁעַרֵי כְתֹר הַמִּיָּמֶן	מִהֲרָה תִּפְתַּח לְלֹא אֶלְמֶן.

וּבָהֶם תַּעֲרִץ וְתִקְדֹּשׁ, בְּסוּד שֵׁיחַ שָׂרֵף קִדְשׁ, הַמְקַדִּישִׁים  
שְׁמוֹךְ בִּקְדֹּשׁ.

THE KEDUSHAH

בְּכָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יי צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֹא עוֹלָם; מְשֻׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ; לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—  
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Hear us, forgive us this day; the day is swiftly fading,

Let our praise ever rise to Thee, O awesome and holy God.

And thus let the words by which we hallow Thee come before Thee, for Thou our God art a King, grants pardon and forgiveness.

SHAARE ARMON

Open the gates, the gates of the Temple,  
Now to Thy children, who Thy truths have obeyed;

Open the gates, the gates that are hidden,  
Now to the children who have cleaved to Thy law;

Open the gates of the Temple beloved  
Now to Thy children, in quest of Thy grace;

Open the gates of the heavenly Temple  
Now to Thy children, who cry for Thy love;

Open the gates, the gates of cleansing,  
Now to Thy children, the cleansed and the pure;

Open the gates, where Thou crownest the faithful  
Now to Thy children, who are linked to Thy name.

They will acclaim and hallow Thee as Thou art acclaimed by the heavenly hosts who hallow Thy name, as it is written in the words of the prophet:

THE KEDUSHAH

And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory,

His glory pervades the universe.

His ministering angels inquire of one another:

Where is the seat of His glory?

They respond proclaiming:

Praised be the Lord throughout the universe.

ממקומו הוא יפן ברחמים, ויחן עם המיחדים שמו; ערב  
ובקר, בכל יום תמיד, פעמים באהבה שמע אומרים—  
שמע, ישראל, יי אלהינו, יי אחד.

הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו, והוא  
ישמיענו ברחמיו שנית לעיני כל חי: להיות לכם לאלהים—  
אני יי אלהיכם.

אדיר אדירנו, יי אדירנו, מה אדיר שמה בכל הארץ.  
והיה יי למלך על כל הארץ, ביום שהוא יהיה יי אחד ושמו  
אחד.  
ובדברי קדשך כתוב לאמר:

ימלך יי לעולם, אלהיך ציון לדר נדר; הלא היה.  
לדור נדור נגיד נדך, ולנצח נצחים קדשתך נקדיש,  
ושבחתך אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך  
נדור וקדוש אתה.

חמור על מעשיך, ותשמח במעשיך; ויאמרו לך חוסיה,  
בצדקה עמוסיה, תקדש ארון על כל מעשיך. כי מקדישיך  
בקדשתך קדשתך, נאה לקדוש פאר מקדושים.  
באין מליץ ישר מול מניד פשע, תניד ליעקב דבר, חק  
ומשפט, וצדקנו במשפט, המלך המשפט.

עוד יזכר לנו, אהבת איתן, אדוננו, ובבן הנעקד ישבית  
מדיננו, ובזכות התם יוציא איום לצדק דיננו, כי קדוש  
היום לאדונינו.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear, O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer; and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

O Lord our God, Thou art all powerful. How mighty is Thy name in all the earth! And the Lord's sovereignty shall be acknowledged throughout the earth. On that day shall the Lord be One and His name One. As it is written in the words of Thy faithful David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King.

Grant mercy to Thy creatures, and show pleasure in Thy work, and let Thy faithful, beholding how Thou absolvest Thy children, exclaim: The Lord will be hallowed through His handiwork.

Thou hast imparted of Thy holiness unto those who proclaim Thy holiness; praise from those upon whom Thou hast conferred holiness is fitting for the Holy One.

There is none else to silence the accusing voice of our transgressions. Do Thou invoke on our behalf our adherence to Thy commandments, statutes and ordinances, and absolve us in judgment, O King of Judgment.

And thus may Thy name be sanctified, O Lord our God, through Israel, Thy people, Jerusalem, Thy city, Zion, the site of Thy glory, the Kingdom of David, Thine anointed, and the holy Temple, the abode of Thy presence.

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יְתִיב means, literally, the "mighty one." The context suggests that this is a reference to Abraham, who was often described as the man of mighty faith. He curbed his fatherly love and proved himself ready to offer his beloved son as a sacrifice to God; בֶּן הַנֶּעֱקֵד, "the son bound on the altar," is of course a reference to Abraham's son, Isaac. Jacob is described in the Bible as a תָּם, which means, the man of simple and unswerving faith.



ובכן יתקדש שמך, יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל מכוונך וחיבלקך.

ובכן תן פחדך, יי אלהינו, על כל מעשיך, ואימתך על כל מה שבראת, ויראותך כל המעשים וישתחוו לפניך כל הברואים, ויעשו ככל אנדה אחת לעשות רצונך בלבב שלם, כמו שידענו, יי אלהינו, שהשלטון לפניך, עז בידך ונבירה בימינך, ושמך נורא על כל מה שבראת.

ובכן תן כבוד, יי, לעמך, תהלה ליראיך ותקנה טובה לדורשיך, ופתחון פה למיחלים לך, שמחה לארצך וששון לעירך, וצמיחת קרן לדוד עבדך, ועריכת נר לבן-ישי משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפץ-פיה, וכל הרשעה בלה בעשן תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלך, אתה יי לבדך, על כל מעשיך, בחר ציון משכן כבודך, וירושלים עיר קדשך, בכתוב בדברי קדשך: ימלך יי לעולם, אלהיך ציון לדר נדר; הללויה.

קדוש אתה ונורא שמך, ואין אלוה מפלעריך, בכתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

O mayest Thou remember in our favor the love for Thee shown by Abraham, the man of mighty faith. Silence the accusations against us for the sake of his son who was bound on the altar in readiness to give his life to Thee. Grant us a favorable judgment through the merit of Jacob, who was wholehearted in devotion to Thee. For this day proclaims that Thou, O Lord, art merciful in judgment.

And now, O Lord our God, do Thou imbue all Thy creatures with the fear of Thee, and all Thou hast fashioned with awe of Thee. Let all Thy works be filled with reverence before Thee, and all Thou gavest breath, bow in homage to Thee. Let them all unite in one fellowship to do Thy will with fullness of heart. For we have ever known that dominion is Thine, that might and power flow from Thy hand, and that Thou art supreme over all Thy creation.

And mayest Thou, O Lord, establish Thy people in honor, Thy faithful in renown, those who seek Thee in hope, and those who trust Thee in confidence. Grant happiness to Thy Holy Land, and joy to Thy Holy City, and usher in for us the dawn of the Messianic deliverance, and may the light of the Messiah's reign of righteousness shine brightly unto us, speedily, in our own time.

Then shall the righteous behold and rejoice, the upright exult in triumph, and the pious celebrate in song. Iniquity shall become powerless, and every evil vanish like smoke. For Thou wilt cause the dominion of arrogance to pass away from the earth.

And Thou alone wilt rule over all Thy works from Mount Zion, the abode of Thy presence, and Jerusalem, Thy holy city. As it is written in the words of Thy faithful David (Psalms 146:10): The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

Holy art Thou, and awesome is Thy name. Besides Thee there is no God. As it is written: The Lord of hosts is exalted by justice, and the holy God is sanctified by mercy. Praised be Thou, O Lord, Thou holy King.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיה, וקרבנתנו  
מלכנו לעבודתך, ושמך הנדול והקדוש עלינו קראת.

*On the Sabbath add the words in brackets:*

ותתן לנו, יי אלהינו, באהבה את יום [השבת הזה לקדשה  
ולמנוחה, ואת יום] הפורים הזה למחילה ולסליחה  
ולכפרה, ולמחל-בו את כל עונותינו, [באהבה] מקרא  
קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה  
וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,  
וזכרון משית בן דוד עבדך, וזכרון ירושלים עיר קדשך,  
וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן  
ולחסד ולרחמים, לחיים ולשלום, ביום הפורים הזה. זכרנו,  
יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו  
לחיים; ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו  
והושיענו, כי אלקי עינינו, כי אל מלך חנון ורחום אתה.

*Reader and Congregation:*

פתח לנו שער, בעת נעילת שער, כי פנה יום.  
היום יפנה, השמש יבא ויפנה, נבואה שעריך.  
אנא אל נא, שא נא, סלח נא, מחל נא, חמל-נא,  
רחם-נא, כפר-נא, כבוש חטא ועון.

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**היום יפנה** has been interpreted to mean that the day will soon fade. It has also been applied to God, and its meaning would therefore be: "This day He will turn to us." The last verse employs seven synonyms for forgiveness

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

*On the Sabbath add the words in brackets:*

In love hast Thou granted us [this Sabbath day for holiness and for repose and] this Day of Atonement, for reconciliation, forgiveness and pardon, to be cleansed thereon [in love] of all our transgressions. It is for us a holy convocation, in remembrance of our liberation of Egyptian bondage.

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this Day of Atonement.

Extend to us this day Thy blessings of life and well-being. In Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.

*Reader and Congregation:*

Open, Lord, Thy mercy's door,  
The mighty day is done,  
Lead us, Lord, into Thy grace,  
We see the setting sun.

Gracious God, Thy mercy grant,  
Erase the stain within,  
Remove the burden of our guilt,  
Release our life from sin.

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(שא, סלח, מחל, חמל, רחם, כפר, כבוש). The commentary *מעשה ארגו* sees in this an allusion to the seven days of the week in which we commit wrongdoing; another allusion suggested is to seven organs of the body with which man sins: mouth, tongue, hands, feet, eyes, ears, and heart.



אל מִלֵּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנַּחֵג בְּחִסְדֵּיךָ, מוֹחֵל  
עוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מַרְבֵּה מַחִילָה לַחַטָּאִים,  
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׁר וְרוּחַ, לֹא  
כָרַעְתָּם תַּגְמוּל. אֵל, חוֹרֵיט לָנוּ לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה, זְכַר-לָנוּ  
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, בְּמוֹ שְׁחִירְדַּת לָעָנּוּ מִקֶּדֶם, בְּמוֹ  
שְׁכָתוֹב: וַיֵּרֶד יי בָּעָנָן, וַיִּתְּצֵב עַמּוֹ שֵׁם, וַיִּקְרָא בְשֵׁם יי.  
וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי, אֵל רַחוּם וְחַנוּן, אֵל אֲפִים, וְרַב חֶסֶד וְאֱמֶת. נָצַר  
חֶסֶד לְאַלְפִים, נָשָׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנָקָה. וּסְלַחַת לְעוֹנֵינוּ  
וּלְחַטָּאתֵנוּ וְנַחֲלָתֵנוּ.

וּסְלַחַת לְעוֹנֵנוּ וּלְחַטָּאתֵנוּ וְנַחֲלָתֵנוּ.

סְלַח לָנוּ אֲבִינוּ כִּי חַטָּאנוּ, מַחֵל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ.  
כִּי אַתָּה, אֲדֹנָי, טוֹב וְסְלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.  
אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ

וּמִי יַעֲמֹד חַטָּא אִם תִּשְׁמֹר,

וּמִי יָקוּם דִּין אִם תִּגְמֹר,

הַסְּלִיחָה עִמָּךְ סְלַחַתִּי לֵאמֹר,

הַרְחֵמִים גַּם לָךְ מִדִּתְךָ לְכַמֹּר.

דְּבִדּוּךְ יִדְלִיתָנוּ רָאָה וְאַל תִּבְלֵם,

דַּעַת נְתִיב דְּרָכֶיךָ חֲפָצֵנוּ הַשְׁלֵם,

גְּדוֹל וְקִטּוֹן רוּחַ שְׁכָל הַחַלֵּם,

גְּבוּרֵי כַח רְצוֹנְךָ חֹזֵק וְהַאֲלֵם.

## NEILAH

### EL MELEH

Almighty King, Thy throne rests on mercy, Thou rulest Thy world with lovingkindness.

Thou pardonest Thy people, causing their sins to pass away, one by one.

Sinners and transgressors may ever find pardon with Thee, for Thou dealest mercifully with all creatures, and not according to the evil of their ways.

O Lord, Thou didst teach us the thirteen attributes of Thy divine mercy. Remember unto us the covenant of these attributes of Thy mercy, as taught to us by the humble man, Moses. As it is written: The Lord revealed Himself in a cloud, and He was with him there, and he (Moses) invoked the name of the Lord. And the Lord passed before him and proclaimed:

The Lord is unchanging, almighty, merciful, gracious, slow to anger, abounding in kindness and in truth; He remembers a deed of lovingkindness for a thousand generations; He forgives iniquity, transgression, and sin, and He pardons the penitent.

O Lord, fulfill unto us the covenant of Thy mercy. Pardon our iniquity and our sin and make us again Thine own possession.

Our Father, forgive us, for we have sinned, pardon us, our King, for we have transgressed. For Thou, O Lord, art good and forgiving, and abounding in kindness for all who seek Thee.

### UMI YAAMOD

Our God and God of our fathers,  
Didst Thou forever remember sin,  
Didst Thou exact full justice,  
Who could stand before Thee?  
Forgiving God, say Thou hast forgiven,  
Thou art a compassionate God.  
Behold our lowly station, humble us not,  
Fulfill our longing to know Thy ways.  
Strengthen old and young with Thy wisdom,  
Make us firm in Thy service.

בצלֶךְ שָׁבַת שְׁבִים קָבֵל נְדָבָה,  
בֵּיתְךָ יִפְרִיחוּ וְלֹא יוֹסִיפוּ לְדָאֲבָה,  
אוֹבֵד וְנֹדֶחַ תִּשְׁבִּית נֹגֵשׁ וּמְדַהֵבָה,  
אֲזִי יַעֲלוּ וַיֵּרְאוּ בְּרוּחַ נְדִיבָה.  
שְׁלוֹם פָּרִים שִׁפְתֵינוּ תַבּוֹן אֲמַת,  
לְכַתְּנוּ אַחֲרֶיךָ בְּתָם וַיֵּשֶׁר הַעֲמַת,  
מִלֵּיץ יֵשֶׁר קָבֵל וּמִלְשֹׁנֵי צִמָּת,  
הַחֲפֵץ בַּחַיִּים וְלֹא בַּמוֹת הַמָּת.  
הַקִּימֵנוּ בְּאוֹר פָּנֶיךָ וְחֲשֹׁבֹן יִתְמַצֶּה,  
קִיּוֹם מִקְרָדַת שְׁחַת כְּפָר יִמָּצֵא,  
טָרָם נִקְרָא עוֹד דְּבוּר יֵצֵא,  
נְדָבוֹת פִּינוּ יִי רָצָה.  
מַרְבִּים צָרָכֵי עַמֶּךָ וְדַעְתָּם קִצְרָה,  
מַחֲסוּרָם וּמִשְׁאֲלוֹתָם בֵּל יוֹכְלוּ לְסַפְּרָה,  
נָא בִּינֵה הַיּוֹגֵנוּ טָרָם נִקְרָא,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.  
פָּנִים אֵין לָנוּ פָּנֶיךָ לְחַלּוֹת,  
פִּשְׁעֵנוּ וּמִקְרָדֵנוּ וְהַעֲיֵינוּ מִסְּלוֹת,  
צָרָקָה לָךְ לָבֵד נִבְקֵשׁ בְּמַעֲרָכֵי תַּחֲלוֹת,  
הָעוֹמְדִים בְּבֵית יִי בַּלִּילוֹת.  
יְיָךְ פִּשּׁוּט וְקָבֵל תְּשׁוּבָתִי בְּמַעֲמָדִי,  
סֶלַח וּמַחֲל רָע מִעֲבָדִי,  
פִּנֵּה נָא וַעֲסוֹק בְּטוֹבַת מִשְׁתַּחֲרֶיךָ דּוֹדִי וּמַעוֹדְדִי,  
וְאַתָּה יִי מִגֵּן בְּעָדִי.

Graciously accept the penitent,  
 Let them thrive in Thy presence, grant them peace.  
 Redeem all who know oppression and put an end to grief,  
 Grant them to come before Thee in gladness of heart.

Look with favor upon our entreaty, remember our faithful  
 Who cleaved to Thee in righteousness,  
 Let our merits speak, and silence guilt's accusing,  
 For Thou desirest Thy children's life, and not their death.

Sustain us by the light of Thy grace,  
 Vanquishing sin,  
 Let a healing be found for our transgressions,  
 Favor Thou our plea before we bring it to our lips.

Great are Thy people's needs and scant their knowledge,  
 They cannot recount their wants, their hopes,  
 Heed our heart's entreaty before we call,  
 O great, mighty and awesome God.

We fear to bring Thee our plea,  
 For we have rebelled, and walked in evil paths,  
 We have come to ask for mercy,  
 We have come to seek Thee at dusk.

Stretch out Thy hand and accept the suppliant,  
 Forgive, erase our guilt, turn with favor unto us,  
 Thou art our beloved, and the strength of our life,  
 Thou, O Lord, art a Shield unto us.

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*Umi Yaamod* is a combination of two poetic fragments, the first by Rabbi Solomon ben Judah ha-Bavli, of the 10th century, and the other by Rabbi Joseph ben Isaac, of the 12th century. The stanzas beginning with שלום פרים and הקימו באור (the fourth and fifth) spell the name שלמה הקטן in acrostic; the last stanza yields the name יוסף in acrostic, but in irregular order: ג, ס, פ, ו. We have condensed this poem by omitting three stanzas.



זְכוֹר בְּרִית אֲבֹרָהֶם וַעֲקֵדַת יִצְחָק,  
וְהָשֵׁב שָׁבוֹת אֱהֱלֵי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ.  
גּוֹאֵל חָזַק לְמַעַנְךָ פָּדֵנוּ, רֵאֵה כִּי אֲזַלְתָּ יָדֵנוּ,  
שׁוּר כִּי אָבְדוּ חֲסִידֵינוּ, מִפְּנֵי אֵין בַּעֲדֵנוּ;  
וְשׁוּב בְּרַחֲמִים עַל שְׁאֵרֵי יִשְׂרָאֵל, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ.  
עִיר הַקֶּדֶשׁ וְהַמְּחֻזָּה, הָיָה לְחֶרֶף וּלְבִזּוּת,  
וְכָל מַחֲמַדֶּיהָ טְבוּעוֹת וּגְנוּזוֹת, וְאֵין שׁוּר רַק הַתּוֹרָה הַזֹּאת;  
וְהָשֵׁב שָׁבוֹת אֱהֱלֵי יַעֲקֹב, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ.

## ENKAS MESALDEHA

אֲנִיחָה מִסִּדְרֶיךָ, תַּעֲלֶה לְפָנַי כְּסֵא כְבוֹדֶךָ, מִלֵּא מִשְׁאֲלוֹת  
עִם מִיחָדֶךָ, שׁוֹמֵעַ תְּפִלַּת בָּאֵי עֲדֶיךָ.  
יִשְׂרָאֵל נוֹשַׁע בִּי תְּשׁוּעַת עוֹלָמִים, גַּם הַיּוֹם יוֹשְׁעוּ מִפִּיךָ  
שׁוֹכֵן מְרוֹמִים, כִּי אַתָּה רַב סְלִיחוֹת וּבַעַל הַרְחָמִים.  
יַחְבִּיאֵנוּ צֶלֶד יָדוֹ תַּחַת פְּנֵי הַשְּׂכִינָה, חֹן יָחוּן כִּי יִבְחוּן לֵב  
עָקֹב לְהַכִּינָה, קוֹמָה נָא אֱלֹהֵינוּ עֲזֵה עֲזֵי נָא, יְיָ לְשׁוֹעֲתֵנו  
הַאֲזִינָה.

יִשְׁמִיעֵנו סִלְחָתִי יוֹשֵׁב בְּסֶתֶר עֲלִיוֹן, בִּימִין יֵשֶׁע לְהוֹשַׁע  
עִם עָנִי וְאֶבְיוֹן, בְּשׁוֹעֵנו אֱלֹהֶיךָ נוֹרָאוֹת בְּצַדִּיק תַּעֲנֵנוּ, יְיָ הִיךְ  
עוֹזֵר לָנוּ.

יְיָ אֵל רַחוּם וְחַנּוּן, אֲרֹךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נֹצֵר  
חֶסֶד לְאֲלָפִים, נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנִקְיָה. וְסִלְּחָתָהּ לְעוֹנֵינוּ  
וְלְחַטָּאתֵנוּ וְנַחֲלֵתָנוּ.

Remember the covenant of Abraham and the Binding of Isaac,  
Restore the homeless of Jacob, redeem us for Thy name's sake.

Mighty Redeemer, for Thine own sake rescue us,  
See our frailty, we have no saints among us  
To intercede in our behalf,  
Turn in mercy to the remnant of Israel,  
Redeem us for the sake of Thy name.

The Holy City and her environs lies prostrate and in ruins,  
Her treasures buried in the dust,  
Nought remains of our glory but the Torah,  
Restore the homeless of Jacob, redeem us for Thy name's sake.

ENKAS MESALDEḤA

May the cry of the faithful come before Thee,  
Grant the entreaty of those who proclaim Thy unity,  
For Thou hearest all who turn to Thee in prayer.

The house of Israel has ever found deliverance in the Lord,  
This very day Thou wilt help them by Thy saving word,  
For Thou art great in forgiveness and in mercy,

The Lord will shelter us under the wings of His presence,  
He will bestow mercy when He judges our wayward hearts.  
Arise, O Lord, and make us strong, heed our cry.

Lord whom we cannot fathom, forgive us,  
Grant deliverance to a people lowly and in want.  
O Lord, answer us who cry for Thy mercy, be a helper unto us.

The Lord is unchanging, almighty, merciful, gracious, slow to anger, abounding in kindness and in truth; He remembers a deed of lovingkindness for a thousand generations; He forgives iniquity, transgression, and sin, and He pardons the penitent.

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ברית זכור was written by Rabenu Gershom Meor ha-Golah, of the 11th century. It voices Israel's deep attachment to the Holy Land, especially to Jerusalem. Our generation has been privileged to witness the beginning of Israel's redemption. But the full redemption is still to come; Israel's neighbors remain implacably hostile; the holiest section of Jerusalem is barred to Jews; Israel's holiest shrine, the site of the ancient Temple, cannot even be visited by Jewish pilgrims. *Enkas Mesaldeḥa* is a composite of the opening stanzas of four poems by four different authors.

Ezkerah ELOHIM

אֶזְכְּרָה אֱלֹהִים וְאֶהְמִיָּה,  
 בְּרֹאוֹתַי כָּל עֵיר עַל תִּלָּה בְּנוֹיָה,  
 וְעֵיר הָאֱלֹהִים מְשַׁפֵּלֶת עַד שְׂאוֹל תַּחְתִּיָּה,  
 וּבְכָל זֹאת אָנוּ לָיָה וְעֵינֵינוּ לָיָה.  
 מִדֶּת הַרְחָמִים עָלֵינוּ הַתְּנַלְגָּלִי,  
 וְלִפְנֵי קוֹנֵךְ תַּחֲנֻנָּתֵנוּ הַפִּילִי,  
 וּבְעַד עַמֶּךָ רַחֲמִים שְׂאֵלִי,  
 כִּי כָל לֵבָב דָּוִי וְכָל רֹאשׁ לְחָלִי.  
 תִּמְכָּתִי יִתְדוֹתַי בְּשֹׁלֶשׁ עֶשְׂרֵה תְּבוּת,  
 וּבִשְׁעָרַי דְּמַעוֹת כִּי לֹא נִשְׁלָבוֹת,  
 לָכֵן שִׁפְכָתִי שִׁיחַ פָּנַי בּוֹחֵן לְבוֹת,  
 בְּטוֹחַ אֲנִי בְּאֵלֶיךָ וּבִזְכוֹת שְׁלֹשֶׁת אָבוֹת.  
 יְהִי רְצוֹן לְפָנֶיךָ שׁוֹמֵעַ קוֹל בְּכִיּוֹת,  
 שֹׁתָּשִׁים דְּמָעוֹתֵינוּ בְּנֹאדֶךָ לְהִיּוֹת,  
 וְתַצִּילֵנוּ מִכָּל גְּזֵרוֹת אֲכֻזָּרוֹת,  
 כִּי לֶךָ לִבְרַךְ עֵינֵינוּ תְּלוּיּוֹת.

*Reader and Congregation:*

רַחֵם נָא קְהֵל עַדֹּת יִשְׂרָאֵל, סֵלַח וּמַחֲל עִוְנָם,  
 וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל.  
 שְׁעָרֵי שָׁמַיִם פָּתַח, וְאוֹצָרֶךָ חָטוֹב לָנוּ תִּפְתָּח,  
 תוֹשִׁיעַ וְרִיב אַל תִּמְתָּח, וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל.

## NEILAH

### EZKERAH ELOHIM

Long did I behold in anguish deep  
The cities of the world secure on their sites,  
Only the City of God lies prostrate to the ground;  
But our faith in Thee, O Lord, did not falter.

O bestow Thy mercy on us,  
May our entreaty reach before Thy throne of grace,  
That the time of compassion begin for our people,  
For every heart has its sorrow and every head its pain.

We place our trust in the thirteen attributes of divine mercy,  
And in the power of tears to express a contrite heart,  
Therefore have I turned my plea to the Searcher of hearts;  
I rely on these and on the covenant He made with our fathers.

O Lord, who heedest the cry of earnest prayer,  
Let there be enough of tears,  
Usher in the time of deliverance,  
For in Thee alone do we put our trust.

#### *Reader and Congregation:*

Bestow mercy on the congregation of Yeshurun,  
Pardon them and forgive their sin,  
And deliver us, O saving God.

Open to us the gates of Thy heavenly mercy,  
Unlock to us the storehouse of Thy bounty.  
Continue not the time of our chastisement,  
And deliver us, O saving God.

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*Ezkerah Elohim* was written by Rabbi Amittai ben Shephatyah of the 10th century. His name **אמיתי** is spelled by the opening letters of each stanza.



אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, סֶלַח לָנוּ, מַחֵל לָנוּ, כְּפָר-לָנוּ.

כִּי אָנוּ עֲמֶךָ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְּנֶיךָ, וְאַתָּה אָבִינוּ.

אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קְהִלָּה, וְאַתָּה חֵלְקֵנוּ.

אָנוּ נִחְלָתְךָ, וְאַתָּה גִּזְרֵנוּ; אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

אָנוּ בְרִמָּה, וְאַתָּה נוֹטְרָנוּ; אָנוּ פְּעֻלָּתְךָ, וְאַתָּה יוֹצְרָנוּ.

אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹרְנוּ; אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבָנוּ.

אָנוּ עֲמֶךָ, וְאַתָּה מִלְכֵנוּ; אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

אָנוּ עֲזֵי פָנִים, וְאַתָּה רַחוּם וְחַנוּן;

אָנוּ קָשִׁי עֶרְף, וְאַתָּה אֶרֶךְ אַפִּים;

אָנוּ מִלְאֵי עוֹן, וְאַתָּה מָלֵא רַחֲמִים;

אָנוּ יָמִינוּ כְּצֵל עוֹבֵר, וְאַתָּה הוּא וְשְׁנוּתֶיךָ לֹא יִתְמוּ.

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל

תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ; שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְף לִדְמוֹר

לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ;

אֲבָל אֲנַחְנוּ חָטָאנוּ.

ASHAMNU

אֲשָׁמְנוּ, בְּגִדְנוּ, בְּזִלְנוּ, דְּבַרְנוּ דָּפִי;

הַעֲוִינוּ, וְהִרְשָׁעֵנוּ, זָדְנוּ, חֲמִסְנוּ, טַפְלָנוּ שָׁקֵר;

יַעֲצֵנוּ רָע, כְּזָבְנוּ, לָצֵנוּ, מָרְדְנוּ, נֶאֱצָנוּ,

סָרְדְנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְדְנוּ, קִשְׁינוּ עֶרְף;

רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעֵנוּ.

Our God and God of our fathers, forgive us, pardon us, grant us atonement.

For we are Thy people and Thou art our God,  
 We are Thy children and Thou art our Father,  
 We are Thy servants and Thou art our Master,  
 We are Thy congregation and Thou art our Heritage,  
 We are Thine unheritance and Thou our Portion,  
 We are Thy flock and Thou art our Shepherd,  
 We are Thy vineyard and Thou art our Keeper,  
 We are Thy dependents and Thou art our Deliverer,  
 We are Thy beloved and Thou art our Friend,  
 We are Thy treasure and Thou art our Dear One,  
 We are Thy subjects and Thou art our King,  
 We are pledged to Thee and Thou art pledged to us,

*But yet how we fail to measure up to Thee!*

We are arrogant and Thou art merciful,  
 We are stubborn and Thou art slow to anger,  
 We are bound in sin and Thou aboundest in compassion.

Our days are as a passing shadow and Thy years are endless.

Our God and God of our fathers, may our prayer come before Thee, and do not ignore our entreaty. We are not so arrogant and stubborn as to declare before Thee that we are wholly righteous and without sin. Surely we have sinned.

## ASHAMNU

We have offended, we have betrayed, we have robbed, we have spoken basely;

We have been devious, mean, arrogant, violent, false;

We have counselled evil, we have deceived, we have scoffed;

We have been rebellious, we have provoked, we have disobeyed, we have been impulsive, we have been contemptuous, we have been oppressive, we have been obstinate;

We have been insolent; destructive, dishonorable, misleading.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה  
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֲמַת עֲשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ.  
מִה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים,  
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנְגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים, וַיִּמְיֶנָּה פְּשׁוּטָה לְקַבֵּל שָׁבִים.  
וְתַלְמִידֵינוּ יי אֱלֹהֵינוּ לְהַתְנוּדוֹת לְפָנֶיךָ עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן  
נִחְדַּל מִעֲשָׂק יְדֵינוּ, וְתִקְבְּלֵנוּ בְּתִשְׁבָּחָה שְׁלֵמָה לְפָנֶיךָ בָּאֲשִׁים  
וּבְנִיחוֹתִים, לְמַעַן דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ. אִין קִץ לְאִשִּׁי  
חֹבֹתֵינוּ, וְאִין מִסְפָּר לְנִיחוֹתֵי אֲשַׁמְתָּנוּ; וְאַתָּה יוֹדֵעַ שְׂאֲחִירֵתֵנוּ  
רָמָה וְתוֹלָעָה, לְפִיכָךְ הִרְבִּיתָ סְלִיחָתָנוּ. מָה אָנוּ, מָה חַיֵּינוּ,  
מָה חֲסִידֵנוּ, מָה צֹדֵקֵנוּ, מָה יְשׁוּעָתָנוּ, מָה בְּחִנּוּ, מָה גְבוּרָתָנוּ.  
מִה נֹאמַר לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל  
הַגְּבוּרִים בָּאִין לְפָנֶיךָ, וְאִשִּׁי הַשֵּׁם כָּלֹא הָיוּ, וְחֲכָמִים כְּבִלִּי  
מִדֵּעַ, וְגִבּוֹנִים כְּבִלִּי הַשֶּׁבַל, כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי  
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין, כִּי  
הֶבֶל הֶבֶל.

אַתָּה הַבְּדִלְתָּ אֱנוֹשׁ מֵרֹאשׁ, וְתִבְרַחְו לַעֲמוֹד לְפָנֶיךָ. כִּי מִי  
יֹאמַר לָךְ מָה תַּפְעַל, וְאִם יִצְדַּק מָה יִתֶּן-לָךְ. וְתִתֵּן לָנוּ יי  
אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַכַּפָּרִים הַזֶּה,  
קִץ וּמַחִילָה וְסְלִיחָה עַל כָּל עֲוֹנוֹתֵינוּ, לְמַעַן נִחְדַּל מִעֲשָׂק  
יְדֵנוּ, וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲמִי רְצוֹנְךָ בְּלִבָּב שְׁלָם. וְאַתָּה  
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, כִּי לֹא תַחֲפוּץ בְּהִשְׁחָתֵת עוֹלָם,  
שֶׁנֶּאֱמַר: דַּרְשׁוּ יי בְּהַמְצָאוֹ, קִרְאוּהוּ בְּהִיּוֹתוֹ קְרוֹב. וְנֹאמַר:  
יַעֲזֹב רָשָׁע דְּרָכּוֹ, וְאִישׁ אָנוֹן מִחֻשְׁבְּתָיו, וַיָּשָׁב אֶל יי וִירַחֲמֵהוּ.

We have turned away from Thy goodly commandments and judgments; and now we face the consequences of our folly. Thou art just in all that has come upon us. Thou hast acted in accordance with the truth, but we have done evil.

What can we tell Thee, O Thou who abidest in eternity, what can we tell Thee, Thou who reignest in the endless spaces of the universe? All things hidden as all things open, Thou knowest them all.

Thou stretchest out a helping hand to transgressors, and Thy hand is ever open to receive the penitent. Thou didst teach us, O Lord our God, to confess our sins before Thee, and to cease committing evil, so that we may be accepted by Thee in full penitence, as Thou didst promise. Endless are the deeds of expiation we ought to perform in atonement of our guilt, numberless are the offerings we ought to bring as tokens of our remorse. But Thou who knowest our frailty, Thou art abounding in forgiveness.

What are we? What is our life, our kindness, our uprightness, our helpfulness, our strength, our heroism? What claims can we make before Thee, O God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed, before Thy perfection, even the preëminence of man over the beast is naught, for we are all so very trivial.

Thou didst nevertheless, distinguish man from the very beginning, and Thou didst deem him worthy to stand before Thee. Who can inquire of Thee: What doest Thou? And even if man be righteous, what can he give Thee? Out of Thy love for us didst Thou give us this Day of Atonement, to put an end to unrighteousness, and to grant forgiveness and pardon for all our sins, so that we may cease to do evil and return to Thee and perform the ways of Thy will with a whole heart.

In Thine abundant mercy, have mercy upon us, for Thou desirest not that the world be destroyed. As it is written (Isaiah 55:6, 7): Seek the Lord while He may be found, call upon Him when He is near. Let the wicked forsake his way, and the evil man his thoughts, and let him return to the Lord, and He will have



וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסֻלּוֹת. וְאַתָּה אֱלֹהֵי סְלִיחוֹת, חַנוּן  
 וְרַחוּם, אֲרֹךְ אַפִּים, וְרַב חֶסֶד וְאַמֶּת, וּמִרְבֶּה לְהִשְׁיב;  
 וְרוֹצֵה אֶתְּךָ בְּתִשׁוּבַת רְשָׁעִים, וְאִין אֶתְּךָ חֲפִץ בְּמִיתָתָם,  
 שְׁנֹאמַר: אָמַר אֱלֹהֵיךָ, חַי אֱנִי, נֹאם אֲדֹנִי יְהוָה, אִם אֲחַפֵּץ  
 בְּמוֹת הָרָשָׁע, כִּי אִם בְּשׁוּב רָשָׁע מִדְּרָכֹו וְחִיָּה; שׁוּבוּ שׁוּבוּ  
 מִדְּרָכֵיכֶם הָרָעִים, וְלָמָּה תָּמוּתוּ בֵּית יִשְׂרָאֵל. וְנֹאמַר: הֲחַפֵּץ  
 אֲחַפֵּץ מוֹת רָשָׁע, נֹאם אֲדֹנִי יְהוָה, הֲלֹא בְּשׁוּבוּ מִדְּרָכֹו  
 וְחִיָּה. וְנֹאמַר: כִּי לֹא אֲחַפֵּץ בְּמוֹת הַמֵּת, נֹאם אֲדֹנִי יְהוָה,  
 וְהִשְׁיבוּ וְחִיו. כִּי אֶתְּךָ סֻלְחֹן לְיִשְׂרָאֵל, וּמַחֲלֹן לְשִׁבְטֵי יִשְׂרָאֵן  
 בְּכָל דּוֹר וָדוֹר, וּמַבְלָעָדִיד אִין לָנוּ מִלֶּדֶּ מוֹחֵל וְסוֹלָח אֱלֹהֵי  
 אֶתְּךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מַחֵל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבִיט  
 הַזֶּה וּבְיוֹם] הַכַּפָּרִים הַזֶּה. מַחֵה וְחַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ  
 מִנֶּגֶד עֵינֶיךָ, בְּאִמּוֹר: אֲנִכִּי אֲנִכִּי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעֲנִי,  
 וְחַטָּאתֶיךָ לֹא אֲזָכֹר. וְנֹאמַר: מַחֲיִיתִי כַּעֲב פְּשָׁעֶיךָ, וְכַעֲנוּ  
 חַטָּאתֶיךָ; שׁוּבָה אֵלַי כִּי גִּאלְתִּיךָ. וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכַּפֵּר  
 עַלְיָכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תִּטְהַרְנוּ.  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רֹצֵה בְּמִנוּחָתָנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתַן חֻלְקָנוּ בְּתוֹרָתְךָ, שְׁבַעְנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.  
 [וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן שִׁבְתָּ קִדְּשָׁךְ, וְיִגְוָחוּ  
 בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.] וְטַהֵר לִבָּנוּ לַעֲבֹדְךָ בְּאַמֶּת, כִּי  
 אֶתְּךָ סֻלְחֹן לְיִשְׂרָאֵל וּמַחֲלֹן לְשִׁבְטֵי יִשְׂרָאֵן בְּכָל דּוֹר וָדוֹר,  
 וּמַבְלָעָדִיד אִין לָנוּ מִלֶּדֶּ מוֹחֵל וְסוֹלָח אֱלֹהֵי אֶתְּךָ. בְּרוּךְ אַתָּה,  
 יְיָ, מִלֶּדֶּ מוֹחֵל וְסוֹלָח לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,

compassion upon him, and to our God, for He will abundantly pardon. For Thou art a forgiving God, gracious and merciful, slow to anger, abounding in compassion, truth, and goodness.

Thou desirest the return of the wicked, and dost not desire their death. As it is written (Ezekiel 33:11): Say unto them: As I live, says the Lord, I have no pleasure in the death of the wicked, but I desire that the wicked return from his way and live. Return, return from the evil ways, for why should you die, O House of Israel. And it is also written (Ezekiel 18:23): Do I then desire the death of the wicked? says the Lord God. Do I not desire that he turn from his evil and live? And it is also written (Ezekiel 18:32): I have no pleasure in the death of any man, says the Lord, repent then and you will live. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Our God and God of our fathers, pardon our sins on this [day of the Sabbath and on this] Day of Atonement. Let our sins and transgressions be removed from Thy sight. As Thou didst promise: It is I who erases your transgressions, for Mine own sake, and I will not recall your sins. And Thou didst further promise: I have blotted out your transgressions and they are gone, as a cloud, and your sins, as a mist; return unto Me, for I have redeemed you. And it is further promised: On this day shall atonement be made for you to cleanse you; of all your sins shall you be cleansed before the Lord. Our God and God of our fathers, [may our Sabbath rest be worthy before Thee,] make us holy through Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness, and cause us to rejoice in Thy deliverance. [Help us to enjoy in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest]. And purify our hearts that we may serve Thee in truth. Thou art He who forgives Israel and pardons the community of Yeshurun in every generation. We have no other King to grant us forgiveness and pardon.

Praised be Thou, O Lord, who forgives and pardons our sins and the sins of the household of Israel, who cancels out our wrong-

וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל שָׁנָה וּשְׁנָה, מִלֵּךְ עַל כָּל הָאָרֶץ  
מִקְדָּשׁ [הַשְּׁכֵת וְ]יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת  
הָעֲבוּדָה לְדַבִּיר בִּיתְּךָ; וְאֲשֵׁי יִשְׂרָאֵל וּתַפְלָתָם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*While the Reader recites the preceding paragraph, the Congregation reads:*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי  
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,  
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ  
וְקִנְיָתָנוּ. בֶּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,  
וְתַאֲסוּף גְּלוּתֵינוּ לְחַצְרוֹת  
קִדְשֶׁךָ לְשֹׁמֵר חֻקֶּיךָ וְלַעֲשׂוֹת  
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבִּי  
שָׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַל תְּהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן  
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
גִּדְּדָה לָךְ, וְנִסְפָּר תַּהֲלֻתְךָ, עַל  
חַיִּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל  
נְשִׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל  
גִּסְיֶיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
גִּפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל  
עֵת, עָרֵב וְבִקֵּר וְצַהֲרָיִם.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,  
מֵעוֹלָם קִיְּנוּ לָךְ.

וְעַל כָּלָם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּכֵנוּ, תָּמִיד לְעוֹלָם  
וָעֶד.



doings year by year. Thou King over all the earth sanctifiest [the Sabbath] Israel and the Day of Atonement.

Show Thy favor, O Lord our God to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love our offerings and our supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold the mercy of Thy return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

*While the Reader recites the preceding paragraph, the Congregation reads:*

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

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The מורים that the congregation chants when the Reader recites מורים לך *אנחנו לך* has been called מורים דרבנן, the *Modim* of the Scholars. It is a composite of several responses suggested by the Rabbis of the Talmud in *Sotah* 40a.



אֲבִינוּ מִלְכֵּנוּ, זְכוּר רַחֲמֶיךָ וּכְבוֹדְךָ בְּעֶסְךָ, וּכְלֵה דָבָר  
וְחֶרֶב, וְרָעַב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וּשְׂמֹד וּמִנְפָּה, וּפְנֵעַ רַע  
וְכָל מַחֲלָה, וְכָל תַּקְלָה וְכָל קִטְטָה, וְכָל מִינֵי פְרַעֲנוּיֹת, וְכָל  
נִזְרָה רָעָה וְשִׁנְאֵת חֲנָם, מִעֲלֵינוּ וּמֵעַל כָּל בְּנֵי בְרִיתְךָ.

וְנַחֲתוּם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיַּהֲלֵנוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,  
יְשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְיִהְיֶה נֶאֱדָה  
לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו,  
בְּחַנִּים עִם קְדוּשָׁה, כְּאֲמֹר: יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו  
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר פָּנֶיךָ;  
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצִדְקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפְרֵי חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִנְחָתָם  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.  
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Our Father, our King, remember Thy mercy and relent from anger. Remove from us and from all the children of Thy covenant plague and sword, famine and captivity, destruction and crime, persecution and pestilence, every mishap and disease, every disaster and contention, every suffering, every unjust law, and every groundless hatred.

O seal the judgment of all the children of Thy covenant for a good life.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour.

O Lord, inscribe and seal our judgment and that of the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, O Lord, Master of peace.

# אבינו מלכנו

*On the Sabbath as well as on weekdays:*

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.  
 אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מַלְךְ אֶלָּא אַתָּה.  
 אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ.  
 אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.  
 אָבִינוּ מַלְכֵנוּ, בְּטַל מַעֲלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.  
 אָבִינוּ מַלְכֵנוּ, בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.  
 אָבִינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ.  
 אָבִינוּ מַלְכֵנוּ, בִּלְעָד כָּל צָר וּמַשְׁטֵין מַעֲלֵינוּ.  
 אָבִינוּ מַלְכֵנוּ, סְתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטֵרֵינוּ.  
 אָבִינוּ מַלְכֵנוּ, בִּלְעָד דָּבָר וַחֲרָב וְרָעָב, וְשָׂבִי וּמַשְׁחִית  
 וְעוֹן וְשָׂמֵד, מִבְּנֵי בְרִיתְךָ.  
 אָבִינוּ מַלְכֵנוּ, מְנַע מִנִּפְחַל מִנְּחֻלָּתְךָ.  
 אָבִינוּ מַלְכֵנוּ, סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.  
 אָבִינוּ מַלְכֵנוּ, מַחֵחַ וְהַעֲבֵר בְּשַׁעֲרֵינוּ וְחַטָּאוֹתֵינוּ מִנִּגְדַּי עֵינֶיךָ.  
 אָבִינוּ מַלְכֵנוּ, מַחֲזִיק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חֹבוֹתֵינוּ.  
 אָבִינוּ מַלְכֵנוּ, תַּחֲזִיקֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
 אָבִינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמָּךְ.  
 אָבִינוּ מַלְכֵנוּ, קַרַע רֶעַךְ גְּזֵר וְיִגְנוּ.  
 אָבִינוּ מַלְכֵנוּ, זְכֵרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.

Our prayer pleads that a healing be granted to "the sick among Thy people." God heals, of course, all His creatures and in the prayer אשר יצר on page 64, God is praised as the "wondrous Healer of every creature." The

## AVINU MALKENU

*On the Sabbath as well as on weekdays:*

Our Father, our King, we have sinned before Thee.

Our Father, our King, we have no King except Thee.

Our Father, our King, deal kindly with us for Thy name's sake.

Our Father, our King, grant us a good New Year.

Our Father, our King, annul all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, free us of every oppressor and adversary.

Our Father, our King, silence our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from the people of Thy covenant.

Our Father, our King, keep the plague from Thy people.

Our Father, our King, forgive and pardon all our iniquities.

Our Father, our King, blot out and remove our transgressions and our trespasses from before Thee.

Our Father, our King, in Thine abundant mercy cancel all the records of our transgressions.

Our Father, our King, bring us back to Thee in wholehearted repentance.

Our Father, our King, send a complete healing to the sick among Thy people.

Our Father, our King, annul the evil decreed against us.

Our Father, our King, remember us favorably.

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Siddur *Dover Shalom* suggests that the present prayer refers specifically to the special afflictions which have come to the Jewish people during periods of persecution. Another explanation may be that *Avinu Malkenu* speaks of the Jewish people because this is a prayer of the collective community of Israel, while *אשר יצר* is a personal expression of the individual.



אָבִינוּ מֶלֶכְנוּ, חַתְּמָנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
 אָבִינוּ מֶלֶכְנוּ, חַתְּמָנוּ בְּסֵפֶר נְאֻדָּה וַיְשׁוּעָה.  
 אָבִינוּ מֶלֶכְנוּ, חַתְּמָנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה.  
 אָבִינוּ מֶלֶכְנוּ, חַתְּמָנוּ בְּסֵפֶר זְכוּת.  
 אָבִינוּ מֶלֶכְנוּ, חַתְּמָנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.  
 אָבִינוּ מֶלֶכְנוּ, הַצֵּמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.  
 אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עַמּוּךְ.  
 אָבִינוּ מֶלֶכְנוּ, הָרֵם קֶרֶן מְשִׁיחֶךָ.  
 אָבִינוּ מֶלֶכְנוּ, מֵלֵא יִדְּנוּ מִבְּרִכּוֹתֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, מֵלֵא אֲסָמִינוּ שָׁבַע.  
 אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.  
 אָבִינוּ מֶלֶכְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפְלָתָנוּ.  
 אָבִינוּ מֶלֶכְנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ.  
 אָבִינוּ מֶלֶכְנוּ, נָא אֵל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, זְכוּר כִּי עָפַר אֲנַחְנוּ.  
 אָבִינוּ מֶלֶכְנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים  
 וְעַת רָצוֹן מִלְּפָנֶיךָ.  
 אָבִינוּ מֶלֶכְנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחִוּדֶךָ.  
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמֵּיִם עַל קִדּוּשׁ שְׁמֶךָ.

Our Father, our King, seal our judgment in the book of a good life.

Our Father, our King, seal our judgment in the book of redemption and deliverance.

Our Father, our King, seal our judgment in the book of sustenance and abundance.

Our Father, our King, seal our judgment in the book of merit.

Our Father, our King, seal our judgment in the book of pardon and forgiveness.

Our Father, our King, cause our deliverance soon to flourish.

Our Father, our King, raise the strength of Thy people Israel.

Our Father, our King, raise the strength of Thine anointed one.

Our Father, our King, fill our hands with Thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, be Thou receptive to our prayer.

Our Father, our King, dismiss us not empty-handed from Thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with Thee.

Our Father, our King, have compassion on us, and on our children.

Our Father, our King, act for the sake of those who were slain for Thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming Thy unity.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of Thy name.

אָבִינוּ מִלְכֵּנוּ, נָקוּם נִקְמַת דָּם עַבְדֶּיךָ הַשָּׁפוּךְ.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.  
 אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ חַדָּוֶה חֲגִבּוֹר וְחַנּוּכָּא  
 שְׁנִקְרָא עָלֵינוּ.  
 אָבִינוּ מִלְכֵּנוּ, חַנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ  
 צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Reader:*

יִתְנַדֵּד וְיִתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ;  
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
 בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא  
 מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרִין בְּעָלְמָא,  
 וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן  
 דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Our Father, our King, vindicate the blood of Thy servants shed by tyrants.

Our Father, our King, do it for Thy sake, if not for ours.

Our Father, our King, do it for Thy sake and save us.

Our Father, our King, do it for the sake of Thine abundant mercy.

Our Father, our King, do it for the sake of Thy great, mighty and revered name, by which we are called.

Our Father, our King, be gracious to us and answer us. We can make no claims by virtue of our merits. Deal Thou mercifully and graciously with us, and deliver us.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

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Both designations, Father and King, are metaphors for God. He is our Father in the sense that He gave us life and He continues to provide for us. But, Father does not convey His authority, His power, and His sovereignty. These are suggested in the additional metaphor "King."



## תפלת נעילה

*Reader and Congregation:*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

*Reader and Congregation:*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Reader and Congregation:*

יְיָ הוּא הָאֱלֹהִים.

יְיָ הוּא הָאֱלֹהִים.

יְיָ הוּא הָאֱלֹהִים.

יְיָ הוּא הָאֱלֹהִים.

יְיָ הוּא הָאֱלֹהִים.

יְיָ הוּא הָאֱלֹהִים.

יְיָ הוּא הָאֱלֹהִים.

*The shofar is sounded:*

תְּקִיעַה גְּדוֹלָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם.

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It is the practice in many congregations to sound the shofar at the conclusion of the Neilah service. But many noted authorities object to this, and prefer to sound the shofar at the conclusion of Maariv, since the service of the day is not really completed until then. Thus the *Tur Orah Hayim*, section 624: Some follow the practice of sounding the shofar immediately after Neilah, before the Maariv. But it is preferable to defer this until after Maariv. ויש נוהגין לתקע מיד אחר תפלת נעילה קודם ערבית... ונכון יותר להמתין עד אחר ערבית.

## NEILAH

*Reader and Congregation:*

Hear, O Israel, the Lord is our God, the Lord is One.

*Reader and Congregation:*

Praised be His glorious kingdom forever and ever.

Praised be His glorious kingdom forever and ever.

Praised be His glorious kingdom forever and ever.

*Reader and Congregation:*

The Lord alone is God.

The Lord alone is God.

The Lord alone is God.

The Lord alone is God.

The Lord alone is God.

The Lord alone is God.

The Lord alone is God.

*The shofar is sounded:*

TEKIAH GEDOLAH

LA-SHO-NOH HA-BO-OH BI-RU-SHO-LO-YIM.

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The Adler Mahzor follows the latter practice. The tendency of people to disperse after they heard the shofar, without waiting for Maariv, makes it more practical to sound the shofar after Maariv is completed. The shofar is a cry of triumph, appropriate after the great day of Yom Kippur has been concluded.

The concluding response of the congregation *La-sho-noh Ha-bo-oh Bi-ru-sho-lo-yim* means literally: Next year in Jerusalem. But this must be understood in a wider sense. The hope for the return to Jerusalem epitomized the hope for the redemption of Israel and all mankind. This outcry remains an affirmation of our hope in the ultimate establishment of the Messianic kingdom of universal justice and peace. It is an appropriate conclusion to the great message of Yom Kippur.

# תפלת ערבית למוצאי ראש השנה ויום כפור

וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא יִשְׁחִית; וְהִרְבֵּה לְהָשִׁיב אָפּוֹ,  
וְלֹא יַעִיר כָּל חַמְתּוֹ. יְיָ, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנִי בַּיּוֹם קָרְאָנוּ.

*Reader:*

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

*Congregation:*

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב  
עַרְבִים. בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבְחִבּוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת הַיּוֹמִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרָקִיעַ כְּרֻצָּנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ  
מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין  
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ,  
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עַרְבִים.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עֲמֹד אֲהָבָת; תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׁבְכֵנוּ  
וּבְקוֹמָנוּ נָשִׁית בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יַמֵּינוּ, וּבָהֶם נַחֲנֶה יוֹמָם וְלַיְלָה.  
Reader וְאֲהַבְתָּךְ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

The *Shema* and the *Amidah* are the core of the evening service. As in the morning service, the *Shema* is preceded by the benediction praising God for creating the order of nature and the benediction praising Him for His gift of the Torah. It is followed by the benediction praising Him as Redeemer of Israel, and a prayer for a night of peace.

Our God is merciful and He pardons iniquity. He will not destroy. Yea, He will abundantly pardon, and He will not bring the fulness of His judgment to bear against us. O Lord help us. Thou, O King, answer us when we call unto Thee.

*Reader:*

Praise the Lord to whom all praise is due.

*Congregation:*

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe. In wisdom dost Thou bring on the dusk of twilight and openest the gates of the heavens to usher in a new day. In understanding dost Thou arrange the changes of time and the succession of seasons. Thou hast set the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. Thou makest the day to fade into the night and Thou hast set a boundary between day and night. Thou art the Lord of all the heavenly hosts. O ever living God, as Thy rule is established over the kingdom of nature, may it also be established over us forever and ever. Praised be Thou, O Lord, who bringest on the evening twilight.

With everlasting love hast Thou loved the house of Israel. Thou hast revealed to us a Law and commandments, statutes and judgments. Therefore, O Lord our God, when we lie down and when we rise up we shall attend to Thy statutes. Yea, we shall rejoice in the words of Thy Law and in Thy commandments forever and ever. They are our life and the measure of our days, and we will meditate on them day and night. Mayest Thou never take away Thy love from us. Praised be Thou, O Lord, who lovest Thy people Israel.



תפלת ערבית למוצאי ראש השנה ויום כפור

*When praying without a Minyan, begin with:*

(אל מִלֵּךְ נֶאֱמָן.)

*Deuteronomy 6: 4-9.*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתְךָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל  
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל  
לֵבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ  
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ  
לְטוֹטְפֹת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*Deuteronomy 11:13-21.*

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מְצוֹתַי, אֲשֶׁר אֲנִי מְצַוְךָ אִתְּכֶם  
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לֵבְבְּכֶם וּבְכָל  
נַפְשְׁכֶם. וְנָתַתִּי מָטָר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפַּתְּ  
דִּגְגָּךְ, וְתִירְשֶׁךָ וַיִּצְהַקְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבַהֲמֹתֶךָ, וְאָכְלָתָּ  
וְשִׁבַּעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם  
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וְעָצַר  
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;  
וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם  
אֶת דְּבָרֵי אֱלֹהֵי עַל לֵבְבְּכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתֶם אִתְּם לְאוֹת  
עַל יְדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֹתֶם אִתְּם אֶת  
בְּנֵיכֶם לֵדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ  
וּבְקוּמְךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*When praying without a Minyan, begin with:*

(God is a faithful King.)

*Deuteronomy 6: 4-9.*

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall tie a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

*Deuteronomy 11:13-21.*

And if you will obey My commandments which I command you this day, to love the Lord your God, and to serve Him with fulness of heart and soul, then will I grant timely rain for your land, in autumn and in spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor, and be satisfied.

Beware lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield her produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home, and on the gates of your cities. Thus will your life and that of your

לִמְעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְיָ לֵאבְתֵיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

*Numbers 15:37-41.*

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל בְּנָפִי בְגְדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל  
צִיצִית הַכֹּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ  
וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִתּוּרוּ אַחֲרֵי  
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם. לִמְעַן  
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.  
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת  
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אָמֵת וְאִמּוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ  
כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.  
הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים;  
הָאֵל הַנּוֹפֵרֵנוּ לָנוּ מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אִיבֵי נַפְשֵׁנוּ;  
הַעֲשֶׂה גְדֻלוֹת עַד אֵין חֶקֶר, וְנַפְלְאוֹת עַד אֵין מִסְפָּר;  
הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוּט רִגְלָנוּ;  
הַמְדְּרִיכֵנוּ עַל בָּמוֹת אִיבֵינוּ, וַיָּרֶם קִרְנֵנוּ עַל כָּל שִׁנְאֵינוּ;  
הַעֲשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה,  
אוֹתוֹת וּמוֹפְתִים בְּאֲדָמַת בְּנֵי חָם;  
הַמְכֶה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,  
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

*Numbers 15:37-41.*

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and certain it is,  
That He is the Lord our God,  
There is none else;

And that we, the people of Israel,  
Have been summoned to His service.

It is He who redeemed us from the might of kings;  
He delivered us from the grip of tyrants.

Our God brought judgment upon our enemies  
And retribution upon our oppressors.

His saving acts are beyond our understanding,  
His wonders are infinite.

He kept us in life, and He did not allow us to stumble,  
He led us victorious over the strong places of our enemies.

He sustained our strength in the face of all our foes,  
He wrought miracles and judgments against Pharaoh,  
He performed signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage to  
freedom,  
But their pursuing foes perished in the depths of the sea.



הַמַּעֲבִיר בָּנוּ בֵּין גְּזָרֵי יָם סוּף;  
 אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טִבַּע.  
 וְרֹאיוּ בָּנוּ וּבִוְרָתוֹ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,  
 וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.  
 מִשָּׁה וּבְנֵי יִשְׂרָאֵל לֵךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בָלֵם:  
 מִי כָמֹכָה בָּאֵלִים יי; מִי כָמֹכָה נֶאֱדָר בִּקְדָשׁ,  
 נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.  
 מַלְכוּתְךָ רָאוּ בְּנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה; זֶה אֱלֹהֵי עָנוּ וְאָמְרוּ:  
 יי יִמְלֹךְ לְעֹלָם וָעֶד.  
 וְנֹאמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וּנְאֻלוּ מִיַּד חָזַק מִכֹּחֵנוּ.  
 בָּרוּךְ אַתָּה, יי, נֶאֱלֵא יִשְׂרָאֵל.

הַשִּׁבִּיבֵנוּ, יי אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלִּבְנוֹ, לְחַיִּים;  
 וּפְרוֹשׁ עֲלֵינוּ סִבְת שְׁלוֹמְךָ, וְתַקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלִּפְנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ; וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר  
 וְחֶרֶב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֹל כְּנֻפֶיךָ  
 תַּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן  
 וְרַחוּם אַתָּה. Reader וְשָׁמֹר צִאתָנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם,  
 מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה, יי, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

*An addition to the week-day evening service consisting of various Biblical verses affirming trust in God's providence, and faith in the liberation of Israel and all mankind.*

בָּרוּךְ יי לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יי מַצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם;  
 הַלְלוּיָהּ. בָּרוּךְ יי אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ.

His children witnessed His triumph as they praised His name;  
In gladness they declared their loyalty to His kingdom.

Moses led the children of Israel in a song of acclaim:  
Who can compare to Thee in power, O God?  
Who can compare to Thee in holiness?

Thou dost ever perform wondrous deeds,  
None can recount Thy praises.

They acknowledged the sway of His might  
As they beheld His wonders at the Red Sea.

This is my God, they proclaimed,  
The Lord will reign forever and ever.

The Lord has ever freed Jacob,  
He has saved him from adversaries mightier than he.

Praised be Thou, O Lord, Redeemer of Israel.

Cause us, O Lord our God, to retire for the night in peace, and in the morning do Thou, our King, awaken us again to life. Enfold us with Thy protecting peace and improve us with Thy good counsel. Help us, for Thou art a merciful God. Shield us against foe, and plague, and sword, and famine, and grief. Liberate us from evil powers that assail us on every side. Shelter us by Thy presence, for Thou, O God, art our Guardian and Deliverer. Yea, Thou, O God, art a gracious and merciful King. And guard our coming and going, for life and for peace, now and forever. Praised be Thou, O Lord, Thou eternal Guardian of Thy people Israel.

*An addition to the week-day evening service consisting of various Biblical verses affirming trust in God's providence, and faith in the liberation of Israel and all mankind.*

Praised be the Lord forever. Let the praise of the Lord come forth from Zion. Let us praise the Lord who has revealed His divine presence in Jerusalem. O praise you the Lord.

וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן  
וְאָמֵן. יְהִי כְבוֹד יי לְעוֹלָם; יִשְׂמַח יי בְּמַעֲשָׁיו. יְהִי שֵׁם יי  
מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. כִּי לֹא יִשָּׁשׁ יי אֶת עַמּוֹ בַּעֲבוּר שְׁמוֹ  
הַגָּדוֹל; כִּי הוֹאִיל יי לַעֲשׂוֹת אֶתְכֶם לֹא לָעַם. וַיֵּרָא כָּל הָעָם  
וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ: יי הוּא הָאֱלֹהִים, יי הוּא הָאֱלֹהִים.  
וַיְהִי יי לְמַלְכָּךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ  
אֶחָד. יְהִי חֲסִידְךָ יי עַלְיָנו, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ. הוֹשִׁיעֵנו, יי  
אֱלֹהֵינוּ, וּקְבָצֵנוּ מִן הַגּוֹיִם, לַהּדוֹת לְשֵׁם קִדְשְׁךָ, לְהַשְׁתַּבֵּחַ  
בְּתִהְלֶתְךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לִפְנֶיךָ, אֲדֹנָי,  
וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת; אַתָּה אֱלֹהִים  
לְבַדְּךָ. וַאֲנַחְנוּ, עַמְּךָ וְצֵאן מִרְעִיתְךָ, נוֹדֶה לָּךְ לְעוֹלָם, לְדוֹר  
וָדוֹר נִסְפֵּר תִּהְלֶתְךָ.

בְּרוּךְ יי בַּיּוֹם, בְּרוּךְ יי בְּלַיְלָה; בְּרוּךְ יי בְּשַׁבָּתֵנוּ, בְּרוּךְ  
יי בְּקוֹמָנוּ; כִּי בִידְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּידְךָ נִפְשׁ  
כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ. בִּידְךָ אֶפְקִיד רוּחִי; פְּרִיְתָה אוֹתִי,  
יי, אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבִשְׁמַיִם, יַחַד שְׁמֶךָ וְקִיָּם מַלְכוּתְךָ  
תָּמִיד, וּמְלֹךְ עַלְיָנוּ לְעוֹלָם וָעֶד.

יֵרָאוּ עֵינֵינוּ וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל נִפְשָׁנוּ בִּישׁוּעַתְךָ בְּאֱמֶת,  
בְּאִמֹר לְצִיּוֹן מְלֶכֶךְ אֱלֹהֶיךָ. יי מְלֶכֶךְ, יי מְלֶכֶךְ, יי יְמִלְךָ לְעוֹלָם  
וָעֶד. Reader כִּי הַמַּלְכוּת שְׁלֶךָ הוּא, וְלְעוֹלָמִי עַד תִּמְלֹךְ  
בְּכְבוֹד, כִּי אֵין לָנוּ מְלֶכֶךְ אֲלָא אַתָּה. בְּרוּךְ אַתָּה, יי, הַמְּלֶכֶךְ  
בְּכְבוֹדוֹ תָּמִיד יְמִלְךָ עַלְיָנוּ, לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׁיו.



Praised be the Lord God, the God of Israel. He alone performs wondrous deeds. Praised be His glorious name forever, and may the whole earth be filled with His glory. Amen.

Let the world ever declare the glory of God, that the Lord may find delight in the excellence of His works. May the name of the Lord be praised throughout all eternity.

The Lord will not abandon His people, for His great name's sake. For the Lord was pleased to make you into His own people.

When all the people witnessed His glory, they prostrated themselves and exclaimed: "The Lord—He is God. The Lord—He is God." And the Lord will be King over all the earth. On that day shall the Lord be One and His name One.

May Thy mercy be upon us, O Lord, even as we have hoped in Thee. Help us, O Lord our God, and restore our people from homelessness among the nations, that we may give thanks to Thy holy name, and Thy praise will be our glory.

All the nations Thou hast created will come to bow down before Thee, O God, and pay homage to Thy name. For great art Thou, and wondrous are Thy deeds.

Thou alone art God, and we are Thy people, the flock Thou tenderest. We shall ever give thanks unto Thee. Throughout the generations we shall recount Thy praise.

Praised be the Lord in the day; praised be the Lord in the night. Praised be the Lord when we lie down; praised be the Lord when we rise up.

In Thine hand are the souls of the living and the dead. As it is written: In His hand is the life of every creature and the destiny of all mankind. Into Thine hand I entrust my spirit. O Lord, God of truth, Thou hast redeemed me.

Our God in heaven, reveal unto us Thy oneness and establish Thy kingdom forever; and do Thou reign over us always.

May we witness joyously Thy true deliverance, when it will be announced unto Zion: "Thy God has become King." The Lord is King; the Lord was King; the Lord will be King forever. For Thine is the kingdom, and to all eternity Thou wilt reign in glory. Yea, we have no king but Thee.

Praised be Thou, O Lord, glorious King, who wilt ever reign over us and over all Thy works.



*Reader:*

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא בְרֵעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בָּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּן בְּעֶלְמָא,  
וְאִמְרוּ אָמֵן.

# THE AMIDAH

*The Amidah is recited standing in silent devotion:*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.  
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, נוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, נוֹזֵכַר חֲסִדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*After Rosh Hashanah say:*

(זְכַּרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי; מַתִּיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַתִּיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מִלֶּךְ מִמִּית  
וּמַתִּיָּה וּמַצְמִיחַ יְשׁוּעָה.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, Praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

### THE AMIDAH

*The Amidah is recited standing in silent devotion:*

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and, because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

*After Rosh Hashanah say:*

(Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.)

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

*After Rosh Hashanah say:*

(מי כְּמוֹד, אב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים).  
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יי, מְחַיֵּה הַמֵּתִים.  
אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.  
\* בָּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

*\*After Rosh Hashanah substitute:*

(בָּרוּךְ אַתָּה, יי, הַמְלִיךְ הַקָּדוֹשׁ).

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמַלְמֵד לְאִנוּשׁ בִּינָה.

אַתָּה חוֹנֵנֵתָנוּ מִדַּע תּוֹרָתְךָ, וְתַלְמִידֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ;  
וּתְבַדֵּל, יי אֱלֹהֵינוּ, בֵּין קָדֵשׁ לְחֵל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין  
יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשְּׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ  
מַלְכֵנוּ, הֵחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתָנוּ לְשֹׁלוֹם, חֲשׁוּבִים  
מִכָּל חֶטָּא, וּמְנַקִּים מִכָּל עוֹן, וּמַדְבְּקִים בִּירְאָתְךָ.

וְחַנּוּנוּ מֵאַתָּה דַּעַת, בִּינָה וְהַשְׁכֵּל. בָּרוּךְ אַתָּה, יי, חוֹנֵן  
הַדַּעַת.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ, וְקַרְבֵּנוּ מַלְכֵנוּ לַעֲבוּדְתְּךָ;  
וְהַחְזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה, יי, הַרוֹצֵה  
בְּתִשׁוּבָה.

סֶלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מַחֲל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ אַתָּה, יי, חַנוּן חַמּוּד בְּרַחֲמֶיךָ לְסֶלַח.  
רְאֵה נָא בְּעֵינֵינוּ וּרְיָבָה רִיבֵנוּ, וּבְאַלְפֵינוּ מִהֲרָה לְמַעַן שְׁמֹךְ,  
כִּי גּוֹאֵל חֲזַק אַתָּה. בָּרוּךְ אַתָּה, יי, גּוֹאֵל יִשְׂרָאֵל.

*After Rosh Hashanah say:*

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. \*Praised be Thou, O Lord, Thou holy God.

*\*After Rosh Hashanah substitute:*

(Praised be Thou, O Lord, Thou holy King.)

Thou dost confer upon man the gift of knowledge, and Thou dost teach him understanding.

Thou hast favored us with a knowledge of Thy Torah and Thou hast guided us to perform the laws which Thy will has enjoined upon us. O Lord our God, Thou didst set a distinction between the holy and the mundane, between light and darkness, between Israel and the other peoples of the world, and Thou hast distinguished between the Sabbath and the six days of the week. O our Father, our King, may the new week begin for us in peace. May we be safeguarded from sin and may we be wholly devoted in our reverence for Thee.

O be generous unto us and grant us knowledge, understanding and discernment. Praised be Thou, O Lord, who bestowest knowledge upon mortal man.

O our Father, bring us back to Thy Torah, and do Thou, O our King, draw us near to Thy service. Lead us back unto Thee in a wholehearted return. Praised be Thou, O Lord, who desirest man's return.

Our Father, forgive us, for we have sinned. Our King, pardon us, for we have transgressed. For Thou dost forgive and pardon. Praised be Thou, O merciful God, who dost abundantly pardon.

O consider our affliction and do Thou champion our cause. Redeem us speedily for Thy name's sake, for Thou art a mighty Redeemer. Praised be Thou, O Lord, Redeemer of Israel.



רָפְאוּנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלָתְנוּ אִתָּהּ;  
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ, כִּי אֵל מְלֹךְ רוֹפֵא  
נֶאֱמָן וְרַחֲמָן אִתָּהּ. בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.  
בְּרַךְ עַלְּינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיּוֹ  
תְבוֹאָתָהּ לְטוֹבָה, וְתֵן בְּרִכָּה עַל פְּנֵי הָאֲדָמָה, וְשַׁבְּעֵנוּ מִטוֹבָה,  
וּבְרַךְ שְׁנָתְנוּ בְּשָׁנִים טוֹבוֹת. בְּרוּךְ אַתָּה, יְיָ, מְבָרֵךְ הַשָּׁנִים.  
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ,  
וּקְבֹצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יְיָ, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשׁוֹנָה, וְיִזְעַצְנוּ בְּבִתְחִלָּה; וְהִסֵּר  
מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמְלוֹךְ עַלְּינוּ, אַתָּה יְיָ לְבָדָה, בְּחֶסֶד  
וּבְרַחֲמִים, וְצִדְקָנוּ בַּמִּשְׁפָּט. \* בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ אוֹהֵב  
צִדְקָה וּמִשְׁפָּט.

*\*After Rosh Hashanah substitute:*

(בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַמִּשְׁפָּט.)

וְלַמְלָשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרֻעַ תֵּאָבֵד,  
וְכָל אִיבִיד מִהֲרָה יִכָּרֵת; וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר  
וְתִמְנָר וְתִכְנִיעַ בַּמִּהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִים  
וּמִכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמּוֹךְ בֵּית יִשְׂרָאֵל  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעַלְּנוּ, יְיָהֲמוּ נָא  
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטָחִים בְּשִׁמְךָ  
בְּאַמֻּת, וְשִׁים חֵלְקָנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא גִבוּשׁ, כִּי כֵךְ בָּטְחָנוּ.  
בְּרוּךְ אַתָּה, יְיָ, מוֹשְׁעַן וּמִבְטָח לַצַּדִּיקִים.

O Lord do Thou heal us, and we shall indeed be healed. Extend to us Thy help and we shall be saved. For in Thee is all our glory. O grant us a full healing for all our ailments, for Thou, our divine King, art a faithful and merciful Healer. Praised be Thou, O Lord, who healest the sick among Thy people Israel.

O Lord our God, bless the seasons of this year with all manner of produce for our wellbeing. Bless the earth with fruitfulness and satisfy us with Thine abundance. May this year be for us a year of prosperity. Praised be Thou, O Lord, who blessest the harvest.

Sound the great shofar to herald our freedom. Lift a banner to gather our exiles and do Thou reunite our people dispersed in the four corners of the earth. Praised be Thou, O Lord, who dost restore the dispersed of Thy people Israel.

Restore our judges as of old and our counsellors as in ancient days. Remove from us grief and oppression. O Lord, do Thou alone rule over us, in lovingkindness and tender mercy, and vindicate us in judgment. \*Praised be Thou, O Lord, King who lovest mercy and justice.

*\*After Rosh Hashanah substitute:*

(Praised be Thou, O Lord, King of Judgment.)

Frustrate the hope of slanderers, and let evil perish speedily. May those who resist Thee be speedily vanquished. Mayest Thou uproot, crush, and subdue the dominion of arrogance speedily, in our time. Praised be Thou, O Lord, who dost break the adversary and humble the arrogant.

May Thy tender mercies, O Lord, be directed toward all the righteous and the pious, toward our elders and our scholars, toward those who embrace our faith in sincerity of purpose—yea, toward all of us. Bestow Thy wellbeing upon all who truly trust in Thee, and grant our portion among them. O may we never be put to shame, for in Thee is our trust. Praised be Thou, O Lord, who art a stay and support for the righteous.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר  
דְּבַרְתָּ; וּבִנְיָה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָוִד  
מִתְהַרָה לְתוֹכָהּ תְּכִין. בָּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.  
אֵת צֶמַח דָּוִד עַבְדְּךָ מִתְהַרָה תַצְמִיחַ, וְקִרְנוֹ תִרוֹם  
בִּישׁוּעַתְךָ, כִּי לִישׁוּעַתְךָ קִיְנוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה, יְיָ,  
מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תַּפְלָתֵנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְלֹת וְתַחֲנוּנִים אַתָּה;  
וּמִלִּפְנֵיךָ מִלִּבֵּנוּ רִיקָם אֵל תִּשְׁבְּנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תַּפְלָתָהּ.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם; וְהָשֵׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה  
תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ.

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר  
נוֹדֶה לָּךְ, וְנִסְפָּר תִּהְלִיתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נַפְשֵׁךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל  
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְכָקֵר וְצַהֲרִים. הַטּוֹב  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם  
קִיְנוּ לָּךְ.



Do Thou in Thy mercy return to Thy city, Jerusalem, and do Thou dwell therein as Thou didst promise. Cause Jerusalem to be restored for an enduring life, and establish therein the ancient glory of David. Praised be Thou, O Lord, Restorer of Jerusalem.

Manifest to us speedily the dawn of the Messianic deliverance and cause it to flourish by the grace of Thy salvation. Thy redemption we await every day. Praised be Thou, O Lord, who causest deliverance to arise.

O Lord our God, heed our cry, and be merciful unto us. In loving favor do Thou accept our plea, for Thou, O God, dost heed prayer and entreaty. May we not be turned away unanswered from Thy presence, O our King. Thou dost mercifully heed the prayers of Thy people Israel. Praised be Thou, O Lord, who hearest our prayers.

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest Thy divine presence to return to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all generations. We shall give thanks to Thee and declare Thy praises, for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.



וְעַל בָּלָם וְתַבְרָךְ וְיִתְרוֹמֶם וְיִתְנַשֵּׂא שְׁמֹךְ, מִלְּבָנוּ, תָּמִיד  
לְעוֹלָם וָעֶד.

*After Rosh Hashanah say:*

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל,  
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֹךְ, וְלֹךְ נֶאֱחָה  
לְהוֹדוֹת.

שְׁלֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא  
מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

*After Rosh Hashanah say:*

(בְּסִפְרֵ חַיִּים, בָּרַכְהָ וּשְׁלֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלֹם.  
בָּרוּךְ אַתָּה, יי, עוֹשֶׂה הַשְּׁלֹם.)

אֵלֹהֵי, נִצֵּר לְשׁוֹנֵי מַרְעַ, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וּקְלַקְלָ מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן  
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי  
לְפָנֶיךָ, יי, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

For all these mercies shall Thy name be praised and exalted forever, O our King.

*After Rosh Hashanah say:*

(O inscribe all the children of Thy covenant for a good life.)

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour.

*After Rosh Hashanah say:*

(O Lord inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

יְהי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נִעְבְּדְךָ  
בִּירוּאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעַרְבָה לֵּי מִנְחַת  
יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

*Reader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶה רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)  
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעָלְמָא,  
וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן  
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

### ISRAEL'S REDEMPTION

*Our Father, merciful King, in Thy great love for us hast Thou bestowed upon us Thy mercy. Thou hast delivered us from darkness to light, from oppression to freedom. In an age of wrath, when a tyrant sought to exterminate our people, did Israel rise to a new life, and the*

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. O may we be privileged to worship Thee in our restored sanctuary, in splendor and in awe, as did our forefathers in ancient days.

*Reader:*

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

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*children of Israel returned from lands of exile to their own land, to cleanse it and to rebuild it.*

*May it be Thy will, O Lord our God, to cause the light of Thy presence to shine among us, to consecrate us anew to Thy service, that all the families of the earth may be blessed through us, as Thou didst promise by the word of the prophet: Out of Zion shall go forth the Law and the word of God from Jerusalem. And all the earth shall be filled with the knowledge of Thy truth as the waters cover the sea. Amen.*



# HAVDALAH

יְהִנֵּה אֵל יִשׁוּעָתִי, אֲבָטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְהוָה יִי,  
וַיְהִי לִי לִישׁוּעָה. וּשְׂאֲבַתָּם מִיָּם בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה. לִי  
הַיִּשׁוּעָה; עַל עַמֶּךָ בִּרְבֹתָךְ סִלָּה. יִי צְבָאוֹת עֲמֻנו, מְשֻׁבָּ לָנוּ  
אֱלֹהֵי יַעֲקֹב, סִלָּה. יִי צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יִי,  
הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנו בְּיוֹם קְרָאֵנוּ. לַיהוּדִים הִיְתָה אוֹרָה  
וְשִׁמְחָה, וְשִׁשּׁוֹן וִיקָר. בֶּן תַּהֲיֶה לָנוּ. כּוֹס יִשׁוּעוֹת אִשָּׁא, וּבִשֶׁם יִי  
אֶקְרָא.

בָּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.  
<sup>2</sup>בָּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׂמִים.  
<sup>3</sup>בָּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.  
בָּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ  
לְחֹל, בֵּין אֹרֶךְ לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי  
לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה, יִי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

<sup>1</sup>The first paragraph is recited when the Havdalah is chanted at home; it is omitted in the synagogue.

<sup>2</sup>This Braḥa is recited only on Saturday night.

<sup>3</sup>This Braḥa is omitted at the Maariv after Rosh Hashanah when it occurs on a weekday.

HAVDALAH

<sup>1</sup>Behold, in God I will find deliverance. Trusting in Him, I am unafraid. The Lord is my strength and my song. He is my unfailing help. Come, draw joyfully from the fountains of deliverance. For in God is our help. O Lord, may Thy blessing be upon Thy people always.

The Lord of hosts is with us. The God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in Thee. Lord, save us. May our King heed our prayer when we call unto Him.

In days gone by the children of Israel knew light and joy, gladness and honor. So may it be with us. As I lift up the cup in remembrance of our deliverance, I will call in the name of the Lord.

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

<sup>2</sup>Praised be Thou, O Lord our God, King of the universe, who createst the various spices.

<sup>3</sup>Praised be Thou, O Lord our God, King of the universe, who createst the light of fire.

Praised be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the other peoples of the world, between the seventh day and the six days of the week. Praised be Thou, O Lord, who hast set a distinction between the holy and the mundane.

<sup>1</sup>*The first three paragraphs are recited when the Havdalah is chanted at home; they are omitted in the synagogue.*

<sup>2</sup>*This Braha is recited only on Saturday night.*

<sup>3</sup>*This Braha is omitted at the Maariv after Rosh Hashanah when it occurs on a weekday.*

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדֹנָי הַכֹּל, לְתַתּוֹת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפַּחֹת הָאֲדָמָה;  
שֶׁלֹא שָׁם חָלְקָנוּ כָּהֵם, וְגִרְלָנוּ בְּכָל הַמוֹנָם. וְאִנְחָנוּ בִּזְרָעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ  
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;  
אֲמַת מַלְכֵנוּ, אָפֶס זִילָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם  
וְהִשְׁבַּתְּ אֶל לִבְּךָ, כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל  
הָאֲרֶץ מִתַּחַת, אֵין עוֹד.

עַל בֶּן נִקְנָה לָךְ, יי אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֻדָּה,  
לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶץ, וְהַאֲלִילִים כְּרוֹת יִכְרֹתוֹ; לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בַּשִּׁמְךָ, לְהַפְנוֹת  
אֱלֹהֶיךָ כָּל רָשָׁעֵי אֲרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי לָךְ  
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ  
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְּנוּ, וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתְךָ,  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יי יִמְלֹךְ  
לְעֹלָם וָעֶד. Reader וַנֹּאמֶר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאֲרֶץ;  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד.

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Judaism affirms a noble future for man, despite his present shortcomings. We are taught to believe that there will come a day when man will renounce falsehood and give his allegiance to God alone.

## ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

Va-a'naḥ-nu ko-r'eem u-mish-ta-ḥa'veem u-mo-deem lif-ney  
me-leḥ mal-ḥey ha-m'lo-ḥeem, ha-ko-dosh bo-ruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever," And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz  
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.



THE MOURNER'S KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.  
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמוֹהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)  
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, הַשְׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירָן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for the establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is, of course, sovereign whether men acknowledge Him or not, but since man is a creature of freewill, who only slowly grows to the truth, he may fall prey to various illusions and become an idolator, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The vision of the Kingdom of God triumphant, mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust in Him.

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh  
 B'olmoh dee v'roh hir-usey,  
 V'yamliḥ malḥusey b'ḥa-yeyḥon uvyo-meyḥon,  
 Uvḥa-yey d'ḥol beys yisro-eyl,  
 Ba-agoloh uvizman koreev; v'imru omeyn.  
 Y'hey shmey rabboh m'voraḥ l'olam ul'olmey olmah-yoh,  
 Yisboraḥ v'yishtabbaḥ v'yispo-ar v'yisromam,  
 V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal  
 Shmey d'kudshoh, b'reeḥ hu,  
 L'eyloh l'eyloh min kol birḥosoh v'shirosoh,  
 Tush-b'ḥosoh v'neḥemosoh  
 Da-ameeron b'olmoh; v'imru omeyn.  
 Y'hey shlomoh rabboh min sh'mah-yoh,  
 V'ḥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.  
 O-seh sholom bimromov hu ya-aseh sholom  
 Oleynu v'al kol yisro-eyl; v'imru omeyn.

# לְמוֹצָאֵי יוֹם כְּפוּר

*Benediction:*

יְהִי לְרָצוֹן אִמְרֵי פִינוּ  
וְחִנּוּן לִבֵּנוּ לְפָנֶיךָ,  
יְיָ צוּרֵנוּ וְנוֹאֲלָנוּ.

אָמֵן.	אֱלֹהֵינוּ שְׁבַשְׁמַיִם תֵּן שָׁבַע בְּעוֹלָמְךָ
אָמֵן.	אֱלֹהֵינוּ שְׁבַשְׁמַיִם שִׁית שְׁלֹחַ בְּאַרְמְנוֹתֵינוּ
אָמֵן.	אֱלֹהֵינוּ שְׁבַשְׁמַיִם קִרְבְּנוּ לַעֲבֹדְךָ
אָמֵן.	אֱלֹהֵינוּ שְׁבַשְׁמַיִם קָרֵב לָנוּ קֵץ חֲנֹאֵלָה
אָמֵן.	אֱלֹהֵינוּ שְׁבַשְׁמַיִם תֵּן שְׁלוֹם בְּאַרְץ

*When the shofar has not been sounded after Neilah, it is sounded here:*

תְּקִיעַת גְּדוּלָּה  
לֵךְ אֲכַל בְּשִׂמְחָה לַחֲמֻדָּה, וְשִׂתָּה בְּלֵב-טוֹב יִינָּה, כִּי כָּבֵר  
רָצָה הָאֱלֹהִים אֶת-מַעֲשֶׂיךָ.

## AFTER YOM KIPPUR

### *Benediction:*

May our words and our meditations  
Be acceptable unto Thee,  
O Lord, our Rock and our Redeemer.

Exalted God, bless Thy world with plenty. Amen.

Exalted God, let harmony reign in our homes. Amen.

Exalted God, deepen us in our love for Thee. Amen.

Exalted God, speed the day of our redemption. Amen.

Exalted God, grant peace for all mankind. Amen.

*When the shofar has not been sounded after Neilah, it is sounded here:*

### TEKIAH GEDOLAH

Go, eat your bread with joy, and drink your wine with a glad heart, for the Lord has looked with favor upon your work.





## SOURCES

*Unless otherwise indicated, all translations, meditations, explanatory notes and new prayers are original except for the following:*

PAGE	SUBJECT	SOURCE
163 & 374	Prayer for Israel	Composed by Israel's Chief Rabbinate
167	Reading before the Sounding of Shofar	Based on the interpretation of Maimonides
259	Thoughts on Penitence	Adapted from <i>Orot Ha-Teshuvah</i> by Rabbi Kook
276-277	Meditation	Adapted from <i>Orot Ha-Teshuvah</i> by Rabbi Kook
415	Meditation	Adapted from N. Glatzer's <i>Franz Rosenzweig: His Life and Thought</i>
416	Hymn	Adapted from the hymn by Alice Lucas
430	Translation of <i>Eleh Ezkera</i>	Adapted from translation by Nina Salaman in the Adler Maḥzor
451	Hymn by Yehudah Ha-Levi	Adapted from a hymn by Alice Lucas
452	Hymn	Adapted from the translation by S. Solis-Cohen
461	Prayers	Adapted from the Sephardic Maḥzor
492-493	Meditation	Quoted from <i>The Ideal in Judaism</i> by Morris Joseph

## ON THE OPENING OF THE ARK

*We list below the various occasions in the liturgy where it has generally been customary to open the ark.*

*There is no uniformity of practice on the opening and closing of the ark. Many congregations have discovered that the frequent opening of the ark and calling the worshipers to stand is an interference with the dignity of the service. On the other hand, many modern congregations have developed the practice of opening the ark and summoning the worshipers to rise at places not called for by the earlier usage. This is true, for instance, in the case of the Shema Kolenu prayer and at Alenu, where the service is concluded. We recommend that the rabbi in each congregation revise this list to suit local conditions.*

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129	ה' מלך ה' מלך ה' ימלך לעולם ועד
134	לאל עורך דין
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# ON THE OPENING OF THE ARK

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# ROSH HASHANAH—FIRST DAY

1959	5720	Saturday	October 3
1960	5721	Thursday	September 22
1961	5722	Monday	September 11
1962	5723	Saturday	September 29
1963	5724	Thursday	September 19
1964	5725	Monday	September 7
1965	5726	Monday	September 27
1966	5727	Thursday	September 15
1967	5728	Thursday	October 5
1968	5729	Monday	September 23
1969	5730	Saturday	September 13
1970	5731	Thursday	October 1
1971	5732	Monday	September 20
1972	5733	Saturday	September 9
1973	5734	Thursday	September 27
1974	5735	Tuesday	September 17
1975	5736	Saturday	September 6
1976	5737	Saturday	September 25
1977	5738	Tuesday	September 13
1978	5739	Monday	October 2
1979	5740	Saturday	September 22
1980	5741	Thursday	September 11
1981	5742	Tuesday	September 29
1982	5743	Saturday	September 18
1983	5744	Thursday	September 8
1984	5745	Thursday	September 27
1985	5746	Monday	September 16
1986	5747	Saturday	October 4
1987	5748	Thursday	September 24
1988	5749	Monday	September 12
1989	5750	Saturday	September 30
1990	5751	Thursday	September 20
1991	5752	Monday	September 9
1992	5753	Monday	September 28
1993	5754	Thursday	September 16
1994	5755	Tuesday	September 6
1995	5756	Monday	September 25

# YOM KIPPUR

1959	5720	Monday	October 12
1960	5721	Saturday	October 1
1961	5722	Wednesday	September 20
1962	5723	Monday	October 8
1963	5724	Saturday	September 28
1964	5725	Wednesday	September 16
1965	5726	Wednesday	October 6
1966	5727	Saturday	September 24
1967	5728	Saturday	October 14
1968	5729	Wednesday	October 2
1969	5730	Monday	September 22
1970	5731	Saturday	October 10
1971	5732	Wednesday	September 29
1972	5733	Monday	September 18
1973	5734	Saturday	October 6
1974	5735	Thursday	September 26
1975	5736	Monday	September 15
1976	5737	Monday	October 4
1977	5738	Thursday	September 22
1978	5739	Wednesday	October 11
1979	5740	Monday	October 1
1980	5741	Saturday	September 20
1981	5742	Thursday	October 8
1982	5743	Monday	September 27
1983	5744	Saturday	September 17
1984	5745	Saturday	October 6
1985	5746	Wednesday	September 25
1986	5747	Monday	October 13
1987	5748	Saturday	October 3
1988	5749	Wednesday	September 21
1989	5750	Monday	October 9
1990	5751	Saturday	September 9
1991	5752	Wednesday	September 18
1992	5753	Wednesday	October 7
1993	5754	Saturday	September 25
1994	5755	Thursday	September 15
1995	5756	Wednesday	October 4